

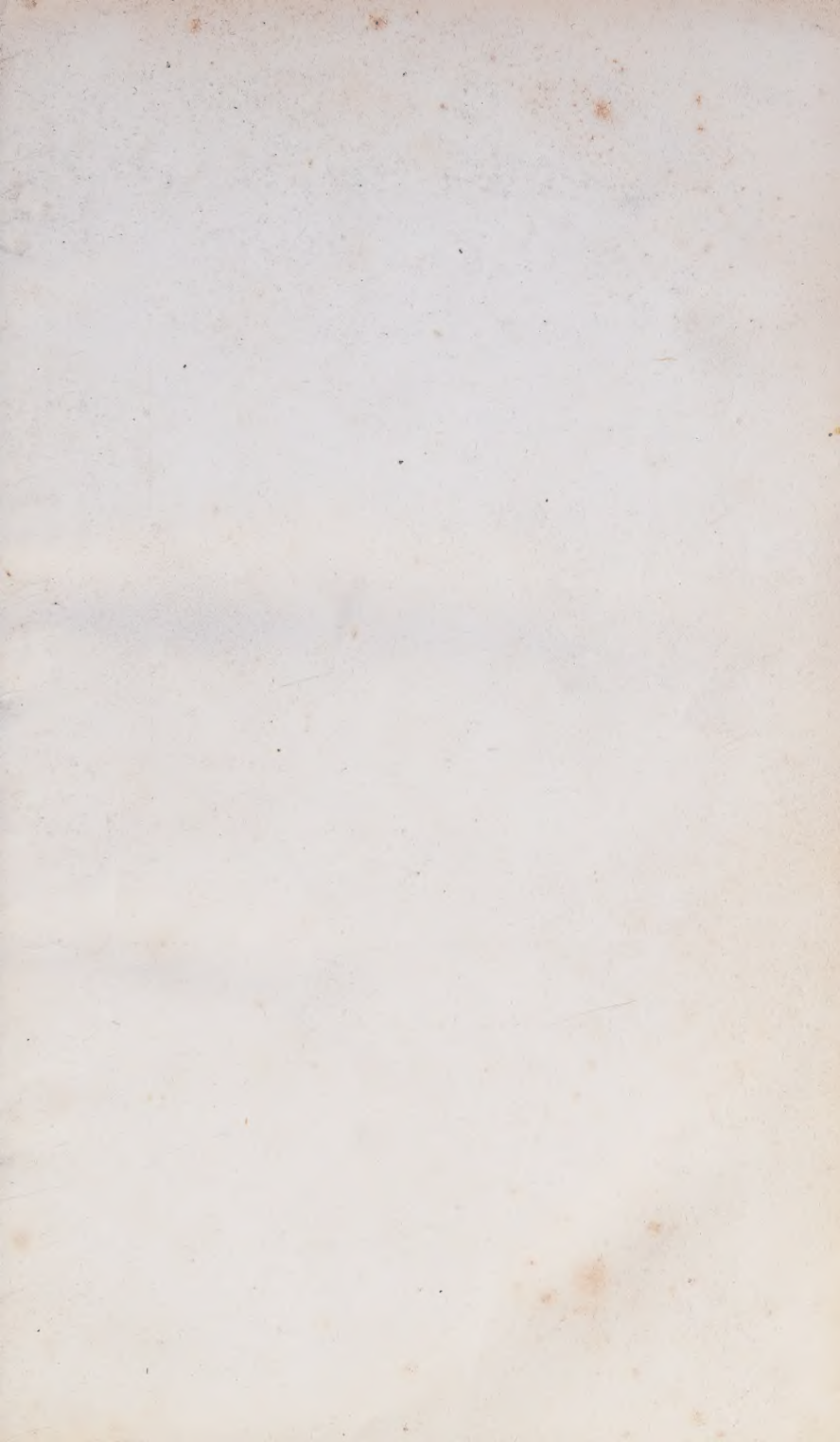





Baptism. Infant 173  
Thoughts on Prayer 175.











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*Sincerely and affectionately Yours*

*John Angell James.*



THE  
EVANGELICAL MAGAZINE,  
AND  
MISSIONARY CHRONICLE.  
1844.

THE PROFITS OF THIS WORK  
ARE APPLIED TO  
THE RELIEF OF THE WIDOWS OF GOSPEL MINISTERS  
OF DIFFERENT DENOMINATIONS.

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## P R E F A C E.

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IN closing the labours of another year, we desire to express our gratitude to the Giver of all good for the large measure of public support we still continue to enjoy. At no period of our past history do we remember to have received more unequivocal proofs of the confidence of wise and good men than have been conveyed to us from all parts of the kingdom, during the year which has just fled. It is gratifying to be assured that both the enlargement of the work and the literary improvements recently adopted, have been warmly approved by our readers generally. As an expense will be incurred of not less than a *hundred and thirty pounds* per annum, in carrying out the plans of the Trustees, it is fervently hoped that the zeal of their devoted friends will provide against this increased expenditure, by a wider circulation of the work.

We had hoped, before the close of another year, to be able to announce to the Christian public, that our sale had reached *Twenty Thousand*. Why, we ask, has it not done so? Does not the work, for its own sake, *deserve* this circulation? Is it not a blessing in the families and Christian churches to which it finds access? And when the humane object to which its profits are applied is taken into account, is it not a matter of deep regret that an effort is not at once made to provide gratuities for *thirty more widows* of devoted ministers? It is but for the Pastors and Deacons, and active Members of our Churches to take up this subject with the zeal which it deserves, and the extended sale of the Magazine will forthwith be realized. Surely the deplorable destitution of the widows of many godly ministers is not sufficiently considered by those who ought to be alive to it, or there would be no difficulty in securing 5000 additional subscribers to a work which, at the present moment, yields an annual revenue of at least £1,200 for the relief of this peculiarly interesting class of human sufferers. The details of sorrow and destitution which continually present themselves to the notice of the Trustees, awaken sympathies which they cannot suppress; and as many of the churches are able to do but little to provide for the widows of their deceased pastors, we cannot but earnestly remind them that the circulation of the Magazine is an easy and available method for doing something to meet a palpable and growing

necessity. We cannot conceive of a more philanthropic employment, than for a few hundreds of the choice spirits of our churches to devote all their spare time *during the present month*, in their several localities, in pleading the cause of the widow and fatherless, and thus securing on the 1st of January, 1845, a sale of the Magazine amounting to 20,000. Let our sisters in Christ, especially the widowed part of them, take up this subject, with their accustomed zeal and affection, and we doubt not it will be accomplished. But they must not hesitate or delay; the matter is urgent; the occupation is honourable; and success will be matter of thankfulness in a dying hour.

The Trustees cannot close this address to their friends, without reminding them that the Jubilee year of the London Missionary Society, which commenced in September, is rapidly on the wing. What are they doing, in their respective circles, to make the Jubilee Fund equal to the necessities of the Institution, worthy of its claims, and creditable to the age in which we live? If the Jubilee year is suffered to pass away, without a strenuous and self-sacrificing effort, throughout the British dominions, such another opportunity will never return. Let every friend of the cause, then, poor and rich, feel himself charged with the responsibility of doing what he can to swell the Jubilee fund, by *personal contribution* and *active effort*, and the result will be such as will tell with incalculable energy on the missionary cause. London, and Manchester, and Liverpool, and Leeds, and other parts, have begun to move; but the spirit of holy zeal must be increased ten fold, if the Jubilee of this great Society is to be pre-eminently marked in the annals of the Christian church, and in the records of that philanthropy which is pledged to the evangelisation of every region of the globe from the rising to the setting sun.



THE  
EVANGELICAL MAGAZINE,  
AND  
MISSIONARY CHRONICLE.

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FOR JANUARY, 1844.

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THE CLAIMS OF FIFTY YEARS ;  
OR, THOUGHTS SUGGESTED BY THE JUBILEE  
OF THE  
Evangelical Magazine.

*" Let thy widows trust in me."—JEREMIAH xlix. 11.*

A RELIGIOUS periodical of fifty years' standing, is entitled to some measure of consideration, from the very fact of its having been generously received by the Christian church, during nearly two successive generations of the human race. When the children in our pious families look into the pages of the Evangelical Magazine, they ought not to forget that their devoted ancestors, now entered into rest, were wont to derive edification and comfort, half a century ago, from the perusal of its simple and unpretending records.

At the close of the last century, it was hailed by many of the excellent of the earth, as an invaluable addition to their then scanty supply of periodical literature, as a safe and appropriate family monitor, as a well-adapted instrument for the diffusion of vital Christianity at home and abroad, and as a medium of religious intelligence pre-eminently required by the "signs of the times."

The period at which the Evangelical Magazine started into notice, was one of thrilling and awful interest. The French Revolutionists had reached their maturity in crime; the Infidelity of Continental Europe had spread its pestilence to our native shores: profligacy of manners lamentably prevailed; while the several denominations of professing Christians were far from occupying that position of commanding influence which the crisis so imperatively demanded.

In the month of July, 1793,—the very year in which Louis XVI. was beheaded,—did the original Trustees of the Evangelical Magazine issue their first number of that successful publication. Their plans were well matured, and possessing as they did, a large share of the public confidence, they had the happiness of perceiving, before the close of the year, that their favourite project had taken such hold of the churches of Christ, as to place it beyond the probability of risk. Pious Churchmen and Dissenters rallied round the undertaking,—they hailed the new periodical with delight, as an organ of truth and charity; an enlightened clergyman consented to act as editor; and Christian

pastors, of various sections of the catholic church, sat and consulted together for the common good, consenting to merge their minor peculiarities in one common struggle "for the faith once delivered unto the saints."

The work was ushered into notice by no high-sounding pretensions, no empty parade of human learning, no extravagant assurances of surpassing merit. The honoured men with whom it originated were too simple-hearted and primitive in their habits to indulge in any such strains of self-praise. Their grand aim was to do good, and to furnish a work for the middle and humbler classes of Christians, which should warm their hearts with the love of Christ, defend the gospel from the attacks of its enemies, and fan that spirit of zeal for the diffusion of evangelical truth which had kindled into new life, by the rise of Methodism. Adhering to these objects, the sale of the work rapidly increased beyond any former precedent in the history of religious periodicals, save that of the Wesleyan Magazine.

In little more than two years from its first issue, it acquired a new feature of interest by becoming the accredited organ of communicating to the churches the spirit-stirring facts connected with the formation and early labours of the LONDON MISSIONARY SOCIETY, an institution of which the FIRST TRUSTEES of the Magazine were the principal founders. A considerable proportion of its early profits were devoted to the advancement of its mission to the South Seas; and, from that time to the present, *without charge to the Institution*, it has published its monthly intelligence, in the first instance, as part of the Magazine, and, for many years past, in its own distinct Missionary Chronicle. The sum, from first to last, thereby contributed to the society cannot have amounted to less than from *ten to twelve thousand pounds*. At the present moment, the annual cost of the Missionary Chronicle to the Trustees of the Magazine is upwards of THREE HUNDRED POUNDS. How far the Evangelical Magazine has tended to further the interests of this great society will never, perhaps, be fully ascertained till the judgment day. Certain it is, that it has contributed largely to the success of an undertaking, which has shed lustre on the age in which we live. That there has been a reciprocal advantage is very cheerfully acknowledged by the Trustees; but, as the circulation of the Magazine was large before the society had any existence, it cannot be doubted, for a moment, that its early advocacy of its novel and grand enterprise, did much to enlist public sympathy on its behalf. To the interests of the London Missionary Society, it has ever been faithfully and warmly devoted; and at no period in its history did the Trustees ever feel themselves more imperatively called to rally round the institution than at the present moment, when the *world* is opening to its devoted toil.

From the commencement of the Magazine, it was wisely determined by the Trustees to devote the whole of the profits arising from its sale, to objects of Christian charity; and more especially to the destitute widows of evangelical ministers, whether EPISCOPALIAN or NONCONFORMIST. Latterly it has been deemed expedient to confine all its grants to these objects of Christian sympathy, in consequence of the affecting increase of this interesting class of human sufferers. Except about 2,000*l.*, voted, at different periods, to the London Missionary Society, and a few occasional donations to certain other objects of general benevolence, the entire revenue arising from the sale of the Magazine, for more than fifty years has been employed in mitigating the sorrows of widowhood, in those instances where the pious relicts of Christian pastors have been left, many of them with large families, to struggle with the hardships of unexpected poverty. During the first half century of the existence of the Magazine, a sum of not less than TWENTY-FIVE THOUSAND POUNDS has thus gladly been expended by the Trustees. For some years past, indeed, the annual grants have been doubled,



averaging, at the present time, from TWELVE to FOURTEEN HUNDRED POUNDS per annum, distributed among ONE HUNDRED and FIFTY WIDOWS of faithful and devoted men of God. This enlarged income is the result partly of an increased sale of THREE THOUSAND copies of the Magazine, and partly of interest accruing from that portion of the late Mr. Hill's legacy, which has come into the hands of the Trustees. But notwithstanding the extent of their present resources, the Conductors of this periodical have deeply to regret, that many truly worthy and necessitous widows are now pleading to be admitted to a share in the profits of the work, who cannot be received unless a humane and generous public will consent to a still more extensive circulation of this monthly organ of religious intelligence.

Under all these circumstances, is it presumptuous on the part of the Trustees, to found a claim for the Evangelical Magazine upon the completion of its FIRST YEAR OF JUBILEE? Has it not been faithful to the momentous interests of the gospel from the hour of its birth to the present moment? During the protracted period of half a century—a period most eventful in the history of Great Britain and of the world—has it not been found the unflinching advocate of those great institutions, which are the glory of the present age? Amidst the conflicts of rival denominations, has it not uniformly pleaded for love among brethren, and maintained the essential oneness of the Christian church? The organ professedly of no distinct denomination, has it not deserved well of all churches which hold the Head—even Christ? In seasons of sectarian bitterness and strife, has it not been the advocate of charity, without yielding to the spirit of unholy compromise? In all the grand struggles for civil and religious liberty, which have characterised the last thirty years, has it not pursued an honest, manly, and fearless course? Was it not the faithful defender and advocate of the oppressed slave, throughout his long night of bondage, till the bright morning of freedom and joy dawned upon him? In matters ecclesiastical, has it not been the stern foe of bigotry and exclusive pretension, from whatever quarter they have been seen scowling upon Christian simplicity and brotherly love? In these days of grievous backsliding from the grand principles of the Protestant Reformation, has it not exposed the lurking Popery which is now found upon the skirts of the English church? Has it not been the willing and impartial chronicler of the zeal and Christian effort of every evangelical body of men employed in diffusing “the glorious gospel of the blessed God,” whether at home or abroad? Without committing itself to what has been termed church principles, has it not acted with candour and courtesy to all churchmen cultivating the spirit of their Divine Lord and Master? And without professing formally to develop the theory of Congregational Dissent, has it not proclaimed far and wide the acts of its Christian zeal, and done much to commend all that is best in its doctrine and spirit, to those who have been strongly prejudiced in favour of other modes of church government? In a word, has it not extended its charitable aid to widows of pious ministers, whether Episcopalian, Methodist, Presbyterian, or Congregationalist? And has it not actually expended, in this good work, a larger sum, *by thousands*, than all the other portions of the *periodical press* combined?

In venturing on these interrogatories to the friends of the Evangelical Magazine, on occasion of the completion of its first jubilee, it is anxiously and earnestly asked, by the Trustees, if any other organ of the periodical press is to become the occasion of diminishing its circulation, lowering its standing, and subtracting from a fund which causes so many widows' hearts to sing for joy? Such a result, can never, surely take place, unless the bodies who have hitherto supported the Magazine, prove utterly reckless to their own interests. We will not imagine the probability of such a case. To them *all* it has proved a blessing; and of the THIRTEEN HUNDRED POUNDS voted to widows last year, more than

ONE THOUSAND POUNDS of that sum were distributed among the widows of *Congregational* ministers

The Trustees can look with perfect composure upon the establishment of a new and cheap publication, to represent the special interests and growing necessities of Congregational dissent. They wish well to "The Christian Witness," and augur much usefulness from it, if conducted, as they trust it will be, in a wise and efficient manner; but they do venture to suggest to their Nonconforming brethren throughout the empire, that a serious mistake will be committed, and a heavy injury inflicted, if any of them should exchange the *old* publication for the *new*, and thereby risk the peace and comfort of ONE HUNDRED and FIFTY WIDOWS, NINE-TENTHS of whom are widows of CONGREGATIONAL Ministers, who are looking, with implicit confidence, to the Trustees for those annual supplies, which have relieved and animated their dark night of widowed grief.

They cherish a pleasing hope, that all their brethren in the ministry will imitate the excellent example of the Rev. J. A. James, of Birmingham, a warm advocate of the new magazine, who at his church-meeting, on the 1st of December, "*protested*," as they understand, "*very strongly against the exchange of the old for the new periodical*." This is as it should be, and, as they trust, it will be, with their brethren generally.

But they have more than this to ask of them, viz., that they will continue to urge the interests of the Magazine upon those members of their congregations, who do not yet possess themselves of a copy; for if the time should ever arrive, when new readers should cease to multiply, the deaths of many, and the caprice of others, would soon bring down the Magazine from the high standing it has hitherto occupied, and render its pecuniary resources utterly inadequate to meet the claims of those who have been taught to depend upon them for a large measure of their stated support.

The Trustees have thus, without any thing invidious, endeavoured to substantiate the claim of the Evangelical Magazine upon the churches generally, and upon the Congregational churches in particular. At the close of *fifty* years' probation, they will be forgiven, they trust, for this effort to sustain a work, which originated with some of the wisest and holiest men of a former age, and which has conferred an amount of good upon Great Britain and the world which it would be difficult to overrate.

In conclusion, they would remind the friends of cheap literature, that the Evangelical Magazine is still decidedly the most economical publication of the age. With its well-executed portrait, its *three sheets and a quarter* of letter-press, its more than two sheets of advertisements, and its neat and elegant appearance, it may fairly challenge England, America, and the world to produce such a periodical at so reasonable an outlay.

N.B. Every additional thousand copies added to the circulation of the Magazine will produce SIXTY POUNDS to the widows annually; five thousand more will produce THREE HUNDRED POUNDS; and ten thousand, SIX HUNDRED POUNDS, or grants for SIXTY WIDOWS.



## MEMOIR

OF

## THE LATE REV. THOMAS WILLIAMS,

PASTOR OF THE CHURCH OF CHRIST FORMERLY ASSEMBLING IN ROSE-LANE, RATCLIFF,  
BUT NOW IN COVERDALE CHAPEL, COMMERCIAL-ROAD, LIMEHOUSE.

THIS excellent minister of Jesus Christ having survived all those who were able to give an account of his early history, and his own reluctance to make himself the subject of conversation, has rendered it difficult to obtain even a brief outline of his life. But the signal display of the sovereignty and power of Divine grace in his conversion, followed by a manifestation of its beneficial influence in a protracted life of devoted piety and active benevolence, has induced his friends to consider that this memoir will not be unacceptable to the readers of the *Evangelical Magazine*.

Thomas Williams was born in Dublin, on the 20th of April, 1756, and at an early age was brought by his parents to London. His father, a man given to intemperate habits, passed his sabbaths in the indulgence of that destructive vice, while his son, like too many children of his own age, spent his in rambling in the fields, or playing in and on the water. He had a great desire to become an expert swimmer, and in attaining this object of his ambition, it might indeed be said, that he was preserved in Christ Jesus to be called. To the Lord's providential care, in one of many narrow escapes he had of being drowned, he used often to refer with admiration and gratitude. He was, as usual, one Lord's day, in the river, and, venturing too far, he sank. As he lay at the bottom, a boy, much older than himself, swam over his head. He promptly caught hold of his foot, and was thus drawn to shore by the frightened lad, who declared he thought it was the devil who had seized him. But this deliverance had then no salutary effect on his mind. His sabbaths were still spent in idle sports, and the days of the week, excepting the few

hours employed at school, in no better pursuits. In such soil as this, who would have looked for the lovely and fragrant plant of early piety? There were then no Sunday-school teachers to go out into the highways and hedges to seek such neglected children, and bring them under the means of grace; no Christian Instruction Society visitors to carry the important messages of Divine truth to the dwellings of those who were either unable or unwilling to go where they were regularly delivered. But Jehovah magnifies the sovereignty of his love, and the omnipotence of his grace, in causing the myrtle-tree to come up instead of the thorn, and the fir-tree where we could only expect to find the brier. It was one of such near approaches to death that the Lord was pleased to make a link in the chain of those providences through which he intended to accomplish his purposes of mercy towards this youth. When little more than eleven years of age, he was amusing himself with making fire-works for an approaching day of rejoicing, and a companion, in a frolic, threw a lighted match into the midst of the combustible materials with which he was surrounded. By the explosion he was so severely burned that he was taken to Guy's Hospital with little hopes of recovery. There the Lord not only blessed the means used for the healing of the body, but provided those which were rendered beneficial to the soul. In the next bed to that on which the young sufferer lay, was a patient who was visited by a Wesleyan local preacher. The conversation that passed attracted his attention; the truths he heard were quite new to him, and so deeply engaged his thoughts, that the nurse of the ward, who was a pious woman, observed the

effect produced, and took frequent opportunities of speaking to him on the concerns of eternity; and when he quitted the hospital, gave him Jane-way's "Token for Children." From the examples in that book he derived great encouragement to seek after, and hope for the same happiness which it had been the privilege of those children to enjoy. He now became a changed character—changed in his associates, changed in his pursuits, and changed in his enjoyments. Not only the sabbath day, but every opportunity in the week was embraced for hearing the word of God. He attended, at first, principally the Tabernacle in Moor-fields, but wherever the gospel was preached with most energy and plainness, early and late, in the church, the meeting-house, or the open air, there Thomas Williams was to be found. Having a strong desire to commemorate his Saviour's dying love, with great fear of being rejected on account of his youth, he applied to one of the ministers supplying at the Tabernacle, and was readily admitted to the privilege he desired. When about fourteen years of age, he entered into fellowship with the church of Christ in Snow's-fields, under the pastoral care of the Rev. Thomas Charlton. The rich experience that he had enjoyed of Divine love and favour filled his heart with zeal for the glory of the Redeemer, and earnest longing to make known the riches of his grace to others. Under this feeling he united with some young men of kindred minds, and went out, when little more than sixteen years of age, to different villages in the neighbourhood of London, where the gospel was not preached, proclaiming the good news of salvation by Jesus Christ to all who were willing to listen to their unadorned but most important message. His first public effort was made at Cheshunt, and here began the labours of this honoured servant of God, who continued faithfully to declare the truth for above sixty-five years.

What great responsibility attaches to

the youth belonging to our churches in the present day! To promote the cause of the Redeemer, and the welfare of their fellow-men, they have no occasion to tread rough and unfrequented paths; but to be inactive now, they must turn the adder's ear to the voice which sounds from every quarter,—“Why stand ye all the day idle?” What can be thought of the personal religion of that young person who, unmoved by the self-denying love of the Saviour, can disregard his command—“Go work in my vineyard,” while the numerous institutions around, from their varied means of usefulness, afford a choice both for the taste and talent of all who are willing to be thus honourably engaged, and leave without excuse those who prefer ease and self-indulgence to the real luxury of doing good?

In the summer of 1773, he went on business to Tunbridge Wells, and was invited to attend a prayer-meeting at the house of a milliner who resided there during the season. One of the servants of Lady Buchan was present, and so pleased with the fervour and excellence of the young man's prayer, that he spoke of it to her ladyship, who sent the next day for Mr. Williams, and, after some conversation with him, learned that he was willing to devote himself entirely to the work of the ministry. On her recommendation, the Countess of Huntingdon had some interviews with him, and shortly after received him into her college at Trevecca. Here he was engaged more in preaching than in classical studies, for this excellent lady's heart overflowing with compassion towards those who were perishing around her, felt constrained to employ almost constantly such of her students in warning sinners to flee from the wrath to come, whose knowledge of the gospel was sufficient to enable them to state it clearly and fully, and whose acquaintance with their own language qualified them to deliver their glorious message without exposing it to contempt from the illiteracy of the speaker. Mr. Williams

having been accustomed to village preaching, a great part of his time in Wales was spent in proclaiming the truth in the farm-houses, and in the open air among the mountains. For this purpose, he was provided with a pony, on which he travelled many miles, often faring very coarsely; for, though the people readily offered a share of whatever they had, in some cases, they were so poor, that the best bed he could procure was a little clean straw. He frequently spoke of his labours among this people with great pleasure, their warm reception of the truth, their cheerful hospitality, and their simple manners, left ever after a grateful impression on his mind. For three or four years after he left Trevecca, he continued in her ladyship's connexion; his ministry, both in her chapels and out of doors, was much blessed. For this latter work he was well adapted by the power and clearness of his voice, the plain and concise method of his address, and the strength of his nerves. Though extremely liberal in his feeling towards others, he was decided and firm in the maintenance of his own principles, which he evidenced by declining to accept the liberal offer of being placed at one of the Universities, as a qualification for the Established Church, which was made to him by the venerable John Thornton, Esq., who was so well pleased with the manner of his refusal, that he presented him with a copy of Matthew Henry's Commentary.

In 1781 Mr. Williams was united to Miss Hannah Osborne, a lady of exemplary piety, who had a large and respectable boarding-school on Stepney-green. In no circumstance of his life did the providential kindness of his heavenly Father more strikingly appear than in directing him to such a companion. Mrs. Williams was eminently qualified for the pastor's wife; in her the poor found a liberal benefactor, the afflicted a sympathising friend, the perplexed a wise and prudent counsellor. She was active in forming, supporting, and superintending most of the

charitable institutions connected with the church of Rose-lane, and it is not easy to determine which was more esteemed, the pastor or his excellent wife. After his marriage, he declined supplying the countess's chapels, and opened a large room in Brook-street, Ratcliff, for an evening lecture. His efforts to do good in this dark and destitute neighbourhood were crowned with such success, that he relinquished the situation which he held for a short time as master of the boys' school attached to Stepney Meeting, and engaged a Meeting-house in Rose-lane, to which, with his congregation, he removed on Christmas-day, 1784. In the February following, a church was formed, and on the 25th of April of the same year, Mr. Williams was ordained as the pastor. The fruits of his ministry soon appeared, not only in the increase of the church, but in the formation of a society for visiting the sick poor, and in the establishment of the first Sunday-school at the east end of London. It has been the lot of few ministers of the gospel to labour so long in one sphere, or to enjoy so much peace and prosperity during the lengthened period of fifty years; for, though his church never exceeded ninety members, it might be considered a prosperous one in the best sense, distinguished by high esteem and veneration for their pastor, Christian affection and union among themselves, and zeal and liberality for the cause of God, and best interests of their fellow-men.

Kindly placed by Providence in easy circumstances, with a mind disposed to be content, his path through life was smooth, and his descent to the tomb so gradual, that his approach to the grave could only be perceived by comparing the present with the past. Thus above fifty years of his ministry passed in quiet usefulness among the people to whom he preached and in the neighbourhood in which he resided. In 1834, the lease of the Meeting-house in Rose-lane having expired, the church and congregation were obliged to quit a place endeared to them by some of



the most powerful considerations, and not being able to procure a suitable site of ground for building, they worshipped for a few weeks in a school-room in Stepney-causeway, hired for the accommodation of their day-school. During this period they accepted an invitation to unite with the church in Queen-street, Ratcliff. Mr. Williams, who for some time had preached only once on the sabbath day, wished entirely to resign his charge, but, after much entreaty, he very reluctantly consented to unite with them in this step. On the Christmas-day following, having completed the fiftieth year of his ministry among them, the church, in testimony of their respect and esteem, presented him with a handsome silver waiter, on which was the following inscription :—

*This Waiter*

WAS PRESENTED TO THE

REV. THOMAS WILLIAMS,

BY THE UNITED CHURCHES OF ROSE-LANE  
AND QUEEN-STREET, RATCLIFF,

AS

A TESTIMONY

OF THE

*Esteem and Veneration of his People, among  
whom he has laboured in the Gospel of Christ,  
FIFTY YEARS.*

The faithful pastor, "holding fast the form of sound words in faith and love which is in Christ Jesus," exhibiting in his life and walk, a bright example of practical godliness, and a character unsullied by the breath of calumny.

William Patrick, Esq., one of the deacons, accompanied it with an appropriate and impressive address, expressive of the feelings and sentiments of the church on the occasion. In 1835, the Rev. James Drummond was publicly recognised as co-pastor with the Rev. Thomas Williams, who did not often occupy the pulpit afterwards. In a short time it became evident, that the union of the two churches was but in appearance, and, to avoid contention, in March, 1837, that of Rose-lane withdrew. Mr. Williams preached his last sermon in Zion Chapel, Moor-gate, in the summer of 1837, from Luke xvii. 5.

His favourite employment was visiting the sick poor. In this he laboured indefatigably, and often at the risk of life. Being sent for on one occasion to visit a dying man, in a court in one of the worst streets at the back of Whitechapel, he inquired his way of a watchman, who endeavoured to dissuade him from proceeding, but finding his arguments unavailing, he concluded by saying, "I can't assure you that you will not be robbed and murdered in that house, but if you will go, I will stand at the bottom of the stairs while you go up, and let them know that I am there, perhaps that may deter them from molesting you." More recently, visiting one of the most wretched neighbourhoods in St. George's East, he was warned by a medical man from entering those houses where the fever was raging, but it did not prevent his proceeding on the errands of mercy, though he knew that two gentlemen had died from attending there in their professional capacity; and, when by age and weakness quite incapacitated for the work, he said, "I used to think that it would be easier for me to bear the will of God than to do it, but now I find that it requires his strength as much for the one as the other."

He was a great lover of peace, and it was difficult, while any matter was in dispute, to ascertain which party he considered in the right. Solomon's advice was so closely adhered to by him (Prov. xvii. 14) that it has been sometimes thought he erred in withholding his influence in cases where it might have been most salutary. While under the countess's direction, he was sent to Norwich; here he found the church in a very divided state; he wrote immediately to her ladyship, stating, that he could not continue where such an unchristian feeling existed. Her reply was, "Lie down, and let the waves roll over you;" but he persevered in his request, till he obtained a removal. With his characteristic decision and firmness, it would have been difficult to maintain that peace which he uniformly enjoyed, had it not been ac-

accompanied with that equal degree of cautiousness which marked his conduct and conversation, and which never failed but in administering relief to the poor, consequently, he was often grossly imposed upon, and that which was given to procure the necessities of life, served only to encourage vice and fraud. The principal reason that can be assigned for this peculiarity in his character is, his great abhorrence of covetousness, which he spoke of as the sin of old age, and that which often ensnared even the people of God, under the guise of prudence and economy.

He invariably discountenanced any thing of a bigoted or sectarian spirit, and though so conscientiously disapproving of the liturgy as a mode of public worship, that even the expostulations of the countess could not prevail on him to read it when supplying her chapels, he frequently attended those churches where the gospel was preached in the course of the week. One Good Friday, coming out of the Jews' Episcopal Chapel, he was accosted by one of the members of his church, with, "Poor milk and water stuff this, sir." He replied, with a look of disapprobation, "I fear, sir, you did not come thirsty."

His humility led him always to prefer the shade, and to think very lightly of his own talent as a preacher, and latterly, especially, when he heard of his being useful to any one it evidently produced deep self-abasement. On a friend mentioning to him, that a minister had recently preached a funeral sermon for a lady to whose conversion he had been made instrumental forty years before, she observed the tears roll down his cheek, and said, "I think this is cause for rejoicing, not for weeping." He replied, "How poorly have I served that Master who has honoured such an unworthy servant." The general character of his preaching might be seen in its happy influence on his flock, for, of the greater part, it might be said, they were well instructed unto the kingdom of God, and it would be pleasing, and, no doubt, useful to re-

cord from among them many examples of the triumph of Christian principles in the most trying and perplexing circumstances, — principles, under the blessing of the Holy Spirit, implanted and nurtured by pastoral instruction and example. In the winter of 1837, Mr. and Mrs. Williams were both taken seriously ill, and, for some time considered near death, but the Lord was pleased in the following summer to restore to them a great measure of their usual health and spirits. In March, 1839, after eating her supper, with more appetite than she generally did, Mrs. Williams retired to rest, and, without a struggle or groan, exchanged earth for heaven; her compassionate Saviour permitting her thus to escape the agonies of death, through fear of which she had been all her lifetime subject to bondage. This was a severe stroke, and, though after nearly sixty years' union, the separation could not but be deeply felt, he bore it with his accustomed fortitude and resignation, anticipating, with delight, their shortly meeting again to part no more. From this time he was more anxiously waiting and looking for his dismissal, and often expressed his feelings in the words of one of our hymns, —

"Keep me still in patient waiting,  
While thy chariot wheels delay,  
Always watching, always praying,  
Till I hear my Master say,  
'Faithful servant,  
Thine 's the crown of free reward.'"

On the 6th of October, 1841, he had the pleasure of being present at the opening of Coverdale Chapel, Limehouse, built for the accommodation of his own people, who had been for more than two years worshipping in a school-room; and, though unable to take any part in the services, he contributed liberally towards its erection, and left a legacy of one hundred and fifty pounds in the three per cents. in liquidation of the remaining debt. This pleasure was greatly increased in the autumn of the next year, in seeing them happily settled with the pastor of their unanimous choice, the Rev.

H. S. Seaborn, formerly a missionary in the West Indies; thus verifying Dr. Watts's description of the good man's privilege,—

"Shall see the sinking church arise,  
Then leave the world in peace."

His increasing desire to depart was observed from his frequently repeating these lines,—

"Prepare me, Lord, for thy right hand,  
Then come the joyful day;  
Come death, and some celestial band,  
To bear my soul away!"

With his lamp trimmed and burning, he was kept looking for the messenger to summon him to the presence of his Lord and Saviour till the 1st of July, 1843. On that day, after taking his dinner with as much relish as usual, the pious and amiable lady, who superintended his domestic concerns, read to him "Jay's Morning Portion," Ex. iii. 18, "I beseech thee show me thy glory." He made many appropriate remarks on it, and appeared so much interested in what had been read, that Mrs. H., contrary to her general custom, read also the portion for the evening, from Heb. xi. 21, "By faith Jacob, when he was a dying, blessed both the sons of Joseph, and worshipped, leaning upon the top of his staff." He then desired the fruit to be removed from the table, and in a few minutes his happy spirit took its flight to the regions of the blessed. So quick and easy was his passage from this wilderness to the promised land, that he could scarcely have recognised the cold river that lies between, till, from

the blissful shores of the heavenly Canaan, his emancipated soul looked back, and saw it already passed. As a shock of corn fully ripe, he was gathered to the garner above, in the eighty-eighth year of his age.

His honoured remains were committed to their resting-place, in the family vaults in Bunhill-fields, on Friday, July 7th; the funeral service took place in Coverdale Chapel; the address was delivered by the Rev. John Arundel, Home Secretary to the London Missionary Society, an old and valued friend of the deceased. The Rev. Messrs. Hodson, of Zion Chapel, C. Hyatt, Mason, Butteaux, and Saunders, also, took part in the service. The funeral sermon was preached in Coverdale Chapel, on Lord's-day evening, July 9th, by the Rev. H. S. Seaborn, his successor in the pastoral office, to a large and deeply affected congregation, from 2 Timothy iv. 7, 8, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also who love his appearing." Mr. Williams's death was also improved at Zion Chapel, White-chapel, by the esteemed minister, the Rev. W. Hodson.

Thus lived and died this venerable servant of Christ, of whom it might emphatically be said, "Mark the perfect man, and behold the upright, for the end of that man is peace."

## WESLEY ON BIGOTRY.

THE following extracts (for the length of which we make no apology) will be found particularly seasonable in this age of bigotry and high-church intolerance. Had the sermon been of modern date, and written expressly against the Tractarian dogmas, it could not have been better fitted to answer

its object. The opinions which are so strikingly enforced by the venerable John Wesley have been held in common by the most eminent and pious divines of the Church of England; and it is worthy of special remark, that while the anathematising bigots from the days of Laud to our own times



have been found (almost invariably) among worldly-minded men, altogether strangers to the vitality and sanctifying power of the gospel, the truly enlightened and devoted ministers of the church, such as Usher, Leighton, Jenks, Venn, Cecil, and Martyn, have been distinguished by a spirit of the kindest charity and goodwill towards their fellow Christians of other communions. While the descendants of the ancient Pharisees have ever been ready to cry out, "The temple of the Lord, the temple of the Lord, the temple of the Lord are we;" the true successors of the apostles—their successors in purity of doctrine, in holiness and zeal, have said with St. Paul, "Grace be with all them that love our Lord Jesus Christ in sincerity."

### BIGOTRY AND INTOLERANCE

OPPOSED TO THE SPIRIT OF TRUE CHRISTIANITY.

*Abridged from a Sermon by the Rev. John Wesley.*

"And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbid him, because he followeth not us. But Jesus said, Forbid him not."

St. Mark ix. 38, 39.

In the preceding verses we read that after the twelve had been disputing which of them should be the greatest, Jesus took a little child, and set him in the midst of them, and taking him in his arms, said unto them, Whosoever shall receive one of these little children in my name receiveth me, and whosoever receiveth me, receiveth not me, (only,) but him that sent me. Then John answered, (that is, said with reference to what our Lord had spoken just before,) "Master, we saw one casting out devils in thy name, and we forbid him, because he followeth not us." As if he had said, "Ought we to have received him? In receiving him, should we have received thee? Ought we not rather to have forbidden him?" "But Jesus said, Forbid him not." The same passage is recited by St. Luke, and almost in the same words. But it may be asked, What is this to us, seeing

no man now casts out devils? Has not the power of doing this been withdrawn from the church for twelve or fourteen hundred years? How then are we concerned in the case here proposed, or in our Lord's decision of it? Perhaps more nearly than is commonly imagined; the case proposed being no uncommon case. That we may reap our full advantage from it, I design to show, first, in what sense men may, and do, now cast out devils; secondly, what we may understand by, "He followeth not us;" I shall, thirdly, explain our Lord's direction, "Forbid him not;" and conclude with an inference from the whole.

I am, in the first place, to show in what sense men may, and do, now cast out devils. In order to have the clearest view of this, we should remember that (according to the scriptural account) as God dwells and works in the children of light, so the devil dwells and works in the children of darkness. As the Holy Spirit possesses the souls of good men, so the evil spirit possesses the souls of the wicked. Hence it is that the apostle terms him "the god of this world;" from the uncontrolled power he has over worldly men. Hence our blessed Lord styles him "the prince of this world;" so absolute is his dominion over it. And hence St. John, "We know that we are of God," and all who are not of God, "the whole world, *εν τω πονηρω κεται*," not lieth in wickedness, but "lieth in the wicked one," lives and moves in him, as they who are not of the world do in God. For the devil is not to be considered only as a roaring lion going about seeking whom he may devour; nor barely as a subtle enemy who cometh unawares upon poor souls, and leads them captive at his will; but as he who dwelleth in them and walketh in them. Thus the strong one armed keepeth his house. Nor can he be idle in his dwelling. He is continually working in the children of disobedience. He works in them with power, with mighty energy, transforming them into his own likeness, effacing all the remains of the image of

God, and preparing them for every evil word and work. It is therefore an unquestionable truth, that the god and prince of this world still possesses all who know not God. Only the manner wherein he possesses them now differs from that wherein he did it of old time. Then he frequently tormented their bodies, as well as souls, and that openly, without any disguise; now he torments their souls only, (except in some rare cases,) and that as covertly as possible. The prince of darkness does not appear, while he rules over his willing subjects. He holds his captives so much the safer, because they imagine themselves at liberty. Thus "his goods are in peace:" neither the deist nor nominal Christian suspects he is there; so he and they are perfectly at peace with each other. But how easily may we know the cause from its effects! These are sometimes gross and palpable. So they were in the most refined of the heathen nations. Go no farther than the admired, the virtuous Romans, and you will find these, when at the height of their learning and glory, "filled with all unrighteousness, fornication, wickedness," &c. &c.

Is it a small proof of Satan's power that common swearers, drunkards, whoremongers, adulterers, thieves, robbers, murderers, are still found in every part of our land? How triumphant does the prince of this world reign in all these children of disobedience. He less openly, but no less effectually works in dissemblers, talebearers, liars, slanderers; in oppressors and extortioners; in the perjured, the seller of his friend, his honour, his conscience, his country. And yet these may talk of religion or conscience still; of honour, virtue, and public spirit! But they can no more deceive Satan than they can God. He likewise knows those that are his: and a great multitude they are, out of every nation and people, of whom he has full possession at this day.

If you consider this, you cannot but see in what sense men may now also cast out devils; yea, and every minister of Christ does cast them out, if his

Lord's work prosper in his hand. By the power of God attending his word he brings these sinners to repentance, an entire inward as well as outward change, from all evil to all good. And this is, in a sound sense, to cast out devils out of the souls wherein they have hitherto dwelt. The strong one can no longer keep his house. A stronger than he is come upon him, and hath cast him out, and taken possession for himself, and made it an habitation of God through his Spirit. Here, then, the energy of Satan ends, and the Son of God destroys the works of the devil. The understanding of the sinner is now enlightened, and his heart sweetly drawn to God. His desires are refined, his affections purified; and being filled with the Holy Ghost, he grows in grace, till he is not only holy in heart, but in all manner of conversation. All this is indeed the work of God. It is God alone who can cast out Satan. But he is generally pleased to do this by man as an instrument in his hand; who is then said to cast out devils in his name, by his power and authority. And he sends whom he will send upon this great work; but usually such as man would never have thought of; for his ways are not as our ways, neither his thoughts as our thoughts. Accordingly, he chooses the weak to confound the mighty, the foolish to confound the wise; for this plain reason, that he may secure the glory to himself,—that no flesh may glory in his sight.

But shall we not forbid one who thus casteth out devils, if he followeth not us? This it seems was both the judgment and practice of the apostle, till he referred the case to his Master. "We forbid him," saith he, "because he followeth not us," which he supposed to be a very sufficient reason. What we may understand by this expression, "he followeth not us," is the next point to be considered. The lowest circumstance we can understand thereby is, He has no outward connexion with us. We do not labour in conjunction with each other. He is not our fellow-helper in the gospel. And indeed

whensoever our Lord is pleased to send many labourers into his harvest, they cannot all act in subordination to, or connexion with, each other. Nay, they cannot all have personal acquaintance with, nor be so much as known to, one another. Many there will necessarily be in different parts of the harvest, so far from having any mutual intercourse, that they will be as absolute strangers to each other as if they had lived in different ages. And concerning any of these whom we know not, we may doubtless say, "He followeth not us."

A second meaning of this expression may be,—He is not of our party. It has long been matter of melancholy consideration to all who pray for the peace of Jerusalem that so many several parties are still subsisting among those who are styled Christians. This has been particularly observable in our own countrymen, who have been continually dividing from each other upon points of no moment, and many times such as religion had no concern in. The most trifling circumstances have given rise to different parties, which have continued for many generations; and each of these would be ready to object to one who was on the other side, "He followeth not us."

That expression may mean, thirdly, —He differs from us in our religious opinions. There was a time when all Christians were of one mind, as well as of one heart; such great grace was upon them all, when they were first filled with the Holy Ghost. But how short a space did this blessing continue! How soon was that unanimity lost! and difference of opinion sprang up again, even in the church of Christ;—and that not in nominal but in real Christians; nay in the very chief of them, the apostles themselves! Nor does it appear that the difference which then began was ever entirely removed. We do not find that even those pillars in the temple of God, so long as they remained upon earth, were ever brought to think alike, to be of one mind, particularly with regard to the ceremonial law.

It is therefore no way surprising that infinite varieties of opinion should now be found in the Christian church. A very probable consequence of this is, that wherever we see any casting out devils, he will be one that, in this sense, "followeth not us;" that is not of our opinion. It is scarce to be imagined he will be of our mind in all points, even of religion. He may probably think in a different manner from us even on several subjects of importance; such as the nature and use of the moral law, the eternal decrees of God, the sufficiency and efficacy of his grace, and the perseverance of his children.

He may differ from us, fourthly, not only in opinion, but likewise in some point of practice. He may not approve of that manner of worshipping God which is practised in our congregation; and may judge that to be more profitable for his soul, which took its rise from Calvin, or Martin Luther. He may have many objections to that Liturgy which we approve of, beyond all others; many doubts concerning that form of church government, which we esteem both apostolical and scriptural. Perhaps he may go farther from us yet: he may, from a principle of conscience, refrain from several of those which we believe to be the ordinances of Christ. Or, if we both agree that they are ordained of God, there may still remain a difference between us, either as to the manner of administering those ordinances, or the persons to whom they should be administered. Now the unavoidable consequence of any of these differences will be, that he who thus differs from us, must separate himself, with regard to those points, from our society. In this respect, therefore, "he followeth not us;" he is not, as we phrase it, "of our church." And yet there may be a still wider difference than this. He who differs from us in judgment, or practice, may possibly stand at a greater distance from us in affection than in judgment. And this, indeed, is a very natural and a very common effect of the other. The differences which be-



gin in points of opinion, seldom terminate there. They generally spread into the affections, and then separate chief friends. Nor are any animosities so deep and irreconcilable as those that spring from disagreement in religion. It is therefore nothing more than we may expect, if those who differ from us, either in religious opinions or practice, soon contract a sharpness, yea, bitterness towards us; if they are more and more prejudiced against us, till they conceive as ill an opinion of our persons as of our principles. An almost necessary consequence of this will be, they will speak in the same manner as they think of us. They will set themselves in opposition to us, and as far as they are able, hinder our work; seeing it does not appear to them to be the work of God, but either of man, or of the devil. He that thinks, speaks, and acts in such a manner as this, in the highest sense "followeth not us."

Suppose, then, a man have no intercourse with us; suppose he be not of our party; suppose he separate from our church, yea, and widely differ from us, both in judgment, practice, and affection; yet if we see even this man casting out devils, Jesus saith, "Forbid him not." This important direction of our Lord, I am, in the third place, to explain.

If we see this man casting out devils:—but it is well, if, in such a case, we would believe even what we saw with our eyes; if we did not give the lie to our own senses. He must be little acquainted with human nature, who does not immediately perceive, how extremely unready we should be to believe that any man does cast out devils, who followeth not us, in all or most of the senses above recited. I had almost said in any of them; seeing we may easily learn, even from what passes in our own breasts, how unwilling men are to allow any thing good in those who do not in all things agree with themselves. But what is a sufficient, reasonable proof that a man does (in the sense above) cast out devils?

The answer is easy. Is there full proof (1.) that the person before us was a gross, open sinner? (2.) that he is not so now; that he has broke off his sins, and lives a Christian life? and, (3.) that this change was wrought by his hearing this man preach? If these three points be plain and undeniable, then you have sufficient, reasonable proof, such as you cannot resist without wilful sin, that this man casts out devils. Then forbid him not. Beware how you attempt to hinder him, either by your authority, or arguments, or persuasions. Do not in any wise strive to prevent his using all the power which God has given him. If you have authority with him, do not use that authority to stop the work of God. Do not furnish him with reasons, why he ought not any more to speak in the name of Jesus. Satan will not fail to supply him with these, if you do not second him therein. Persuade him not to depart from the work. If he should give place to the devil and you, many souls might perish in their iniquity, but their blood would God require at your hands.

"But what if he be only a layman who casts out devils? ought I not to forbid him then?"—Is the fact allowed? Is there reasonable proof that this man has or does cast out devils? If there is, forbid him not; no, not at the peril of your soul. Shall not God work by whom he will work? No man can do these works unless God is with him; unless God hath sent him for this very thing. But if God hath sent him, will you call him back? Will you forbid him to go? If you cannot doubt that "a notable miracle hath been wrought," then with what conscience, with what face can you charge him whom God hath sent, not to speak any more in his name?—I allow that it is highly expedient, whoever preaches in his name, should have an outward as well as an inward call; but that it is absolutely necessary, I deny.

"Nay," say you, "is not the Scripture express? 'No man taketh this honour unto himself, but he that is

called of God, as was Aaron." Heb. v. 4. Numberless times has this text been quoted on the occasion, as containing the very strength of the cause : but surely never was so unhappy a quotation. For, first, Aaron was not called to preach at all : he was called to offer gifts, and sacrifices for sin. That was his peculiar employment. Secondly, these men do not offer sacrifice at all ; but only preach ; which Aaron did not. Therefore it is not possible to find one text in all the Bible which is more wide of the point than this. But what was the practice of the apostolic age? You may easily see in the Acts of the Apostles. In the eighth chapter we read that "there was a great persecution against the church which was at Jerusalem ; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. Therefore they that were scattered abroad went everywhere preaching the word." Now, were all these outwardly called to preach? No man in his senses can think so. Here, then, is an undeniable proof, what was the practice of the apostolic age. Here you see not one, but a multitude of lay preachers, men that were only sent of God. When I have reasonable proof that any man does cast out devils, whatever others do, I dare not forbid him, lest I be found even to fight against God. And whosoever thou art that fearest God, forbid him not, either directly, or indirectly. There are many ways of doing this. You indirectly forbid him, if you either wholly deny, or despise and make little account of the work which God has wrought by his hands. You indirectly forbid him, when you discourage him in his work by drawing him into disputes concerning it, by raising objections against it, or frightening him with consequences which very possibly will never be. You forbid him when you show any unkindness towards him, either in language or behaviour ; and much more when you speak of him to others, either in an unkind or a contemptuous manner. You are forbidding him all the time you

are speaking evil of him, or making no account of his labours. O, forbid him not in any of these ways ; nor by forbidding others to hear him ; by discouraging sinners from hearing that word, which is able to save their souls.

If we either directly or indirectly forbid him, because "he followeth not us," then we are bigots. This is the inference I draw from what has been said. But the term bigotry, I fear, is almost as little understood as enthusiasm. It is too strong an attachment to, or fondness for, our own party, opinion, church, and religion. Therefore he is a bigot who is so fond of any of these, so strongly attached to them, as to forbid any who casts out devils, because he differs from himself, in any or all these particulars.

Do you beware of this. But be not content with not forbidding any that cast out devils. It is well to go thus far ; but do not stop here. If you will avoid all bigotry, go on. In every instance of this kind, whatever be the instrument, acknowledge the finger of God. And not only acknowledge, but rejoice in his work, and praise his name with thanksgiving.

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To these noble sentiments we shall add, in conclusion, a short extract from Mr. Wesley's sermon on the death of the Rev. George Whitefield. Oh that our modern high-churchmen, especially among the evangelical clergy, would read and treasure up his words !

"Is there any other fruit of the grace of God, with which he (Mr. Whitefield) was eminently endowed, and the want of which, among the children of God, he frequently and passionately lamented? There is one, that is, catholic love ; that sincere and tender affection which is due to all those who, we have reason to believe, are children of God by faith ; in other words, all those, in every persuasion, who 'fear God and work righteousness.' He longed to see all who had 'tasted of the good word,' of a true catholic spirit ; a word little understood, and still less experienced, by many who

have it frequently in their mouth. Who is he that answers to this character? Who is a man of a catholic spirit? One who loves as friends, as brethren in the Lord, as joint partakers of the present kingdom of heaven, and fellow heirs of his eternal kingdom, all, of whatever opinion, mode of worship, or congregation, who believe in the Lord Jesus; who love God and man; who, rejoicing to please, and fearing to offend God, are careful to abstain from evil, and zealous of good works. He is a man of a truly catholic spirit, who

bears all these continually upon his heart; who, having an unspeakable tenderness for their persons, and an earnest desire of their welfare, does not cease to commend them to God in prayer, as well as to plead their cause before men; who speaks comfortably to them, and labours, by all his words, to strengthen their hands in God. He assists them to the uttermost of his power in all things, spiritual and temporal; he is ready to 'spend and be spent' for them; yea, to lay down his life for the brethren."

## POETRY.

### THE NEW YEAR, AND THE EVANGELICAL MAGAZINE.

'Tis fifty years since first this page,  
Useful and unpretending,  
Bespoke the attention of the age,  
Love, zeal, and concord blending.

Darkness o'erspread the heathen world,  
With sects the church was cumber'd,  
The gospel ensign it unfurl'd,  
And call'd to them that slumber'd.

It press'd the claims of Christ that died  
On each contending faction,  
And pray'd them lay their feuds aside,  
And rouse to nobler action.

Forth, at the call, a generous band,  
On every side united,—  
A phalanx firm, they took their stand,  
Though much reviled and slighted.

A record, then, of what befell,  
What changes it narrated!  
It rung the missionaries' knell—  
Their labours celebrated.

Its voice was heard, while war and peace  
Alternate shook the nations;  
Nor did its gentle influence cease,  
Amid all agitations.

Years roll'd away—the fathers slept,  
Its earliest friends were taken;  
Upon their sepulchres it wept,  
Its principles unshaken.

Hardcastle, Burder, Townsend, Hill,  
Bogue, Waugh, Eyre, Wilks, have left us,  
And many more—but death hath still  
Of succour not bereft us.

And while these pages must record,  
Pastors and people dying,  
They prove the ever living Lord  
His churches is supplying.

While bigotry exalts its head,  
To fatal errors tending;  
It watches to prevent their spread,  
The simple truth defending.

It seeks to dry the widow's tears,  
Its utmost mite bestowing;  
And, surely, with increasing years,  
Its urgent claims are growing.

Another year is coming on,  
Again the hymn it raises;  
It strikes the lyre to times bygone,  
And tunes for future praises. ψ

### FOR THE NEW YEAR.

"As I was with Moses, so will I be with thee."  
JOSHUA I. 5.

O THOU who didst thy servant guide  
From youth to hoary years,  
Didst save him from the swelling tide,  
And mark his infant tears;  
Didst shield his youthful steps from harm,  
And save from every snare,  
O let me lean upon thy arm,  
Like him thy presence share.



From the destroying angel's might,  
 From the devouring wave,  
 From Egypt's wrath in Israel's flight,  
 Thy power was nigh to save:  
 Saviour, defend my soul from death,  
 Instructed may I be  
 By Horeb's wonders, Pisgah's height,  
 And find thee still with me.

No painful struggle mark'd the close  
 Of his eventful life;  
 Released from cares, from fears and woes,  
 Without a lingering strife:  
 Thy presence kiss'd his soul away,  
 Thine eye surveys his dust;  
 Jesus, be with me in death's day,  
 And raise me with the just!

London, Dec. 1843.

G. S.

#### ANOTHER YEAR.

*From "Original Hymns," by various eminent  
 Authors, edited by Dr. Leifchild.*

I ENTER on another year,  
 Unknowing what may come—  
 The future may be bright and clear,  
 Or dark and wearisome.

But the unfoldings of the whole  
 Shall God's behest obey;  
 Submissive to the same control  
 That regulates each day.

He rides upon the tempest's wing,  
 To guide its wild career;  
 He bids the beauties of the spring  
 Repair the wasted year.

'Tis he who checks the winter's force,  
 And lights the summer skies,  
 And in the seasons' changing course,  
 Gives autumn's rich supplies.

To all, his bounteous hands dispense;  
 He hears the raven's call;  
 And his unslumbering providence  
 Beholds a sparrow fall.

And he hath my protector been,  
 Thus far my journey through—  
 Stood by me in each varied scene,  
 And fed, and led me too.

I enter then another year,  
 Unknowing what may come,  
 But satisfied that God is near,  
 To guide and guard me home.

## REVIEW OF RELIGIOUS PUBLICATIONS.

*The SOCIAL, EDUCATIONAL, and RELIGIOUS STATE of the MANUFACTURING DISTRICTS; with Statistical Returns of the Means of Education and Religious Instruction in the Manufacturing Districts of Yorkshire, Lancashire, and Cheshire; in Two Letters to the Right Hon. Sir Robert Peel, Bart.; with an Appendix, containing a Letter to the Right Hon. Lord Wharnccliffe, on Sir James Graham's Factory Education Bill; also the Objections to the Amended Bill. By EDWARD BAINES, Jun., Author of "The History of the Cotton Manufacture."*

Ward and Co.

THE insidious bill of Lord Sidmouth attempted to be carried through the Upper House in the year 1811, which ostensibly professed to be a measure to raise the character of the Dissenting ministry, but which was, in reality, a deadly blow aimed at the liberty of the pulpit and the dearest rights of Englishmen; and the signal defeat of that measure by the simultaneous efforts of all classes and denominations of seceders from the Established Church, resolved to

stand fast in the liberty wherewith Christ had made them free, formed an epoch in the history of our country, from which we may date a wider diffusion of the principles and a greater extension of the benefits of religious freedom, than from any former period.

The peculiar character of the tactics of intolerance adopted on this occasion is worthy of observation, as it will show that though this principle of spiritual wickedness in high places is immutable in its nature, it can yet adapt itself to the state of public opinion, and be rampant or subtle as the spirit of the age may be favourable or hostile to its arrogant assumptions.

The time for hunting down dissentients as wild beasts had passed, and if there was little disposition to remove the civil disabilities under which they suffered, there was certainly none to multiply and increase them. A liberal tone pervaded the senate, and whenever bigotry ventured to raise her voice, though it was only to maintain her ground, she was instantly silenced by the irresistible eloquence with which she was everywhere assailed. The Test and Corporation Acts were condemned by the most

enlightened statesmen, and those who had the temerity to defend them abandoned the principle which called them into existence, and pleaded for their continuance on the ground of expediency alone. The church, it was said, required them for her protection; but, beyond this, that Dissenters had a right to perfect freedom of worship and enjoyment of all their civil privileges. In short, any direct and open attack upon the one or the other, however it might have gratified the high-church party, would have been regarded by the nation at large with unqualified disapprobation. This state of the public mind was the re-action produced by the almost national intolerance engendered by the events of the French revolution, which described Dissenters as Jacobins and traitors, and which, though venting itself in riots and civil commotions, was looked upon by the authorities in church and state with apathetic indifference, if not with ill-suppressed complacency. On the brink of anarchy and ruin, by the good providence of God, and the salutary working of religious principle in the hearts of our people, the nation recovered; the elastic power of the constitution righted itself; religious differences were merged in a generous patriotism; Churchmen and Dissenters, if not brethren dwelling together in unity, began to feel that they had a common country and a common Christianity. The year 1811, like several of its predecessors, appeared to offer no disturbance to this harmonious state of things. On the platform of the Bible Society many liberal things were uttered by clergymen and Dissenting ministers, which seemed to indicate that the period had arrived when Ephraim should no more envy Judah, and Judah no more vex Ephraim. But it is not in the nature of an exclusively endowed and established hierarchy quietly to suffer Dissent to grow up around it. Dissent is its antagonism, which, if power cannot crush, policy must neutralize; which must be held in check if it cannot be destroyed. For several preceding years great exertions had been made by the evangelical Dissenters to enlighten the villages and hamlets throughout the country by itinerant preaching and the establishment of Sunday-schools. In this good work the Wesleyan and other Methodists were then zealous coadjutors. Many ran to and fro, and knowledge was increased. Pure and undefiled religion was rapidly diffused, and multitudes were turned from darkness to light, and from the power of Satan unto God.

It had long been a cherished scheme of the second William Pitt to arrest the progress of Dissent by some stringent parliamentary measure, to which he was urged by the late Bishop Tomline, who had been his tutor,

and possessed great influence over him. From this, however, he was deterred by affairs of state which fully occupied his mind, and chiefly by the dissuasions of the late William Wilberforce. In the meantime, religious liberty gained upon public feeling; and the moral and social benefits conferred by separatists from the Church upon the people at large, produced a very general impression in their favour. This, of course, awakened the jealousies of the worldly portion of the clergy, and especially of those who had been fortunate enough to obtain the great prizes which a wealthy establishment has at its disposal. The bishops were ill at ease. They saw the fancied glory of their church wane before the rising spirit of liberality, and the diffusion of evangelical piety beyond its pale and among the great mass of the population, for whose instruction it had made no adequate provision, and who, but for the free and spontaneous labours of Dissenters, must have perished for lack of knowledge. "We must not let them thus alone," was the exclamation from many an Episcopal desk. "To attack them by violence would be most impolitic; we must, therefore, undermine them by craft." This, we have reason to believe, was the clerical origin of Viscount Sidmouth's notorious bill. Its real aim was to put an end to itinerancy as a means of propagating religion by Dissenters and Methodist; to place the Dissenting ministry at the mercy of magistrates; to increase the difficulty of obtaining licenses for places of worship, which was even then vexatious and intolerable; and thus to make Dissenters in all their movements subservient to the members of the state hierarchy. But what was its ostensible object? To increase the respectability of Dissenters by raising the character of their ministers, by delivering them from the itinerant vagabondism which had inflicted upon them not a little disgrace, and placing round every new enterprise, where a chapel was to be erected and a pastor stationed, six or more respectable householders as its guardians and securities. It has been charitably suggested that the noble proposer of this measure was not fully aware of its pernicious and illiberal tendency; and as there were certain Dissenting ministers of no mean standing, who really saw no "offence in it," and conceived that his lordship was sincere in his professions, and that though a Churchman he was the friend of Dissenters; we at this time of day are willing to concede that he might have been the dupe of priestcraft rather than its mentor—the tool, and not the hand that wielded it. We are ready to save his heart at the expense of his head. Yet was it scarcely courteous in one so bland in speech and manner to describe Dissenting

ministers as "blacksmiths, cobblers, tailors, pedlars, chimney-sweepers, and what not;" but this, we were assured, was the consequence of a defective law, and that if a bill could be passed that should require of every candidate for the Dissenting ministry, and every person actually officiating under that character, a certificate of his intellectual and moral qualifications, this opprobrium of Dissent would be wiped away; that the "cobblers" and the "what nots," the Careys and the Bunyans, would never aspire to the honour of the pulpit, or if they did, that the law would effectually keep them out of it.

Many of the clergy affected to think that the bill of Lord Sidmouth was scarcely protective enough to the Church, and that it conceded by far too much to Dissenters. All, however, perfectly understood its insidious character; but it was hoped that the Dissenters would be taken in the snare. Nor was this hope entertained without some reason. The bill had been nine years in concocting; its noble author had at various times consulted very eminent Dissenting ministers about the operation of some of its clauses,—had listened to their suggestions with marked attention, and uniformly assured them that nothing could be farther from his views than an abridgment of the privileges of the Dissenters, whose most useful labours in advancing true religion he could well appreciate, and was always ready to acknowledge. All sorts of prepossessions in favour of this projected measure, before it was printed, were entertained by influential persons among the Dissenters, and it was not till it was placed in their hands, and they could read it clause by clause, that they saw with consternation that what was proffered to them as a boon, was in reality a repeal of the Toleration Act—the annihilation of their liberties. This discovery was not made till the eleventh hour. But the tocsin of alarm was instantly sounded throughout the length and breadth of the land. The enlightened friends of freedom rose *en masse*, as in a moment, and this Jesuitical bill that had deceived so many was opposed with a unanimity and energy which ensured its triumphant defeat.

His Grace the Archbishop of Canterbury was astounded at what he was pleased to call "the flood of petitions" which he described as having "deluged the table of the House of Lords, and choked up all its avenues." This was a strong figure, but fully justified in its application, for nothing was to be seen but large rolls of parchment like waves undulating over the whole surface of the House, several of their lordships being literally enveloped in them. The noble lord, the Earl of Stanhope, staggered under the load which de-

lighted as much as it oppressed him. The premier, Lord Liverpool, appeared perplexed and dismayed; the gloom of displeasure on his brow grew darker as the petitions multiplied. This was an omen which the noble concocter of the bill well understood, as did the white-lawned prelates, whose faces grew as pale as their sleeves. The creation of the petitions and their sudden appearance in the House of Lords seemed little less than miraculous. But a little week before, and the friends of liberty were sleeping in their fancied security; at its close they had started up an exceeding great army, compact and disciplined, their banner union, and their union strength. Their attitude was their triumph; they had but to show themselves, and their craven foes fled from them as chaff before the wind. A liberal speech from the Archbishop of Canterbury sealed the fate of the bill which had agitated the whole country, and which, contrary to its own nature and the design of its noble contriver, was, as we have yet to show, fraught with the greatest advantages to the cause of religious freedom. Never were nobler sentiments in favour of universal religious liberty uttered in Parliament than on this occasion. The Lords Holland, Erskine, and Stanhope especially distinguished themselves. Their speeches made a due impression on the public mind, which encouraged the committee of the Protestant Society, and the deputies appointed by the churches in and about London to watch over and to protect their liberties, to demand a further extension of the toleration granted to the Dissenters by William the Third. In this they were successful. The thorough stirring of the great questions involved in the encroachments of a Church Establishment on the rights and liberties of Dissenters, produced by this great triumph on the part of the latter, prepared the empire for the repeal of the Test and Corporation Acts, for Catholic Emancipation, and subsequent liberal measures—all in a direction towards the attainment of just and true liberty, equal and impartial liberty, the rights of men and Englishmen for all; even should their religious and ecclesiastical opinions be as diversified and opposite as those of all the sects and churches that have ever divided Christendom. We must come to this, and we hail every deliberate and systematic attack which statesmen, in their wise tolerance, may please to make upon us, as a new epoch in the history of our progress towards perfect liberty. The defeat of Lord Sidmouth's bill gave new vigour to freedom; and, though that measure was most unwise in itself, as Lord Stanhope observed at the time, "it was most salutary, inasmuch as it has convinced all mankind that



the friends to liberty of conscience are determined to lay aside all difference of opinion, and to make *one glorious common cause*, whenever the defence of their rights or religious liberty shall require it."

The lesson thus taught, on a recent occasion, it seems, was not remembered. The thunder no longer pealed, not even in the distance. The sky was clear and all was calm. Or, probably, if the miserable failure of his predecessor in intolerance once crossed the mind of the Home Secretary, he pleased himself with the notion that he was a greater adept than he in the act of mystifying and deceiving; that he could so frame a bill that it should deceive the very elect. All that he dreaded, probably, were the suspicions of his honesty of purpose, which he knew were very generally entertained; yet even this he imagined he could turn to account, and compel the belief of the most incredulous, that he cared for the poor; that their want of education affected him quite as much as their want of food; that he was most anxious to supply both these wants; and that so far from having any sectarian or sinister object in view, he was only solicitous that the state should educate the people it had too long and shamefully neglected, beginning with those who stood most in need of its charitable assistance. There was something so apparently manly and straightforward in the manner in which the right honourable secretary introduced his measure of pure benevolence into parliament, that the most wary were thrown off their guard, and he gathered golden opinions from all parties in the house.

Factory children; poor sufferers enduring severities from their cruel taskmasters equal to any that the children of Israel experienced in their house of bondage,—their advocate carried all the sympathies of his audience with him; for legislators can feel when Home Secretaries make a parade of their humanity; who would not mitigate the evils of their lot, miserable victims of their parents' necessities and their employers' avarice! And their education!—the education of factory children! to confer equal benefits on their bodies and their souls; to provide for their corporeal and mental health at the same time; is not the proposer of such a measure a second Howard? And so the praises of the Home Secretary resounded through the land. Who would suspect, when looking at Sir James Graham's flowers of rhetoric, that the trail of the serpent was over them all? that the poison of asps was under his tongue? and that in his proposed Factory Bill, the educational clauses more especially, and which wore the aspect of the most enchanting philanthropy, there was concealed a system of intolerance and persecution that would have wrought more mis-

chief to Dissenters and the cause of religious freedom than any act of human legislation since the days of the Stuarts? No; this was not "dreamed of in our philosophy." We knew not then the strange capabilities of an apostate conscience; what a Radical converted to Toryism in Church and State may be brought to in the way of moral degradation. The alien from liberty is always the tool of any tyrant that will use and pay him. The Church bid high; Sir James Graham was caught; and that he did not surrender all the children of the empire, tied and bound, into the hands of the priests of the Episcopal Church, is to be ascribed to the vigilance and combination, and zeal and perseverance of the friends of liberty of conscience, who, on this as well as on the former occasion, "determined to lay aside all difference of opinion, and to make one glorious cause," for their rights and their liberties were alike invaded.

The tactics employed by the Home Secretary to circumscribe liberty, and throw around the people the chains of intolerance, like those resorted to by Viscount Sidmouth, were adapted to the spirit of the times. The object of both was the suppression of Dissent. The former was levelled against the increase of Dissenting ministers and the multiplication of Dissenting places of worship; in fact, to arrest the progress of knowledge and to render popular ignorance subservient to spiritual despotism. The extension of toleration, consequent upon the defeat of this measure, produced, as we have seen, a new order of things. It was no longer possible to prevent the intellectual and moral improvement of the people, and by an agency and instrumentality not only independent of the dominant Church, but opposed to its interests. The voluntary principle, animated by the spirit of Divine philanthropy, everywhere diffused the blessings of religion and of a religious education, and every step of its progress was a departure from the pale of the established hierarchy. It assumed one or other of the hateful forms of Dissent. Prohibitory laws, could they have been passed, would have proved nugatory. A wiser course than that of direct persecution suggested itself to the rulers of the Church, and which, if pursued in fairness and in the liberal spirit of Christianity, would not only have been unobjectionable, but praiseworthy in the highest degree. The voluntary principle was, at the same time, abused and adopted. Church missionary societies confronted the missionary societies of Dissent. The schools of Bell were started in a race with those of Lancaster; and splendid churches were everywhere raised to frown upon the unpretending chapels of the sectaries. All this was well so far as it

was the result of *voluntary* combination, and as it left untaxed the other voluntary associations of the land.

But compulsory support was demanded, and all the churches of the empire, in the persons of their individual members, were bound to pay, in the form of taxation, to uphold an Establishment, from which they were conscientious seceders.

With the resources of the nation at its disposal; with the influence which wealth commands; with an army of bishops, priests, and deacons, backed by the whole aristocracy; with the powers of persuasion, of corruption, and intimidation, which all these could bring to bear upon her object, the Church of England was ill at ease. The voluntary and the compulsory united in her aggressions upon Dissent, left her still in the popular minority. The simple voluntaries seemed to possess a ubiquity which compelled many a pluralist to cry out, in ludicrous affright, (*Hic et ubique!*) "Here and every where. This constant flowing and swelling of the tide of Dissent must, in the course of time, if unchecked, not only inundate the whole country, but undermine the very foundations of our Church. What is to be done? Competition and rivalry, with whatever unfair advantages set to work, seem only to increase the evil against which they are directed." "The Church," said one of the most sagacious and busy prelates on the bench, "is a theoretical monopoly. She must become so in reality, or her days are numbered. We must Church-of-Englandize the people. The State must, therefore, grant us the monopoly of education. Deliver over to us the children, and we will leave the men and women to themselves."

The policy of this suggestion who could gainsay? But its practicability? Can it be accomplished? A bold project called for bold measures. The first thing resolved upon was to obtain, from commissioners appointed by the Government to investigate the subject, a report of the moral and religious destitution of the manufacturing districts, leaving the legislature to infer that the agricultural parts of the country were, from whatever cause, in a happier condition. The commissioners made their report accordingly, and if not a libel on the national educator, the National Church, it proves that of all useless and abortive institutions, this is the most useless, the most abortive. The largest, the most populous districts of this Protestant land,—this land of clergymen, if we are to believe the commissioners, are in a state of heathenish ignorance that has scarcely a parallel on the face of the earth. It was not, however, with any view to elicit the fact of the Church's inefficiency as the public educator

that this statement of the commissioners was made. It was got up for the purpose of throwing the onus of all the mighty evils of popular ignorance upon the Dissenters; to show how utterly vain was their boast of the power of the voluntary principle to meet the moral and spiritual exigencies of the nation: and the practical inference which these commissioners or their employers intended to have drawn from their report was, that this principle, as far as the education of the people was concerned, should be henceforth abandoned, and that all parties should concur in allowing the State to become the national educator, through its only accredited organ, the Established Church of the country.

Hence originated the notable legislative attempt of the Home Secretary. This projected measure of an intolerance that we could scarcely have expected to exist in the nineteenth century, was based on a plausible inference from false and exaggerated statements, and on assumptions derived from these which were equally unfounded. Whatever moral and spiritual destitution exists in the country is chargeable upon that very Church, which, with unexampled effrontery, Sir James Graham would have constituted the exclusive organ of national education. He happily failed in his nefarious purpose, and his aggression on liberty, his attempt to restrict and impede the religious education of the entire people, has awakened a zeal and called forth energies which will secure its universal extension.

It has done more: it has exhibited in contrast the establishment and the voluntary systems, so as to disabuse the public mind as to their comparative efficiency; while it has afforded another glorious evidence, that the friends of religious liberty and unshackled education have only to be true to themselves, to rescue their cause from the grasp of tyranny, and carry out their objects with triumphant success.

But for such men as Sidmouth and Graham, the weapons of truth and freedom would grow rusty in their scabbards; their friends would become impotent by repose, and civilization and social happiness, if not eventually impeded in their progress, would advance only by slow and imperceptible degrees.

To Mr. Baines the country owes a debt of lasting gratitude. To his indefatigable exertions we are indebted for the full exposure of those calumnies against Dissenters and the voluntary principle on which Sir James Graham attempted to found his unrighteous measure. His work is an able vindication of the manufacturing districts from the aspersions cast upon them;—aspersions which had created a strong and almost universal prejudice, and even alarm, both in and

out of Parliament; and had been made the justification of a Government Bill most seriously interfering with religious liberty. And not only do the facts he has adduced furnish a triumphant answer to those aspersions, but they likewise afford a demonstration of the power of *voluntary Christian zeal* to provide the means of education and religious instruction even for a rapidly increasing population, which he justly observes will "give new confidence to those who have most implicitly relied upon Christian principle." But we much question whether it will lead such statesmen as constitute the present cabinet to "doubt the necessity, advantage, and even propriety, of that interference to which rulers and legislators have always been so prone."

These letters of Mr. Baines will be in the possession of every Sunday-school and every vestry library in the empire, connected with Methodism and Dissent. The inquiries made by him will doubtless be followed up in the agricultural and other districts of the country, and the results published to the world.

For the satisfaction of our readers, and that a permanent record may be placed on our pages of the relative efficiency of voluntary Christian principle, we give the important conclusions which Mr. Baines's returns abundantly establish, with the eloquent passage which immediately follows the statement:—

"1st. That in these manufacturing districts there is *church and chapel room for forty-five per cent. of the entire population*; and, deducting the Catholics, who fill their chapels several times in the day, the church and chapel room for Protestants cannot fall greatly short of *fifty per cent.*

"2nd. That that provision for the religious instruction of the community has been made, and is still supported, almost wholly by the *voluntary zeal and liberality of the inhabitants*,—no less than 682,795 sittings in churches and chapels having been provided within the present century, of which only 70,611 are in parliamentary churches.

"3rd. That the provision for religious instruction is *far more abundant, in proportion to the population, now than it was at the beginning of the century.* The church and chapel accommodation has been increased two hundred and nineteen per cent., whilst the population has only increased one hundred and twenty-seven per cent.

"4th. That *Sunday-schools* have been provided, and are supported and taught, by the voluntary zeal of the inhabitants, in which *one in every five two-fifths of the population* are enrolled on the books,—which must include an immense proportion of all the children of the working classes.

"5th. That *fifty-five two-fifths per cent. of the children in Sunday-schools are able*

to read, and are *actually reading, the Holy Scriptures.*

"6th. That *sixty-six thousand teachers* are gratuitously engaged in the benevolent and pious duty of Sunday-school instruction.

"7th. That *one in every ten of the population* is taught in *day-schools*, of whom only a small proportion in dame and factory-schools.

"8th. That the proportions of the Established Church and other religious bodies, so far as the sittings in churches and chapels would indicate, are as follow, viz.:—Established Church, 377,104 sittings,—other religious denominations, 617,479: but probably the proportion actually attending the churches would be less than this, in comparison with the other sects.

"9th. That the proportions of Sunday-schoolers taught are as follow, viz.;—in the schools of the Established Church, 123,451; in the schools of all other denominations, 285,080.

"And now, Sir, permit me to appeal to you, if this is not a most gratifying, if it is not a splendid demonstration of the power of Christian principle,—unconstrained by Acts of Parliament,—self-assessed,—without a murmur, without strife,—pouring forth its hearty free-will offerings, for the glory of God and the well-being and salvation of men? And this is but a small part of what that Christian principle is doing. It is in a great variety of modes exerting itself for the reformation of the vicious, for the instruction of the ignorant, and for the relief of the helpless. By Christian Instruction Societies, by Loan Tract Societies, by District Visiting and Benevolent Societies, by Town Missionaries, it explores the lowest haunts of vice and misery, adapts itself to every form of evil, insinuates its gentle influence where laws cannot gain admission, and melts hearts which terror cannot break."

The defeat of Lord Sidmouth's Bill, though mainly to be attributed to the immense number of petitions, and the unanimous opposition of all classes of Dissenters, was rendered more effectual and complete by the eloquence of principle, noble and enlightened, directed against it by statesmen and legislators worthy of the name, and who well understood the insidious and intolerant character of the measure they reprobated.

Sir James Graham's discomfiture, and the indignant rejection of his "olive branch," must be solely ascribed to the pressure from without. Among our hereditary and representative legislators, we scarcely can name one who, in reference to the great question of national education, entertains clear views; there is scarcely one who seems to know *where the obligation to educate really rests*,—or, in other words, on whom the duty devolves, and whether legislative enactment



and State provision may or may not be called in to remedy the glaring and growing evil of popular ignorance.

Certainly, never was a triumph achieved in defence of great principles and universal Christian freedom, which was so completely the people's own. And having found out their strength for good, never may it slumber till every vestige of intolerance is torn from our statute-books, and banished from our civil and ecclesiastical courts.

To the hierarchy itself the defeat of the Home Secretary's Bill has been most auspicious. We hail the voluntary efforts which it is making. Let every church educate its own, and all in harmony, and by the simple energies of zeal and benevolence, and Queen Victoria will, before she exchanges an earthly for a heavenly crown, have to rejoice that she sways her sceptre over an enlightened and a Christian people. The Wesleyan Methodists have followed and will far exceed the noble example set them by the Church and the aristocracy; and the Congregationalists of various denominations are doing honour to the voluntary principle, which, though not *now* exclusively, is pre-eminently, their own.

A more recent publication by Mr. Baines on this great topic has attracted our attention: it is in the form of a letter to the *Patriot* newspaper, and refers to the proposed Conference which has since been held at the Congregational Library. We would give the following observations, so just and so reasonable, the widest circulation possible:—

“At a great crisis in the history of the Church, when new dangers threaten us, when we discover our weak points, and when we are called to a new course of action, it is surely our wisdom to meet together, to seek counsel from above, to advise with, encourage, and help each other.

“The present is such a crisis. The spring disclosed a measure, which, while it aimed at educating a portion of the working-classes, no less clearly aimed at bringing them within the pale of the Established Church. That measure, which proceeded from the Government, was happily defeated. But the autumn presents the Establishment and the aristocracy in a combination against Dissent, much more formidable, because not unconstitutional. The great subscription for establishing day-schools, in connexion with the National Society, throughout the manufacturing and mining districts, is manifestly intended at least as much to Church-of-Englandize the population as to educate them. It is intended to drain our Sunday-schools, and empty our chapels. To do this, the Church party throw away the arms in which they had trusted, and at which they had been foiled, and fight us with our own weapons. They become voluntaries in defence

of an Establishment. Their ‘wise men’ ‘do in like manner with their enchantments’ that the voluntary principle has done by its proper virtue. As a new order of missionary irregulars rose up in the Church of Rome to counterwork the Reformation, so now the Church of England has its active and subtle volunteers to cope with the dreaded evil of Dissent.

“In what way can we meet this new species of hostility? Here petitions will do nothing;—our opponents do not appeal to Parliament. Public meetings, speeches, and protests will do nothing;—we have no objection to offer either to the form or the avowed object of their proceedings. We must meet effort with effort, and wisdom by wisdom. If they have condescended to take a leaf out of our book, let us in turn take a leaf out of theirs. If they adopt our *voluntarism*, let us adopt their *organization*. Let us (for this practical object) form our scattered forces into a regular and connected body. If they extend their front in order to turn our flank, we must extend ours to defeat the movement. If they put forth unprecedented exertions, we must do the same, or yield. We have come to the Waterloo of our great campaign. On this field, faith and liberty must fight their hard battle and win their final victory.”

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BAPTISM at CORINTH, and by PAUL, shown to be both in its spirit and practice CHRISTIAN BAPTISM, and not that in the Jordan by John. A Discourse preached at Lair Gate Chapel, Beverley, Oct. 17, 1843, at the Autumnal Meeting of the Hull, East Riding, and North Lincolnshire Association of Congregational Ministers and Churches, and published at their request. By THOMAS STRATTEN.

London: John Snow.

In the preface to this discourse, Mr. Stratten enumerates the titles of four discourses and pamphlets on Baptism, which have recently appeared in Hull; and in giving his opinion on the question, generally, rather than on any of these publications, he has shown his good taste and Christian temper. Whatever may be thought of the author's views of this agitated question, or of the arguments by which he sustains them, we should be sorry for the reader who can rise from the perusal of this discourse without heartily sympathising with the calm and winning tone which pervades it.

There is much ingenuity in the mode in which Mr. Stratten handles his subject. Avoiding the parade of criticism, and the subtleties of argument, he brings before us a single fact—the baptism of “the household of Stephanas,” by Paul at Corinth; and dwelling for moment on the manner in

which the apostle recollects the fact of baptizing two individuals, and one household, during a successful ministry of more than eighteen months, he illustrates with much vivacity and acuteness the following conclusions from this fact :—Against the zeal which makes peculiar views on baptism the ground of a denominational distinction ;—against the practice of giving public exhibition and *éclat* to baptismal services ;—against limiting the administration of baptism to adults only ;—against linking together baptism and the Lord's supper ;—against the mode of administering the rite by immersion.

The contrast between the apostle's reference to *his* baptisms and the reference that would probably be made in the same circumstances by one of our Baptist brethren, is very happily drawn, as is also a similar contrast between the simplicity, directness, and domestic quietude of the primitive administration, and the preparation, excitement, and impressive accompaniments of immersion in a modern baptistery. "Had it been customary to gather even the disciples together to witness a baptism, what impression might have been given to that of Saul of Tarsus ! Think of the leader of the persecutors coming to the baptistery with the commission of the high-priest in his hand, and tearing it in the presence of those who had been devoted by it to sufferings and death, and then receiving the rite, and taking the new profession ! That the idea of such a service, the first and strongest which would have been likely to arise in the mind of some of our Baptist brethren, did not arise in the mind of Ananias, *but that before Saul received meat, after three days' abstinence from food*, and in all probability in the very chamber in which he had endured his mental agony, the rite of baptism was administered, speaks volumes as to the difference both in practice and in mental operation connected with this ritual between primitive disciples and denominational Baptists."—Pp. 12, 13.

Mr. Stratten has very lucidly treated the right of children and infants to the administration of Christian baptism, showing that as a household rite, children are probably included in it, and that it was a household rite with "special reference to those who, on account of the tenderness of their age, cannot be taken out to the worship, and included in the congregation." He, moreover, calls attention to the fact, that the *domestic* character of baptism is lost amongst those who have discontinued the practice of baptizing infants.

"Besides, the reference in the New Testament to baptism as administered to a household, is not, as we have seen, an individual and isolated case. There is a class of these cases recorded ; and who can tell how many they represent which are unrecorded ?

Was it necessary to a household's receiving Christianity *as a household*, that it should contain no children ? Were the apostles forbidden to carry the entire system of Christianity into those dwellings and those only where infancy smiled, and those sweet voices were heard which they knew had delighted their Master's ear ? . . . When his apostles entered a house and saluted it, and the Son of Peace was there, a family blessing went with them, promises both to parents and children, and a sign and pledge of those promises of which both, of which all, might partake."—Pp. 17, 18.

The objections to infant baptism, that there is no express command for it, and that it is of no use, are ably met, in a good-humoured reference to similar cases in which the objectors are "too wise and too holy to push their grand objection to infant baptism to its legitimate conclusions."

We are much gratified with the description of the "little ones" baptized unto Moses ; with the proof that the children even of Baptists have the baptism without the rite ; with the well-defined distinction between the administrations of the Baptist and Christian baptism ; with the perspicuous explanations of the mode of baptism ; and, most of all, with the manly catholicity of the conclusion. From so brief a discourse, the whole of which we commend to our readers of all denominations, we cannot find room for further extracts. We tender to the esteemed author our thanks for so judicious and timely an illustration of a rite, which we hope is likely ere long to be better understood and practised than it has been since the apostolic age.

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*The GREAT CHANGE : a Treatise on Conversion.* By GEORGE REDFORD, D.D., LL.D. *With an Introduction, by the Author of "The Anxious Inquirer after Salvation directed and encouraged."*—18mo, pp. 162.

Tract Society.

We may be narrow in our views, but we frankly avow our conviction that the Tract Society would do well to confine itself to the publication of such works as the one before us. The Society has an immense power ; and we should like to see it all thrown directly into the scale of evangelical religion. We readily admit that where they have meddled with science or general literature, they have been laudably careful of the interests of Christianity ; but *strictly religious* publications appear to us to be their legitimate province, and we only kindly remind them of what their best friends are saying of them out of doors.

We are indeed delighted, more than we can express, at the sight of this treatise,

from the pen of one so well instructed in the mysteries of the kingdom. It will be an excellent companion to James's "Anxious Inquirer," and is equally deserving of public approbation. It has all the point and earnestness of "Baxter's Call to the Unconverted," without the occasional defects of sentiment and expression with which it is chargeable.

It consists of two parts. Part I. On Conversion, which, after an address to the reader, treats, in nine chapters, of the following topics: Conversion explained;—the importance and necessity of conversion enforced;—the state of the unconverted;—the means which God has appointed, and ordinarily employs, in the conversion of sinners;—the possibility of our conversion;—reasons why you have never yet been converted;—reasons why your conversion should take place now;—the promise of converting grace;—the marks of conversion. Part II. Particular cases considered of those that need conversion;—the unbeliever and caviller;—the undecided;—the mistaken;—the self-sufficient;—the wordling;—the delayer;—the careless;—and the hopeless.

The truly scriptural and serious bearing of this volume adapts it, in a remarkable degree, to the objects of those who visit from house to house among the poor. The London City Mission should supply all their missionaries with copies to circulate in their walks of usefulness.

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PRIZE ESSAY on the EVILS which are produced by LATE HOURS of BUSINESS, and on the BENEFITS which would ATTEND their ABRIDGEMENT. By THOMAS DAVIES. With a PREFACE, by the Hon. and Rev. BAPTIST W. NOEL, M.A. 8vo, pp. 48.

James Nisbet and Co.

There are many serious evils connected with the state of trade, as it is now conducted in our large towns and cities. Upon many of those evils, the advancing knowledge of the age is shedding a beneficial light; and the period is not far distant, we trust, when juster views will obtain of the relative obligations of society, and when the myriad oppressions now practised in our money-loving country will be looked out of countenance by the illuminating and benign spirit of the gospel.

The system of long hours which now disfigures business, and which converts it, in some instances, into a species of reformed slavery, is one of the most crying evils of the times. Its influence upon the health, comfort, and mental improvement of young men in large establishments, has been shown to be most baneful. It is high time surely

that a remedy should be applied; and we are happy to find that the "Metropolitan Drapers' Association" has done good service in bringing the subject before the public, and in so wisely and prudentially managing their appeals, as already to have enlisted the sympathies of some of the most respectable houses in their own branch of business. We think it not too sanguine to anticipate a complete triumph for them, in their own department; while their laudable example cannot fail to tell upon many other branches of business, in the metropolis and provincial towns.

Mr. Davies's Essay, to which a prize of twenty guineas has been awarded, is a distressing exposition of the evils connected with long hours, as they affect the condition of young men, their employers, and the public at large; and a convincing representation of the benefits which will necessarily accrue, to all parties concerned, from the adoption of an opposite system. We earnestly recommend the Essay to the attention of all the friends of the gospel, and of human kind. Its facts are truly appalling, and its arguments are unanswerable. Mr. Noel's Preface, like all his productions, is full of the spirit of his Divine Master. We conclude our notice in his words: "Christian reader, in the pages of this Essay you may perceive how your influence may materially promote the happiness of many thousands of young persons, both in the metropolis, and in other cities of the empire. But 'to him that knoweth to do good, and doeth it not, to him it is sin.' Lend your aid, therefore, to undo the heavy burdens, and let the oppressed go free. Give a cup of cold water in your Master's name to those who are fainting along the dry and dusty road of life. And may the same Christian charity which broke off the fetters of the West Indian slave, protect the comforts of those young persons upon whom the keen and eager competitors of trade have inflicted so much injustice."

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THE PROTESTANT REFORMATION IN ALL COUNTRIES; including *Sketches of the State and Prospects of the Reformed Churches. A Book for Critical Times.* By the Rev. JOHN MORISON, D. D., Author of "Family Prayers for every Morning and Evening throughout the Year." 8vo, pp. 548.

Fisher, Son, & Co.

The age of the Reformation, when the human mind awoke from the slumber of centuries, and the church, to use the noble language of Milton, "purged and unscaled her long-abused sight at the fountain of heavenly radiance," forms an epoch in the annals of Providence, which cannot be stu-



died but with the deepest interest. It was a wondrous age. The Reformation lifts its head above preceding events in the history of the church, since the times of the Redeemer, like some tall Alpine height above her sister mountains; for ages yet to come will the eye of man turn to look back upon it; and in a future state of being will immortal spirits, in their musings on the past, turn to gaze on it, as one of the great landmarks in the scenes of time. In the present day, when, at the very moment in which we are reaping the intellectual, political, and religious advantages with which that revolution was fraught, there are to be found men who traduce its character, impugn its principles, and cast many a longing, lingering look upon the state of things which preceded it; Protestant writers are under the most powerful obligations to exhibit it in its true colours, to vindicate it from aspersion, and to guide the public mind, especially the youthful part, to a right estimate of its nature and bearings. D'Aubigne and Ranke, on the Continent, and Waddington and Stebbing, in our own country, have done rich service to the cause of truth by their historical labours. The works of the two first, especially, must ever rank high in European literature, the one for its fascinating details, and the other for its profound investigation. But though these works are extensively read, and well deserve the attentive perusal of the studious, a large class of our countrymen have neither the means of procuring nor the time for studying these more elaborate and voluminous productions. A condensed history of the Reformation, giving the results of the investigations of previous authors, and written upon a comprehensive and clear-sighted plan, in a lucid, energetic, and popular style, and with an earnest and catholic spirit, was wanted. Numbers, we think, are prepared to hail the appearance of such a volume with gratitude, and to read it with interest. A work of this kind Dr. Morison has supplied. In the book now on our table, he has furnished not a mere sketch, nor a lengthened critical detail of all the events of the Reformation, but an authentic and lively outline of what was most vital in its proceedings, and most interesting to us in the present day. We have the results of extensive reading presented in a very pleasing style. The industrious author has availed himself of the learned labours of the most approved historians, has selected his materials with judgment, and compressed a large amount of information into a small space. Those who are accustomed to such studies well know that it is far easier to write several volumes on such a subject than one of the character now before us. We have read it with much

pleasure. It has conducted us through scenes among which, though we have visited them before, we love to linger; and introduced us afresh to characters to whom we must ever do homage, as to men "of whom the world was not worthy." It presents before us a panorama of the Reformation; it unfolds the working of the varied instrumentality which Providence employed in bringing out such stupendous results; and it points to the Divine Spirit which raised up and animated, and blessed the men who were the leaders in the great work. That work was emphatically "God's salvation." There was a favourable concurrence of events leading to the Reformation; but they alone will not account for the change. They might have come, and passed away, and left the world still slumbering in superstition, had not a Divine agency been connected with them. It was not the revival of literature, and the invention of printing, and the other kindred events to which we so often refer, when thinking of the Reformation, which alone or chiefly produced the glorious revival of the church. It was the Spirit of God. He raised up the *true* reformers. He blessed them, and made them blessings. Nothing short of a recognition of his gracious influence will account for the whole phenomena of those times. It is unphilosophical for any Christian mind to overlook the fact in estimating the causes of the Reformation. The Spirit was poured out from on high, and that on the principle of sovereign bestowment. Clouds, fraught with Divine influence, sailed over Europe. The skirts of them reached even to Italy, Spain, and Poland; but the richest showers fell on the plains of Germany, the vales of Switzerland, and the fields of Britain. "He caused it to rain upon one city, and caused it not to rain upon another city; one piece was rained upon, and the piece whereupon it rained not withered."

The author gives us an interesting account of the preservation of Divine truth during the middle ages, and does justice to such men as Claude of Turin, and Peter Waldo. He zealously defends the Albigenses against the charges of heresy preferred by many respectable authors; but here we must be allowed to say, that, after all, it appears to us that there is too much ground for the charges to some extent. We think, if we went into a critical investigation of this subject, we could supply evidence in support of an opinion different from that expressed by our respected author. In tracing the history of the German Reformation, Dr. Morison has displayed very considerable powers of description, and cannot fail to chain down the attention of his readers to the details he exhibits. The description of the Diet of

Worms, when Luther, to adopt some of the bold expressions of Carlyle, stood solitary and friendless, one man, on God's truth, against the tiaras, triple hats, and thunders, temporal and spiritual, resting on the devil's lie, and was stronger than they all, is given with graphic skill. The magnificent scene shines in our imagination in all its pomp—Luther speaks before us, and we sympathise in the breathless interest of the auditors. The chapter on Luther's character and opinions is worthy of attentive perusal; and we are glad to find that the Doctor has vindicated the name of the great reformer from the charge of Antinomianism, to which we have often been very sorry to find that some great authors of our day have given countenance. A rapid sketch is presented of the Reformation in Switzerland, France, Sweden, Denmark, Italy, Spain, the Netherlands, Hungary, Transylvania, and Poland; we could wish this were more full, and more in proportion to the extent allowed to the history of other countries. The story of the Reformation in our own country is well told; but our author, we think, writes in a still more *con amore* style when he reaches the Reformation in Scotland. Peculiar interest attaches to its details, and in the present volume a peculiar charm is thrown over them. Cardinal Beaton's character is given with dark and faithful colouring, and Wishart and Knox appear in all their moral greatness and splendour. The Reformation in Ireland, so far as it went, is not overlooked; the present state of that country is touchingly alluded to; and fervently do we join in the aspiration, "O for the spirit of another Knox in Ireland, whose masculine power might be felt, like a mighty and resistless tide, bearing away the refuges of lies!" In thus giving a separate and succinct view of the Reformation in each country, the author has improved on the plan of those writers who interweave in their narratives the events which transpired in different places, much to the perplexity of their readers. The volume closes with a summary of the results of the Reformation, and with a sketch of the state and prospects of the reformed churches. This gives the volume a practical character, and brings the lessons of history to bear on present interests and duties. Our author is well known as a zealous champion of Protestantism; and clothed with the mantle and breathing the spirit of one of the reformers, he denounces with energy and feeling the spirit of Popery, now so rampant in a Protestant university and a Protestant church. He ably vindicates, in the following, passage, the antiquity of those principles which Rome denounces as modern innovations.

"It was the glory of the Reformation, that it made a bold stand for ancient apos-

tolitic truth, in opposition to the corrupt novelties of eleven hundred years of steady and resolute departure from the faith of Christ. Protestantism was not itself a novelty; but the exposure of a novelty. It came not to proclaim a new doctrine; but to contend earnestly for the faith once delivered to the saints. Which of all its positions was new? Was it the denouncement of indulgences?—which had never been heard of till the eleventh century. Was it the interdict which it pronounced upon the Pope's supremacy?—who dared not himself to claim this distinction, till full six hundred years after the days of the apostles. Was it the assertion of the people's right and duty to search the Scriptures for themselves?—when for three centuries every father of the church, to say nothing of Christ and his apostles, urged the same doctrine. Was it the rejection of tradition, as a co-ordinate rule of faith?—when no such sentiment was broached during the only period when apostolic tradition could have been satisfactorily identified. Was it the exposure of the monstrous pretension of Rome's infallibility?—which had never obtained currency until the Roman pontiff proclaimed himself head of the church, in the seventh century. Was it the contempt which Protestantism poured upon the celibacy of the clergy?—when the professed head of the Romish episcopate was married; when Paul expressly declares, that "marriage is honourable in all;" when one of the signs of apostate Rome is, that she "forbids to marry;" and when for three centuries the impure dogma was unknown to the Christian church. Was it the denial of purgatorial fire?—when no trace of such a doctrine can be fairly discovered in the word of God, or in the teaching of the fathers for more than six hundred years. Was it the unsparing condemnation of the mass, and the adoration of the host?—which had their distinct origin in the Florentine council, early in the thirteenth century. Was it the stern denouncement of image-worship, of the invocation of departed saints, of prayers to the Virgin, of supplications for the dead?—none of which corruptions were known till the fourth century, and some of which were the offspring of the thirteenth. Was it the bold and determined stand made by the reformers against priestly absolution and auricular confession, with the several abominations to which it led?—when these novelties were of no earlier date than the twelfth and thirteenth centuries. Was it the plea urged by them for public liturgies and offices of devotion in the vulgar tongue?—when the Latin ritual was never introduced till the seventh century. Was it the loud voice of remonstrance which sounded in Rome's ears, for robbing the laity of the cup in the eucha-

rist?—when the impious proposal was never heard of till the eleventh century? Was it the caveat urged against the addition of five sacraments to those instituted by Christ and his apostles?—when that addition was made by fallible mortals, in the twelfth century. Was it the removal of the apocryphal books from the canon of holy Scripture?—when they never found a place in it until the Council of Trent, in the sixteenth century, did this mighty dishonour to the living oracles of revealed truth.

“It may be fearlessly asserted, then, that whatever Rome retains from antiquity, of any real worth, she holds it in common with the churches of the Reformation. The leading points of doctrine and discipline against which the reformers protested, were pure innovations and novelties, the date of which may be clearly marked on the page of history. The reformers pleaded for no new doctrine of their own; they only claimed the redress of modern corruptions; and, instead of doing homage to a spurious and intermediate antiquity, led back men’s minds to the pure age of inspiration, when truth flowed clear and uncontaminated from its celestial fountain.”—Pp. 488—491.

We take leave of this well-written and instructive volume, which affords another proof of our friend’s indefatigable diligence, and which deserves a much more extended notice than we are able to give it, by expressing the deep pleasure we have felt in perusing it, and by cordially recommending it to our readers, as “A Book for Critical Times.” E.

*The MOTHERS OF ENGLAND, their Influence and Responsibility. By the Author of “The Women of England.”* 12mo, pp. 308.

Fisher, Son, & Co.

We have a pleasing conviction, that Mrs. Ellis has greatly strengthened her mind by a diligent occupation of her powers. If we do not greatly mistake, the opinion of every competent judge will be, that “The Mothers of England” is decidedly her best work. We have read it with unusual satisfaction. It is a most judicious essay on the maternal character; full of precious thoughts, and expressed in the choicest language. We could wish to see the volume in the hands of every mother. The subjects treated are deeply interesting, as will appear from the following outline:—“A mother’s first thoughts;—authority, influence, and

example;—the use of mind;—elements of character;—generosity and affection;—individual and social happiness; moral courage and worldly-mindedness;—general duties of a mother;—hints on education;—on the training of boys;—on the training of girls;—on religious influence.”

We sincerely wish this volume success. It is the best of its kind that has fallen into our hands. A vein of common sense runs through every page, and gives a peculiar charm to the entire production; while the high moral and religious tone assumed by the author entitles her to the best thanks of all who wish to see the maternal character formed on the basis of truth.

#### WORKS RECENTLY PUBLISHED.

1. *A Catechism of Christian Evidences, Truths, and Duties.* By the Rev. W. WALFORD, Prof. Emerit. 18mo, pp. 36. Jackson and Walford.

This judicious and highly instructive little manual is deserving of the widest circulation, especially in schools, and among the young.

2. *Hints towards the Formation of Character, with reference chiefly to Social Duties.* By A PLAIN-SPOKEN ENGLISHWOMAN. 12mo, pp. 336. Simpkin, Marshall, and Co.

3. *The Church and its Ministers.* By JOHN BURDER, M.A. 12mo, pp. 56. James Dinnis.

We earnestly recommend the purchase and perusal of this pungent and most seasonable tract, which speaks out boldly on the clerical assumptions of the present age.

4. *Glimpses of Nature, and Objects of Interest described, during a Visit to the Isle of Wight.* Designed to assist and encourage young persons in forming habits of observation. By Mrs. LONDON, author of “Botany for Ladies;” “Year Book of Natural History.” With Illustrations. Grant and Griffith.

A most engaging little volume, written with scientific accuracy.

5. *Rhoda; or, The excellence of Charity.* By the Author of “The Cottage on the Common.” Grant and Griffith.

A very suitable present for children beginning to read.

6. *Short and Simple Prayers, with Hymns, for the Use of Children.* By the Author of “Mamma’s Bible Stories.” Grant and Griffith.

The prayers and hymns in this child’s manual are excellent.

7. *The Christian’s Charter: showing the Privileges of the Believer.* By the Rev. THOMAS WATSON, late of St. Stephen’s, Walbrook, London. 18mo, pp. 186. Book Society, 19, Paternoster-row.

We are truly glad to see a neat and well-printed edition of this valuable treatise of the late pious Thomas Watson. The Book Society deserves well of the public for so judicious a selection.



## Home Chronicle.

### CONFERENCE OF THE CONGREGATIONAL BODY ON EDUCATION.

WE regard with profound interest the late Congregational Convention on the subject of national education. A debt of gratitude is due to the provisional Committee for their zealous and successful efforts in convening an assembly so large and respectable. The 13th and 14th of December were the days allotted for the spirit-stirring discussion; and long before ten o'clock, A.M., the Congregational Library was filled with a body of delegates from all parts of England. Charles Hindley, Esq., M.P., was called to the chair, and conducted the business of the meeting with equal tact and good feeling. Seldom have we beheld an assembly more intelligent in appearance, or more intent upon accomplishing a grand object. Every countenance indicated those feelings of delight which the occasion was fitted to call forth. The morning and evening sittings of the conference were distinguished by the utmost harmony and good feeling. On all hands the pressing necessity of extending the means of national education was frankly admitted; while the special duty of the Congregational denomination to undertake its part in the great and urgent service was unanimously agreed to. The principle upon which a subscription was opened appears to us to be both wise and equitable. The sums contributed are to be spread over five years, and to be paid in five equal instalments. In this way, time will be afforded for a judicious application of the funds raised; and patriotic men will be stimulated to greater acts of liberality. Another peculiarity agreed on was, that the donors shall be at liberty to determine the mode in which their contributions shall be employed,—whether in aiding local schools in their own vicinity, in granting aid to Normal Schools for the training of suitable teachers, or in support of those applications which may be made for schools to the central committee. This arrangement will give to every subscriber to the fund an intense interest in the application of his own contributions, and will thereby tend greatly to popularize the entire movement of the denomination. The commencement made by the conference was highly encouraging, as will appear from the subjoined list of contributions. It is proposed to raise, at least, 100,000*l.*, and we greatly mistake the tone and temper of the Congregational churches if that sum is not considerably exceeded. The occasion is one of surpassing interest. A Government measure of education op-

posed to the principles of religious liberty has been prevented by Nonconformists from passing into law; the Church of England is rousing all its energies into voluntary action, and has actually raised upwards of 150,000*l.*; the Wesleyan body has resolved to raise 200,000*l.* in seven years, for education on their own principles; the Independents, who have done noble service in the cause of education, are also in the field; other bodies will follow these laudable examples; and the result will be, that the education of the people will be prosecuted with a more ardent zeal, and with better effect, than it could be by any Government plan, however liberal in principle, and however free from that clerical virus which tainted the late bill of Sir James Graham. After all, we are indebted to the Government for its late movement on education. The public mind is roused on the subject, and a feeling has been excited which we trust will not subside till Bible Schools have been provided for the people throughout the length and breadth of our country.

#### *List of Contributions.*

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Wade, James, Esq., Leeds.....	25	0	0
Wade, Messrs. Wm. and John, Leeds.....	50	0	0
Webb, Mr. J. M., London.....	100	0	0
Whitehouse, John, Esq., Dudley.....	125	0	0
Willans, Peter, Esq., Leeds.....	125	0	0
Winter, Robert, jun., Homerton College.....	20	0	0
Wire, D. W., Esq., London.....	125	0	0

## THE SUNDAY-SCHOOL UNION AND THE CHURCH CATECHISM.

We are importuned from so many influential quarters to give an opinion on this much-agitated question, that we cannot, consistently, as public journalists, shrink from the responsibility of stating to the

Union our conviction of its present position. In doing so, we beg to express our deep sense of the importance and value of its past labours, and our lively hope that it may continue to enjoy public confidence for many years of growing usefulness. We cannot speak of the Union in terms of censure and disrespect for continuing to vend at its depository the "Church Catechism." The practice had long obtained, as a matter of supposed equity to Churchmen, and without animadversion on the part of Nonconformists; and, now that the usage is looked upon in a different light, the committee may have great struggles of mind as to what may be the wisest and best course for them to pursue. If they cease to vend the "Church Catechism," they will offend some Episcopalian; if they continue to expose it for sale, they will alienate a large body of Nonconformists. What, then, should they do? In our humble opinion, they should act fearlessly upon the ascertained views of their constituents; the few must yield to the many; and the sale of a work must be relinquished, which, however prized by certain Churchmen, becomes every day more obnoxious to evangelical Dissenters. In the opinion of many judicious persons, the sale of the Church Catechism by the Sunday-school Union gives a sanction to it, to which its internal merits do not entitle it; we greatly lean to this opinion ourselves; and would therefore very respectfully and affectionately entreat the committee of the Union to sacrifice their own feelings to the public good, and at once cut short those strifes and heart-burnings, for which the slender countenance afforded to the Union by Episcopalian can be no sufficient compensation. Our view of the present controversy is now before the Union, and we are not without hope that it will be regarded with favour by those who have the power of bringing it to a speedy termination.

## ROBINSON'S RETREAT, HACKNEY.

In this excellent and comfortable asylum for the widows of ministers, there is at present a vacancy. The widow must be at least fifty years of age; she must have been a member of a Calvinistic Independent, or Calvinistic Baptist church, for two years prior to her application for admission; she must produce certificates of her birth and marriage, and of the death of her husband; she must be recommended by two ministers for good character and conduct; her income must be under *forty pounds*, &c. &c. With the house, there is an allowance of *thirteen pounds* per annum, paid quarterly in advance.

N.B. Applications should be addressed to Mr. Moginie, 23, Phillimore-place, Kensington.

## EDITOR'S NOTICE.

Preparations being in process for publishing a new memoir of President Jonathan Edwards, the celebrated American divine, it is earnestly desired that all individuals who have in their possession manuscript letters from him, would forward copies of the same to the Editor of this periodical. It is also requested that all those who possess manuscript letters from Dr. Jonathan Edwards, jun., Dr. Joseph Bellamy, Dr. Samuel Hopkins, Dr. Stephen West, of America, would forward copies of the same to the editor, as it is in contemplation to publish the biographies of those eminent divines.

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UNION-STREET CHAPEL,  
*Borough.*

On Tuesday, 12th December, an interesting service was held at this ancient meeting-house, on occasion of the settlement of the Rev. James Lyon, as co-pastor with the Rev. John Arundel. The solemnities of the day were introduced by the Rev. W. P. Lyon, of Albany chapel; after which the Rev. John Burnet delivered an ingenious discourse in favour of Congregational principles, from the two witnesses prophesying in sackcloth; the Rev. George Clayton proposed the ordinary questions to the church and to the newly-elected pastor, and received from the Rev. J. Arundel a pleasing account of the steps which had led to Mr. Lyon's settlement, and from Mr. Lyon himself most satisfactory reasons for accepting the unanimous call of the people, as well as gratifying assurances as to the mode in which he proposed to exercise his future ministry; the Rev. Dr. Bennett offered, with great solemnity and appropriateness, the recognition prayer for Mr. Lyon; a charge was then delivered by the Rev. Dr. Morison, full of scriptural energy and pathos, to his friend Mr. Lyon; and the people were addressed by the Rev. Dr. Raffles, in his own powerful manner, from the words of our Lord, "Take heed how ye hear." The Rev. John Adey concluded the interesting services of the morning.

After the service, about one hundred friends of the cause sat down to dinner at the Bridge House Hotel, Southwark; the Rev. James Lyon presided, and was supported by a goodly company of his brethren in the ministry, among whom were Drs. Raffles, Bennett, Jenkyn, and Alliott; and the Rev. Messrs. Freeman, Aldis, Scales, Adams, Richardson, and Arundel.

## CONGREGATIONAL PSALMODY.

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*To the Editor of the Evangelical Magazine.*

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SIR,—The valuable remarks extracted from the volume of tunes edited by the Rev. Messrs. Waite and Burder, contained in your number for November last, may serve as an admirable guide for future editors of such publications. Excellent as are those remarks, they excite additional interest in the minds of those who happen to know, that one of the editors is suffering from a total deprivation of sight; and, as is often the case with persons of education and refinement, who are so afflicted, he has the more nice and delicate perception of sound and harmony.

May I, however, add one to that catalogue of the improprieties found in Congregational tunes; and which is rather a moral one, than a matter of science or taste. I allude to tunes so composed or arranged for different voices, that those who take the various parts suited to them have actually no opportunity of singing the full sentiment of the hymn, because some of the words are entirely excluded from their parts of the harmony; so that they are only allowed to utter detached words and broken sentences: and this, too, in an exercise of public devotion! In some cases this is managed so absurdly, and, for sacred purposes, so irreverently, that the singer has to express words entirely without meaning, for want of connexion with a previous line; and which really amounts to little less than mocking God

"with a solemn sound,  
Upon a thoughtless tongue."

I have cursorily looked through a recent, and on the whole an excellent tune book, and I find that, in fourteen tunes, most of which are commonly sung, (and there may be others that I passed over,) the charge of this grievous inconsistency is applicable. They are—Reuben, Bath Abbey, Long Melford, Maplestead, Bridge Street, Newington, Queenborough, Greenwich, New St. Asaph, Bermondsey, Southampton, Syria, Promise, and Plymouth. These tunes are not like those in which, by repetition of the words, each voice would have the opportunity of once uttering the entire sentiments of the hymn; but where whole lines, and, in some cases, two and three lines (as in "Bermondsey") are entirely omitted from the parts for particular voices. Where this occurs in the bass, (as it does in ten of the tunes I have named,) it necessarily includes the principal part of the male voices in any assembly.

In our love for scientific improvement in musical compositions, let us not be guilty of thus insulting, in his own house, the God whom we profess to worship, by exercises



which reduce the singer almost to the rank of a mere actor; but rather, if the tunes will not admit of alteration, so as to be capable of expressing the devotion of every one who takes a part in them, let them be at once excluded from our collections.

I should add, that the book I have alluded to was edited by a gentleman of ample skill; and I must say that it is generally very creditable, both to him and to the parties who published it, and who I know are desirous of seeing Congregational psalmody raised to as high a standard of excellence as possible; and they probably admitted these tunes out of deference to a taste on the part of the public, which is, however, very questionable.

Yours, &c.

H. B. K.

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#### THE OPINION AND JUDGMENT OF LUTHER CONCERNING THE FATHERS OF THE CHURCH.

"Although it becometh not me to censure the fathers, (I being in comparison with them a little worm, and of no repute,) yet, notwithstanding, the more I read their books, the more I find myself offended; for they were but men, and, to speak the truth, with their repute and authority, they did undervalue and suppress the books and writings of the sacred apostles of Christ. From whence the Papists were not ashamed to say, 'What is the Scripture? we must read the holy fathers and teachers, for they drew and sucked the honey out of the Scripture.' As if God's word were not to be understood and conceived by none but themselves, whereas the Heavenly Father saith, 'Him shall ye hear,' who, in the gospel, taught most plainly in parables and similitudes, as where he saith, 'Whoso believeth in me, the same shall not die.' Yet the Popish sophists dare to blaspheme the Holy Scriptures, and allege they are dark, and not well to be understood; therefore it behoved the fathers to expound and clear them; but such their expounding and clearing may rather be called overshadowing and darkening. Ah, the fathers were but men as we are, therefore we must well consider what they say; we must look to their lips. Faithful Christians should hear only the legation or embassy of our blessed Saviour. Therefore all those which alter and construe the gospel through human authority, power, and repute, do deal very unchristianlike, and against God.

"A man may read Jerome for the sake of the history, for in his writings is not so much as one word, either touching faith or upright religion. As for Origen, I have banished him already. Chrysostom I esteem nothing worth; he is only a talker or prater. Basil is of no value at all; he is merely

a friar; I would not give an hair for him. The apology of Melancthon surpasseth all the fathers of the church, yea, it surpasseth; Austin, Hilary, and Theophilact are good, and so is Ambrose, for he sometimes finely toucheth the remission of sins. Bonaventura is the best among the school divines and church writers. Austin always hath had the pre-eminence, the second in esteem was Ambrose, Bernard the third. Tertullian among the church teachers is a right Carlos-tad, (a vain boaster of his own day.) Cyril hath the best sentences. Cyprian, the martyr, is a weak divine. Theophilact is the best expounder and interpreter of St. Paul.

"Behold, what great darkness is in the books of the fathers concerning faith! For if the article of justification be darkened, then is it impossible to smother the grossest errors of mankind. St. Jerome, indeed, wrote upon Matthew, upon the Epistles to the Galatians and Titus; but, alas! very coldly. Ambrose wrote six books upon the first book of Moses, but they are very slender. Austin wrote nothing to the purpose concerning faith; for he was first roused up and made a man by the Pelagians, when he first strove against them. I can find no exposition upon the Epistles to the Romans and Galatians, wherein anything is taught pure and uprightly. Oh, what a happy time have we now, in regard to the purity of the doctrine; but, alas! we little esteem it.

"After the fathers came the pope, and fell in with his mischievous traditions and human ordinances, and (like a breaking water-cloud and deluge) overflowed the church, snared the consciences touching eating of meats, friars' hoods, masses, touching also his dirty laws and decrees, inasmuch that he daily brought abominable errors into the church of Christ."—*Luther's Familiar Discourses*, pp. 314—317.

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#### PROVINCIAL.

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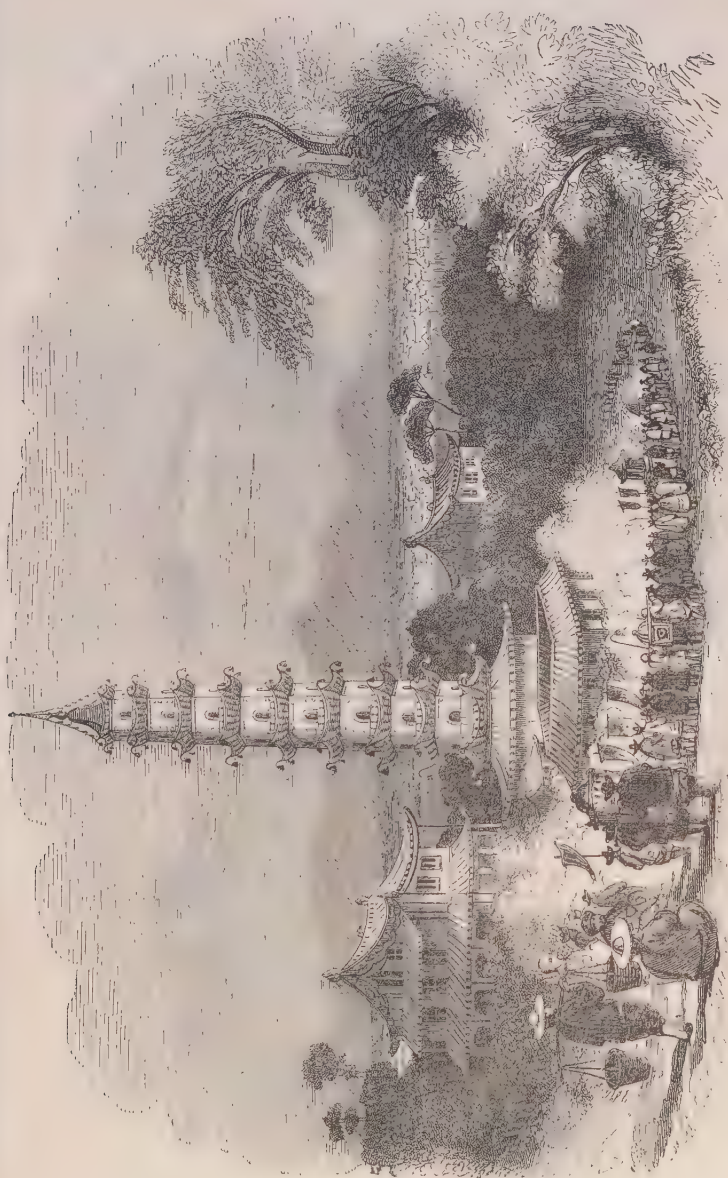
##### HAVERHILL.

The Old Meeting House, in this town, having stood nearly a century and a half, and become dilapidated, has been replaced by a new and larger building. The form is Gothic, from a design by Mr. Fenton, of Chelmsford, and perhaps that gentleman never sketched a design more simple and neat—indeed beautiful—for a country congregation.

The building was opened for Divine worship, Tuesday, 5th of December, when three most excellent sermons were preached by the Rev. John Clayton, A.M., of the Poultry Chapel; the Rev. Cornelius Elven, of Bury St. Edmunds; and the Rev. Dr. Jenkyn, President of Coward College. Many of the

THE  
MISSIONARY MAGAZINE  
AND  
*Chronicle.*

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PORCELAIN TOWER OF NANKING.

## PORCELAIN TOWER AT NANKING.

FROM the recent changes which have taken place in the commercial and political relations of China with the countries of Europe, and from the new aspect it presents to the Church of Christ, every topic, connected with this mighty Empire of idolatry, must be regarded with the deepest interest. For this reason, we are gratified in being able to furnish, in our present number, a pictorial view of that ancient and remarkable edifice—the porcelain tower of Nanking; with a brief descriptive notice taken from a Chinese account of the building. The paper, of which the following is a translation, was recently obtained at the Tower by a British officer, by whom it was forwarded through Dr. PHILIP, of Cape Town, to the Directors. The statement exhibits, in a striking but mournful manner, the gross credulity and superstition of that intelligent people.

“After the removal of the imperial residence from Nanking to Peking, this temple was erected by the bounty of the emperor Yung-lo. The work of erection occupied a period of nineteen years. The building consists of nine stories of variegated porcelain, and its height is about 350 feet, with a pine-apple of gilt copper at the summit. Above each of the roofs is the head of a dragon, from which, supported by iron rods, hang eight small bells; and below, at the right angles, are eighty bells—making in all 152. On the outside of the nine stages, there are 128 lamps; and below, in the centre of the octagonal hall, twelve porcelain lumps. Above, they illuminate the thirty-three heavens; and below they enlighten both the good and the bad among men. On the top are two copper boilers, weighing 1,200lbs., and a dish of 600lbs. weight, placed there in order constantly to avert human calamities.

“This pagoda has been the glory of the ages since Yung-lo rebuilt and beautified it; and, as a monument of imperial gratitude, it is called, ‘The Temple of Gratitude.’ The expense of its erection was 2,485,484 Chinese ounces of silver.\*

“There are in the pagoda, as a charm against malignant influences, one carbuncle; as a preservative from water, one pearl; from fire, one pearl; from wind, one pearl; from dust, one pearl; with several Chinese translations of Sanskrit books relating to Buddha and Buddhism.”

Le Compte, in his *Journey through China*, says, “The wall, at the bottom, is at least twelve feet thick. The staircase is narrow and troublesome, the steps being very high. The ceiling of each room is beautified with paintings, and the walls of the upper rooms have several niches full of carved idols.”

There are several priests or bonzes attached to the building to keep it in order, and illuminate it on festival occasions. This is effected by means of lanterns made of thin oyster-shells, used instead of glass by the Chinese. These are placed at each of the eight angles on every story, and the effect of the subdued light on the highly reflective surface of the tower is very striking and beautiful.

WEST-COAST MISSION, DEMERARA.—In the account of *Ebenezer Chapel Station*, communicated last month, a hope was expressed that the pecuniary offerings of the negro church and congregation would at no distant period be adequate to the support of the Gospel among themselves. In justice to our brother, Mr. Scott, and the generous people under his pastoral care, we take the earliest opportunity of rectifying the error contained in that statement; and we are now happy in being able to inform our friends, that *all the expenses of the station have been defrayed by the people themselves for upwards of four years.*

\* Equivalent to £750,000.



## EXPULSION OF THE MISSIONARIES FROM TANNA.

THE reception which our brethren, Turner and Nisbet, experienced from the natives of Tanna, and the auspicious circumstances under which their labours were commenced, as stated in former numbers of the *Missionary Magazine*, could not fail to awaken, among the friends of Missions, a confident hope that a wide and effectual door had been opened for the furtherance of the Gospel in this interesting island. It will, however, be remembered that there was one source from which these brethren apprehended opposition to their efforts, namely, the fierce and mercenary zeal of the native priesthood, by whom a deadly and powerful influence had long been exercised over the minds of the people. That this fear was not groundless, is but too clearly evinced by the subjoined communication from our beloved brethren, which, we are assured, will be perused with strong regret. The intelligence, however, is not unmingled with consolation. The hostility of the corrupt and selfish priests supplies a decisive proof that the truth was beginning to take root among the poor islanders; and the promises of an almighty Saviour ensure the preservation of the work which his own mercy began; while our devoted Missionaries and their families, though long surrounded by savage multitudes who continually sought their lives, have all been safely delivered from the hands of their enemies. To this it must be added, that there is no just ground to consider the Mission as finally terminated—it is only discontinued for a time: and we trust the period is rapidly approaching when He, who first conducted his faithful servants to the shores of Tanna, will open a way for their return.

(Extracts of a letter from Rev. Messrs. Turner and Nisbet, Upolu, March 1, 1843.)

*Jealousy and violence of the native priests.*

In our last, under date 10th December, 1842, we alluded to a somewhat dangerous opposition, with which we were beginning to be surrounded, and to this we must once more refer. As our great object, in going among the people, began to be better and more extensively known, a numerous priesthood in the neighbourhood of the volcano, and about four miles from our dwelling, began to see that, if Christianity prevailed, they should no more be the object of universal dread, and called “sacred men,”—should no longer be feared as “disease makers,”—and never again see multitudes approaching them, laden with offerings, to propitiate their favour and avert threatened evils. This they could not brook; and that their craft might be saved from the approaching danger, they determined to exterminate us. Three daring open attempts were made at our lives. Once a fellow was caught with his hand uplifted, and aiming a fatal blow at brother Turner; and soon after this, brother Nisbet nearly got a blow. On both these occasions we had gone to preach.

*Contagious disease ascribed to the Missionaries.*

About the same time dysentery broke out, and raged with fatal violence every

where around us: the immediate district in which we resided, however, was an exception—a very striking fact. For some diseases foreigners are blamed; and, from the commencement of the epidemic, it was thought that *we* had something to do with it. As the priests themselves were smarting under the rod, they believed and forced the same conclusion upon others, that we were causing all the sickness and death among them. We showed them much kindness, and did every thing we could think of to disabuse their minds of the erroneous impression, but in vain. Seizing what they considered a favourable opportunity, they mustered a powerful party against us, and resolved, at whatever hazard, to have us put out of the way. Finding that so many open attempts at our lives failed, they laid wait for us by night and by day. But the arm of the Lord was still around us—their crafty devices continued to fail. They then came in an immense body, and, with a threatening aspect, entreated the people in our immediate neighbourhood to join them in their horrid projects, and have the deed done completely and at once. Some, and among them one or two of our principal Chiefs, feared to join them, as they thought we were saving the district from disease; but the merest trifle would have led others to join, as

they dreaded the strength of the priest-craft and their numerous allies.

*Evil designs frustrated—war commenced.*

We could do nothing but pray: this, however, was every thing—we tried to cherish a deep-felt sense of its omnipotence. The Lord heard and answered. A sudden and violent thunder-storm hurried the awful proceedings to a close, and the issue was in our favour. Our enemies went off in a rage, vowing vengeance upon us and all who would adhere to us. Just as we expected, war was immediately declared by killing one of the people of our party. We offered them large presents, if they would try and get the matter cleared up without any further fighting and loss of life; at the same time offering them property with which to appease their enemies. This they thought would be degrading, and they said, "No; we shall go and fight for it."

*First attempt to leave the island.*

We now thought of leaving for some of the other islands, but the weather was stormy, and the wind right for Erromanga. About eleven o'clock the wind moderated. Then we commended ourselves once more to God, and with a few necessities got into our boat with our beloved wives, three Samoan men, and the wives of two of them. The rest of the Samoans took our canoe. We were badly manned, and though it was cloudy and rained, still we had moonlight. We had just got off from the beach when another squall burst upon us. One squall followed another in rapid succession, so that no sooner had we made a little advance, than we were driven back. About three A.M., sick, and faint, and unable to do more, we determined to return, thinking that, if it was the will of God we should leave, no such insurmountable obstacle could be in the way. During one of the squalls we lost sight of the canoe, and knew not whether they had got out and were off in the distance: at all events we could do no more, and immediately turned round. On arriving at the beach, we found the canoe before us. They too, after toiling till completely exhausted, despaired of working out of the bay. We all got into our house again, undiscovered by the natives.

*Fruitless efforts at conciliation.*

We were ill prepared for the day, just at hand. By sunrise our house was surrounded by natives, crying out for help: our sitting-room was soon filled by the principal chiefs and warriors of the district; and now they were most urgent to obtain the fire-arms in our possession, consisting of a fowling-piece which had been left under our care by a friend, and a musket which

one of the native teachers brought with him to the island. These we firmly refused, but immediately filled their hands with property — hatchets, &c. — begged them to go and give these to our enemies, as expressive of our kind intentions, and in our and their own name, to entreat them to desist. We at the same time told them, that if in this way they effected peace, we should at once give them large presents too. Some felt inclined to do this; but at last all yielded to a proud old warrior, who, in a stirring speech, dissuaded them from doing any thing so humbling; urged them to lay down the property, and go and meet the enemy. He went off, and all laid down the property and followed.

*Imminent peril of the Mission families.*

We took a little breakfast, and had just said Amen to our prayer, when our servants came running in to tell us that our foes were coming. We looked out and saw the natives hurrying along the beach. Oh! what an agonizing moment! The fiendish yells of the natives, and a thousand other things, seemed to say that destruction was at hand! Some of our own Chiefs and people came rushing in, and implored us to be off in our boat, or to some of their houses nearer the sea, as our only hope of safety. We got our beloved wives and all the Samoan women to a place in the distance near the sea, and sent off our boat with some things after them, determining to wait and see what could be done when the party actually came. Fearing, however, for the safety of our dear wives, we set off after them. We found them safe in a native house, although drenched with rain and sea. On this a Chief came and said that we must return immediately; as they wished to talk with us at the house. It was not without dread that we returned, especially as we saw in the distance the house crowded by the natives: to our delight, however, we found, that just at the last moment, they had changed their minds and wanted property for the enemy, who were sitting near and waiting for it. We at once threw out a great quantity of cloth, and hatchets, and knives. These were taken to the enemy and gladly received. On obtaining them, they said to our people, "For this we shall give up 'Misi,' but we shall feel ourselves at liberty to join Lamias in giving *you* a beating." On the following morning the attack upon our people was renewed, and in two different places.

*Providential arrival of a ship.*

All seemed now as unsettled as ever. Our people mustered all their force, but were driven like chaff before the wind. One village after another was taken and

destroyed: the flames ascended in all directions, and the enemy were but a single village from us, when a tremendous shout burst upon our ears. We felt as if we were again in the jaws of destruction. This, however, was but momentary—it was a vessel that had hove in sight! She was distant, but visible from our door. Our fears were at once driven to the winds, and the dark clouds, which had up to this moment concealed from our view the smiles of our heavenly Father, were completely scattered: we indeed beheld him present to our aid. Oh! how shall we describe our feelings at this eventful moment? We cannot—no one can: language will fail every attempt. We sent off our boat and Samoans with all speed, to take a letter of distress to the Captain. He soon came in with the vessel, which turned out to be the whaling brig *Highlander*, Lucas, of Hobart Town. This was on a Friday evening. Captain Lucas at once assured us of every assistance in his power, and, on the following morning, we arranged with him to take us all to Samoa.

When the vessel hove in sight, the natives thought that now they would certainly get us to procure from it armed men to fight for them. We still firmly, yet in the kindest terms, refused to interfere. Our folks were now more enraged at us than ever; now we could not call a single man our friend. Next day, sabbath, the enemy came; but not right down to the bay. They kept in the distance, destroying plantations, burning houses, &c., which had been passed over on the preceding days.

#### *Embarkation for the Samoas.*

Before day-light, on the following morning, all being ready, we embarked; and not long after, by the praiseworthy courage and activity of Captain Lucas and his men, all our goods were on board. He feared that the natives might make a desperate attempt to detain our property; but in this we were happily disappointed. They soon collected and gazed in amazement at what was going on. They had hoped, that when the other party reached our house, they should be able to take refuge under our guns; but now all hopes of safety vanished. Still they were quiet, and showed no inclination to do any mischief; they evidently saw the reasonableness of what we were doing.

#### *Last interview with the islanders.*

All the chiefs and leading men of the district assembled on board; and as there was to be no fighting that day, we had most of them present. They were grieved,—ter-

rified lest we should, out of revenge, cause some fearful malady to visit them, and begged us, notwithstanding all that had taken place, to love them still. Not one asked us to remain. Still they seemed to dread being completely deserted by those who had shown them great kindness; and some entreated us to go and take up our abode at Nina. This we declined, for very strong reasons; but said too, that as a proof of our unabated attachment to themselves, our vessel would again come and visit them; and if they had given up war, would promise never again to blame them for disease, and never again to demand their assistance in fighting, Samoan Teachers would once more be left, and that some time after this they might again be favoured with white Missionaries. They were pleased with our expressions of attachment towards them. We once more pointed them to the Lamb of God who taketh away the sin of the world; affectionately entreated them to remember and reflect upon what we had so often told them, of the way to a better world; and commending them to God and the word of his grace, bade them farewell. In an hour or two we were under weigh. We felt it heart-rending thus to give them up; but the path of duty never seemed plainer to us.

#### *Safe arrival at the Samoas.*

We had a tedious, and in many respects dangerous passage, to Samoa; but, under the gracious care of Him whose promises have of late been so precious to us, we were permitted to land here in safety, on the evening of the 18th of May. We are all now pretty well in health; thanks to the Giver of all good! Here we indeed raise our Ebenezer,—here, we may well say, hitherto hath the Lord helped us! Doubtless, you will all unite with ours, your tribute of gratitude and praise for all that the Lord hath done for us!

In a few days we are to have a meeting of the Samoan brethren, to consult them on our present position. As we know the Samoan dialect sufficiently to make ourselves immediately useful, we expect that they will at once appoint us to some of the many spheres of labour here at present unoccupied. Of course we shall wait for your further instructions, and still hold ourselves in readiness to do whatever may be deemed prudent and advisable for Tanna, or any of the other islands of the New Hebrides. It must not be considered that the work at Tanna is at an end.



## INDIA.

## CANARESE FEMALE SCHOOLS AT BANGALORE.

WE cordially commend to the attentive perusal of the friends and supporters of native female education in India, the following deeply interesting communication, lately addressed by Mrs. Sewell, of the Bangalore Mission, now on a visit to England for the restoration of her health, to a friend of the cause in this country, who, in connexion with an Association by which it is assisted, has manifested an ardent and generous interest on its behalf. The degraded condition of woman in India is generally, though still very imperfectly understood; and there is no department of benevolence in which our *female* friends can more appropriately indulge their sympathies than by promoting the intellectual and religious improvement of their own sex.

*Powerful opposition encountered and overcome.*

Nothing could be more opportune than your kind offer to aid our school-funds. It is only within the last three years we succeeded in obtaining even one Canarese girls' school, and now that we have *four*, with no regular supplies, and our funds completely exhausted, I almost feared that we should be unable to continue them. The prejudices of the people in the Mysore country to female education are stronger than it would be possible to describe. In England changes and innovations of every kind are of daily occurrence; but the Hindoos, among whom we labour, are the same in their dress, food, habits, employments, modes of thought, learning—in every iota they are precisely the same as they were three thousand years ago! For either man or woman to do the most trifling thing not customary, seems to them an impossibility. They firmly believe that the customs and laws of their ancestors originated with the gods, and that it would be sinful as well as foolish to deviate from them.

*Obstinate adherence to ancient customs.*

They live in mud huts scarcely high enough to admit of standing upright; with the door so low that you must stoop considerably to enter. They have rarely any window, and a chimney, never; so that low sheds in this country are superior to the generality of their dwellings. They often issue from their dark and smoky houses, coughing; their eyes red, and perhaps filled with water from the effect of the smoke. Yet in no instance could we prevail upon one of them, when building a hut, to have a chimney in it. Their reply to all our reasoning and advice upon this subject, and, alas! upon far more important subjects, is, "It is good for you, but our way is good for us."

*Degradation and sufferings of the women of India.*

The birth of a son is regarded with inordinate pleasure and satisfaction, but that of a daughter is esteemed a misfortune and disgrace; and this cruel and unjust distinction is adhered to in all, even the most trivial, circumstances of life. The boy is caressed, indulged, educated, and loved; but the girl is despised, depressed, and neglected—a slave in her father's, and afterwards in her husband's, house; employed only to minister to the wants and pleasures of the other sex. If she has sons she is the object of their unrestrained abuse and tyranny; if she has none, she is despised by all for not being so fortunate, and compelled to give place to a second, and, perhaps, a third wife. And when she becomes a widow, her head is immediately shaved; her ornaments are laid aside for ever; her dress must be of the meanest and coarsest kind; she must sleep upon the bare floor; repeat daily a tedious round of munttras, or prayers; eat only once a day, and then only about as much as a child seven or eight years is allowed; and suffer many other privations which do not now occur to my mind. From the circumstance of their being betrothed about eight or nine years of age, and no second marriage being allowed to a Hindoo female, the number of widows among them is almost incredible.

*Unjust opinions of the female sex sanctioned by the sacred books of the Hindoos.*

This treatment of the female is professedly derived from a belief on the part of man, that woman is so vicious and incorrigible a creature that nothing short of this despicable system will keep her in proper subjection, and prevent her from being insupportably mischievous. Hence, one of their constant objections to a girl being taught to write is, that she will use it only for evil purposes to the prejudice of her

husband and family; and nothing for a long time could shake the received opinion that no man would survive a year after his wife had learned to read. Their shasters, or sacred books, enjoin that "woman is neither to be trusted or loved;" and contain many passages with respect to her, so brutish and disgusting, that when reading them, I have been obliged to break from my pundit and books, hasten to my own room, and vent in tears and prayers the horror and distress they had occasioned.

*Power of the Gospel to save the wretched.*

This may give you some faint idea of the wretchedness of their external circumstances; but the dark and neglected state of their minds—the hardness of their hearts—their ignorance of God—of themselves, as immortal and accountable beings—the difficulty they have in understanding spiritual things—their indifference to all beyond the grave—who can portray? It is a laborious and difficult task to teach the Gospel to such persons. How much have they to learn? Many of them from long neglect can scarcely connect two ideas upon such subjects, are void of any interest in them, and of any notion that they can possibly be desirable or important for a woman. Yet some of these are the trophies of divine grace. The word of God has en-

lightened, sanctified, and saved even such; and we have some in our little church at Bangalore who daily read and study the Holy Scriptures, and with whom we can enjoy the communion of saints.

*Best mode of rendering assistance.*

You will have seen many particulars respecting our schools in the *Missionary Magazine* of September. It is for the ten girls in our boarding-school that we are chiefly anxious. For the support of four of them we have lately obtained promises of regular supplies—six remain. So precarious are our resources that we are often anxious, and still oftener straitened for them; and, I cannot too strongly urge your Association to attempt something stated and regular. We are thankful for occasional assistance, because several parties contributing in this way enable us to meet our yearly demands; but it would relieve us much if Associations like yours would undertake to support, or send boxes for the support, of one, two, three, or more girls. These dear children would be to you distinct and special objects for supplication; and, by our sending you accounts of their particular disposition, character, and improvement, I think you would feel yourselves more directly repaid than if you go on scattering the fruits of one year here and of another there.

## JOSEPH HARDY'S NATIVE TEACHER.

THE following account of the Native Teacher, at Neyoor, supported under the name of JOSEPH HARDY, by friends at Birmingham, has been received from the Rev. John Abbs, under date, March 9, 1843. The numerous Friends, who have for many years contributed to the support of a NATIVE AGENCY in India, will learn from the succeeding sketch the christian character and effective labours of those Hindoo Evangelists, who are the representatives of their benevolence and their substitutes in labour in that distant land. Among so great a number of labourers, redeemed but as yesterday from the gross vices of idolatry, and still surrounded by its pollutions, occasional instances of weakness and imperfection must be expected to occur; but we are happy in being able to assure our friends that, generally, the character of the Native Teachers, as well as the efficiency of their labours, is greatly improving. The course of mental and theological training, now adopted at several of our stations, promises, under the divine blessing, yet further to enlarge their qualifications and their usefulness; and we trust their patrons and supporters will therefore be encouraged to uphold and extend this useful and important branch of Missionary operations:—

*His change from darkness to light.*

This individual (says Mr. Abbs) has been connected with the Mission nearly twenty years, and is much esteemed for the fervour of his zeal and the humility of his spirit. He was originally taught in a heathen school, and

afterwards united with the Romish church; in the communion of which he remained, until visited by JOHN OLDFIELD, who, by conversing with him on religious subjects and directing his attention to suitable books, succeeded in inducing him to embrace our form

of doctrine and worship. I have not been able to gather any particular detail of his early experience; for, although he is ever ready to speak on the work of God in his soul, and habitually avows a hope of interest in Christ as a Saviour from sin, he appears to have some difficulty in tracing correctly the rise and progress of piety in his mind. As, however, the tree is known by the quality and abundance of its fruit, rather than by the circumstances connected with its growth, so THOMA, by a blameless and consistent life, gives undoubted evidence of his genuine Christianity.

#### *His christian character and influence.*

As his natural temper is mild and his family in some degree respectable, it is probable, that, even in an unconverted state, he was prevented from running to "such an excess of riot" as many of his countrymen. He seems to have been gradually brought from heathenism to a formal profession, and from this to an acquaintance with the grace of God, and to have been led from one stage of christian improvement to another, until he has attained his present happy position. He is now universally regarded as a pious, guileless, good man: the heathens hear him with respectful attention, and his brethren look up to him as to a father and instructor. Such is his reputation among the congregations, that, in cases of dispute, he is often chosen by both parties to act as an arbitrator.

#### *His meekness, zeal, and wisdom.*

THOMA is one who scorns not to recognise a brother in the man of inferior caste, while his prudence and modesty often secure to him the friendly notice and favour of his superiors. Possessing the ability to condescend without undue familiarity, and to pay honour without servility, he renders himself acceptable among all classes, and watches the opportunity of usefulness to warn and teach every man within the range of his influence. He is a man of prayer: having sojourned with him, I can bear testimony to the regularity and unostentatiousness of his private devotions, performed in the midst of public duties and fatiguing journeys. His style of preaching is experimental; his manner interesting and impressive; and his conversational powers attractive to the natives. He never appears to be

weary in proclaiming the Gospel, and has been blessed with a good measure of success: many readers and others ascribing their first attention to the salvation of their souls to his instrumentality.

#### *His devotional spirit and habits.*

The following circumstance is illustrative of his watchful conduct, and the success which has in one instance crowned his efforts. About two years since, while stationed at Culymatory, he accompanied some of his neighbours on a visit to Trevandrum for the purpose of making known some local grievances to the Dewan. When night approached the party halted, and, after refreshing themselves, were reminded by THOMA, that it was proper for each of them to present their grateful acknowledgments to the Divine Being, and seek his protection in prayer. "You," said he, "who are heathens, worship your idols, if you think they can give you assistance; but as for me, and the people who are with me, we will worship the Lord who made heaven and earth." All were so struck with his address, that they united with him in prayer, and continued to do so morning and evening, until they separated.

#### *Influence of example in producing a spirit of prayer.*

It so happened that the petitions which they presented to the Government were favourably attended to; and, having hope of redress, they prepared to return home. Early in the morning before they started, THOMA was awakened by one of the heathen, who requested him to rise and pray with him before he left. The reader asked him to wait until their companions should be ready to unite with them; but the man replied, that he was called out early on a private affair of his own which required immediate attention; but, as he was sensible of the benefit which had been derived from the daily prayer, he did not wish to go until THOMA should entreat a blessing for him. On their return to the village, the man united with the Christians, and attended the means of grace at *Emily Chapel*, [the place of worship, erected at Culymatory, through the generous contributions of the Sunday-school Teachers connected with the congregation at Ashton-under-Lyne.]



## WEST INDIES.—BERBICE.

## ENCOURAGING PROSPECTS AT BRUNSWICK STATION.

(From Rev. Alexander McKellar, August 22, 1843.)

*Indifference and opposition to the Gospel.*

I HAVE a good field of labour, and one that is of a decidedly Missionary character. Besides the country-born negroes, there are about 200 Africans recently arrived from Africa. From these I was at first in a great measure shut out; but latterly I have been requested to hold meetings among them. When I came to this station, some of them attended a Sabbath-evening meeting held at my house for the benefit of the people of the adjoining estates, but by degrees they entirely withdrew; and, as I passed them, they would either take no notice of me, or eye me with apparent distrust. Soon they began to be troublesome on the estate: they became addicted to drink; quarrelling and fighting followed; and on two occasions life would have been taken, if the objects of their vengeance had not, by the help of friends, been concealed from them.

*Scenes of heathen wickedness.*

On one occasion one of my deacons who has charge of the Africans, (an excellent man, beloved by the people, and respected by the proprietors and all who know him,) returning home from one of our Missionary prayer-meetings, found them engaged in one of their heathenish dances, after the hour when, by the regulations of the estate, all noise was to be stopped. They dispersed without trouble as soon as he requested them; but, after he had gone, they again returned to their sport. On attempting to stop them a second time, he was assailed on all hands, and would have been sacrificed to their fury, if two or three of the Africans not engaged in the dance, had not defended him, and warded off a cutlass aimed at his head.

*Special efforts to reclaim the vicious.*

While things were going on in this way, the manager of the estate sent to me requesting that I would hold meetings on the estate with them, to which I readily consented. The first evening the deacon just mentioned went to call the people together; some came, and others at first refused, but some of these came afterwards. One man who was invited, said, that he would not go to see the parson; upon which I told him that I would go and see him: he declared that if I went to his house he would kill me. In a few minutes I was told that a

number of the people had met, and I went to commence the service. The place of meeting was the upper story of what is called the "African House," about forty feet long, and open from the one end to the other. On reaching the top of the stair, I found the place to be lighted with two candles stuck in bottles. There were probably an hundred or more present, squatted on the floor: the look and gesture of many of them plainly declared that I was an unwelcome visitor, while others seemed more favourable, exerting themselves to still their companions, and keep order.

*Happy change in the spirit of the people.*

I made my way through them to a place where I could have most of them before me. The deacon took his station at my right, with one of the candles in his hand; while two, who understood English best, stood also on the right, a little in front, to act as interpreters; and their wives posted themselves on my left as a sort of body-guard between me and a number of women, who appeared disposed to be troublesome. It was some time before I succeeded in hushing the clamour of tongues; and when my interpreter explained what I wanted in their own language, they were the more still. While the interpreter was performing his duty, an African came in, hat-in-hand; and, placing himself by the side of the interpreter, proceeded to speak to the people as soon as the other stopped. I did not understand what he said, nor could I foresee what might be its effect on the people. However, I thought best to let him speak, and the effect was soon manifest. Knitted brows were soon relaxed—scowls gave place to pleasant looks—and, when he ceased to speak, all eyes were directed towards me with confidence. I was then told that he had been telling the people that they must not believe the stories they had heard about me; that I was their friend; and they must hear what I said, and do what I told them!

*Order restored and the means of grace attenuated.*

At the close of the meeting I asked them if they wanted me to come and speak to them again, to which they answered, "Yes." I then bade them Good night; and Good night, Massa! was heard on every hand. Such was the influence of popular feeling at

this time, that the man who had threatened to kill me, having found his way to the stairs, was constrained (though with some reluctance) to say, Good night! Nothing could be more marked than the change in their carriage towards myself. As I rode past them next morning, I was greeted on every hand, and many who were at work at a distance would shout at the top of their voices, "Good mornin, Massa! Massa, how de do?" I have regularly kept a meeting with them every week for about three

months, which has been well attended; and I have often been amazed and pleased to see how retentive the memories of some are, and with what particularity they will detail to me at one meeting what I said to them at the previous one. At their own request, I have commenced a school among them, and intend to have a meeting for them on the Sabbath, although I have three services already, besides the Sabbath-school, and other labours on that day.

## REWARDS OF MISSIONARY LABOUR AT LONSDALE.

(From Rev. J. Dalglish, Lonsdale, August 15, 1843.)

### *Revival of the interests of morality.*

I REJOICE in being able to look back on the past year, and to see that my labours have not been in vain. Little more than a year ago, I beheld a great mountain—a mountain of evil—which has been considerably lessened, though, as it will be seen, "not by might nor by power, but by my Spirit, saith the Lord." It was certainly a great injury to the station to be so long without a minister, and I do hope it will never again be so placed. Many of the people had forsaken the assembling of themselves together, and many returned to their former ways, walking no more with the people of God; while a great majority of the church members exhibited a form of godliness with little of its power.

Intemperance also prevailed to a great extent, accompanied with its many evils. Against this, I saw it absolutely necessary to raise up a standard, for it was evident that though every other evil were remedied, yet, if the practice of intemperance continued, it would soon be seen that the disease was healed but slightly. The state of the church was also matter of grief and anxiety.

I laid before the people as plainly as I could, the alarming character of the state of things amongst them, and proposed that we should hold a week-meeting for prayer, and for bringing before the minds of the people more fully the existing evils. These meetings were very well attended, and followed by most blessed results. It was arranged that one person from each estate or village should declare what evils were particularly prevalent in the locality to which such person belonged. In this way the state of the whole district was very soon brought before the meeting.

### *Habits of sobriety restored.*

Intemperance, it was found, was at the root of the great existing evils, and being

myself an observer of the rule of total abstinence, I was the better able to combat the evil. That it *was* an evil it required not much argument to demonstrate, and that it must be put down was the almost unanimous decision; but how to accomplish its eradication was a different matter. There was great excitement among the people, and I believe nearly the whole of them would have promised to abstain. I thought, however, we would first make a trial of three months, and this was done. You may imagine the delight I felt, on going into the chapel one night after the service had commenced, (for I had been preaching elsewhere,) and after the expiration of the three months, to hear one black brother from the abundance of his heart exclaiming, "We give thee tanks and praise, O Lord, that the *drunken no there no more*."

There were two places in our neighbourhood where rum was sold, to our exceeding grief and annoyance. After the meetings of which I have spoken, one of them was closed because no customers for rum could be found, and not long after the keeper of the other place told me that what they sold was not sufficient to pay their licence; and though that shop is still open, no rum is now sold in it. A year has now elapsed, and we have still reason to give thanks that the "*drunken no there*." It was only last week a manager of a neighbouring estate remarked to me, what a very great change had taken place in the district, and, as regarded his own estate, he only knew of two persons who had any great desire for drink; but that they were so closely watched and guarded as to render it almost impossible for them to get their craving satisfied. This manager, with some others, I am glad to say, give me their assistance. From the estate to which he belongs we have sixty church members, and more than that number of adherents. During the year they have erected a very neat meeting

house, towards which they raised upwards of six hundred dollars; a large portion of which, I should say, is the fruit of their temperance. The managers of the estate gave them considerable assistance in this undertaking.

*Ardent desire for christian knowledge.*

At the meeting to which I have referred, I adverted, amongst other things, to the duty of each member of the church personally exerting himself for the conversion of the careless, and the instruction of the ignorant. One evening, not long after, as I was returning home from preaching on an estate at some distance, and meditating on the importance of the work, I felt somewhat depressed, fearing lest my labours should be in vain. On reaching the next estate, where I knew there was no meeting that night, I observed a light in the chapel, and went in. There I found nearly all the people of the estate assembled, and all so busy that I was quite unobserved for some time. They had divided themselves into six classes. Two classes were engaged reading a chapter in the New Testament, which I had been explaining on the previous Sabbath; and two of their number, more advanced in knowledge than the rest, were, to the best of their ability, re-explaining it. Two others were engaged, the one with a spelling-book, the other with a first class book. Last, not least, there appeared two classes of old people, many of them grey-headed, with two of the Sabbath-school children acting as their teachers. It was not a little amusing to hear the children asking the old people, from Watts's First Catechism, "Can you tell me, *child*, who made you?" and not a little pleasing to see the simple, but earnest manner in which they replied, "I was made by the great God who made heaven and earth."

*Devotional spirit of the people.*

I need not say I was very much cheered by this unexpected proof that my labours were not in vain. I gave thanks and took courage. On the following Sabbath, I mentioned the circumstance in the chapel, and the good example has been followed by all the other estates, so that now on each estate there are regular meetings for instruction and devotion every week-evening, with the exception of Thursday, (when we hold a meeting in the chapel,) and Saturday. These meetings I attend very frequently both to give and to receive encour-

agement. Many a time have I been filled with joy, when returning from visiting a distant estate, to hear at each estate or village as I passed, the voice of prayer or praise. Here, have I often thought, is an example that Christians at home might imitate; and here is something that many a Christian minister at home desires to see, but sees not; desires to hear, but hears not. It is pleasing too to listen at break of day to the voice of praise arising to the Father of mercies from these simple-minded people on the various estates for his protecting care during the night, and the voice of supplication for continued protection and guidance during the day. Of the sincerity of the great majority of them I have not a doubt. Surely we may say, "happy the people who are in such a state; yea, happy are those people whose God is the Lord."

*Zealous improvement of christian privileges.*

The attendance at the chapel has greatly increased during the past year, and is still increasing: the chapel is almost always quite full, and a more attentive audience I could scarcely desire. It is very pleasing to see the people assembling in small groups after service, each one telling what he remembers; and I have often been surprised to find how much they remember. I think I may venture to say that when the sermon preached is adapted to their capacities, they carry away more of it than the majority of those who attend our chapels at home.

With the unostentatious piety of some of the people I have frequently been much delighted. About the time Mr. McKellar left London, I mentioned to them that the people at Brunswick would soon have a minister, and that he was now on his way to them. A week or two after, riding past an estate, one of the people came out, and after the usual salutations, observed, "Ah, Massa! the wind blow last night too bad—I not able to sleep—I think very much on the minister you tell was coming. I feel too sorry when I hear the wind blow so, and think that he was on the sea. So I rise and make a little prayer to our Father, that the wind may blow softly, softly, and no harm come to him minister." I believe that to be a righteous man, and we know how the effectual fervent prayer of a righteous man availeth much. Many other circumstances of a similar kind have occurred, which greatly tend to cheer and encourage us.



## JUVENILE DEPARTMENT.

*To the Members of Juvenile Associations, in connexion with the London Missionary Society, and all Young Persons who love Christian Missions.*

BELOVED YOUNG FRIENDS,—The Directors of the London Missionary Society offer to you, on the commencement of the new year, their most cordial salutations. May it be to you a year of great happiness and great usefulness! May you spend it in the fear of God, in the love of the Saviour, and under the guidance and assistance of the Holy Spirit! May it be one of the pleasantest you have ever passed, and an earnest of many other happy years to follow!

In order to be truly happy, we must endeavour “to do good”—all the good in our power. Benevolence is true enjoyment. Selfishness carries its own sting—it is the fruitful source “of vexation of spirit.” “God is love;” and all, who would be his children, must dwell in love, must breathe benevolence, and *live to do good.*

So far as the Directors of the London Missionary Society can assist you in all this, they wish to do it. They wish to encourage your exertions for others; to tell you of what is being done by children in heathen lands—of the good which they are receiving from Missionary instruction; and of the blessings showered on them and their parents by Christian Missions.

Frequently we have letters from abroad to tell us of these things; and we intend to give you, from time to time, in this *Juvenile Department of the Missionary Chronicle*, some extracts from these letters, which we think will interest you. It may not be *every month*; but it shall be as often as we can. One of these extracts, contained in a letter from Mr. Pitman, of Rarotonga, we give you this month. May we ask you to read it attentively yourselves, and then to read it to your young friends.

Again wishing you great prosperity in your efforts *to do good*, and length of days to honour the Saviour, We are, dear young friends, on behalf of the Directors of the London Missionary Society,

Yours very affectionately,

ARTHUR TIDMAN,	} <i>Secretaries.</i>
J. J. FREEMAN,	
JOHN ARUNDEL,	

## THE NEW MISSIONARY SHIP.

WE have been greatly delighted and encouraged by the promptitude and ardour with which our Juvenile Friends, under the guidance of their parents, ministers, and teachers, have responded to our application for their efforts to secure this desirable and important object. Should the zeal manifested by our young friends, of many congregations both in town and country, become universal, the new Missionary Ship will assuredly be secured by *their* efforts. We respectfully but earnestly, therefore, entreat the pastors of our churches universally; the superintendents and teachers of all our schools, both private and public; and every christian parent in particular; to employ their influence in stimulating and directing the exertions of the young on this interesting and important occasion;—a service which, under the divine blessing, will not only prove instrumental in the salvation of the heathen, but tend also to enlarge and improve the hearts of our children.

The following extracts, from letters received during the last month, afford the most gratifying proofs of the self-denying generosity of children who earn their daily bread by the sweat of their brow; and, should the children of the rich

give in proportion to the liberality of the poor, our fund for the new Missionary Ship would be equal to our wishes.

Extract from the letter of a Superintendent of a Sunday-school in a manufacturing district :—

I am glad to say that the young people, connected with our Chapel and Sunday-school, are actively engaged in doing all they can for the New Missionary Ship: they call upon their uncles, and aunts, and friends, to solicit a donation for this object. Two of our Sunday-school girls, who work in the mills, began on Monday morning by getting one half-penny. For several days, they collected during dinner hour, sometimes going without dinner: at one place they obtained a loaf of bread which they readily converted into money, and during the week they collected upwards of fifteen shillings. I believe the new Missionary Ship will not only prove to be a comfort to the Missionaries, and a blessing to the poor heathen; but will also be of great value to our young people at home, by instilling into their minds the noble principle of doing good.

A minister in the north of England also writes :—

I have received your letter respecting the New Missionary Ship, and our young friends are setting about it in earnest. We have a plank or two in the *Camden*; and I hope we shall have as much or more in the *Juvenile Missionary Ship*. One little fellow among my lambs, six years of age, as soon as he heard of the intended subscription, said, "I have a shilling, and a sixpence, and a penny; and I will give the shilling and the penny for the Missionary Ship." Let all our children and young folks do likewise during the approaching holidays, and the intended ship will be their own.

Another minister writes :—

I find that the cards sent to me are not sufficient to meet the demand. My dear young friends are determined to be partners in the Missionary vessel. They may not be able to advance the same sum as others, but you will not "despise the day of small things." I am glad to state that the Sabbath-school Children here are taking greater interest than they ever did in the cause of Missions. This is a source of joy to me, and to add to this feeling will be my effort.

Our young friends, who are labouring and giving to send the Gospel to the heathen, will be encouraged to perseverance by the following intelligence recently received from the Rev. Charles Pitman, a devoted Missionary in Rarotonga, who, since 1827, has faithfully laboured to advance the work commenced by our much-loved and deeply-lamented Williams, in that Island. They will learn from this interesting statement, that the poor children, who have been delivered from the miseries and abominations of heathenism, cherish a tender pity for those who are still sitting in the region of the shadow of death; and, though silver and gold they have none, yet they willingly do what they can to send the tidings of a Saviour's love to those that are ready to perish.

About this time last year, (says Mr. Pitman,) I visited the school at Gnatangia. When I arrived, the doors were closed. Observing an individual at a little distance, I asked, "Where are the children?" "There is no teaching," he replied, "to-day: all the children are gone to weed a piece of land, to plant arrow-root for the Society." Not having mentioned the subject to them, I was surprised, and, as you may suppose, highly delighted. It appears, that Iro, the native teacher there, having some seed, said one morning in the school, "Children, here is some seed of the arrow-root—what shall we do with it? shall we plant it for the Society?" They all shouted out, "Let us plant it." A piece of ground was speedily procured, and next morning every child had gone to clear it away, and prepare it for planting. This year they dug it up: the produce, 227 lbs., they brought to me with the greatest cheerfulness, as the first subscription of our school-children, for the benefit of the London Missionary Society.

At our yearly feast also with the children of an out-station, in May last, I was not a little delighted. One of the Superintendents arose and called their attention, and said, "Children, our teacher has repeatedly told us of the miserable state of the heathen nations, who enjoy not the privileges that we do, and have no one to instruct them in the way of salvation. Have we any pity for them?"—"Yes," they replied, "we do pity their state. What shall we do for them?"—"Are you willing to plant arrow-root for the Society, to enable them to send the Gospel to those who are perishing?" They

called out, "Yes, we are."—"If that be the wish of us all, let us hold up our hands, as a proof of it." A multitude of hands were instantly raised, as a token of their willingness. Two plots of ground were soon cleared away, and arrow-root planted by every boy and girl in our schools, for the Society. If it please God to bless our efforts, I hope we shall have a larger sum to forward to the Treasurer, the next and following years.

OUR Juvenile Friends, who know the worth of Christian Education in highly favoured Britain, will rejoice that the children of *India*, as well as those in the Islands of the *Southern Ocean*, are beginning to feel the value of instruction in the glorious truths of the Gospel; and, in the same degree, to reject the absurdities and fables of idolatry. The following statement is from the pen of the Rev. B. Rice, of Bangalore; and, while it leads us to lament the evil influence exercised by heathen parents over the minds of their children, it calls upon every child of christian parents to rejoice and give thanks to Him who maketh us to differ:—

In the school-room attached to our chapel, about 40 boys are daily taught reading, writing, arithmetic, and the elements of christian truth. Once a fortnight, all our schools in the immediate neighbourhood meet together in the chapel for examination. It is then completely filled with native children, who are catechised on the lessons which they have learned; and an attempt is made to impress the instructions on the divine word upon their memories and their hearts. These catechetical exercises are a means of instruction also to adults. The whole process of examination is so unlike the dull and monotonous routine pursued in the native schools, that the heathen, who are induced to come in and listen, are generally much interested in what they see and hear. The unhesitating and decided manner, in which some of the elder boys openly declare their disbelief of the alleged divine authority of the Hindoo shasters, and avow their conviction of the folly and sin of idolatry, and of other heathen practices, shows that instruction has not been altogether lost upon them.

When speaking a short time ago on the subject of idol-worship, I was struck with a remark of one of the boys. He said, with a good deal of feeling, "All these things (meaning idols) are useless. They ought to be collected together in a heap and burnt." And yet, alas! the good impression, which may sometimes be made by what is learned in the school, seems to be effaced by the baneful influence to which the children are exposed at home. It is impossible to contemplate the fine, intelligent countenances of some of the boys—to observe the influence which truth evidently exerts upon their young and susceptible minds—and then think of the manner in which their intellects, in most cases, soon become beclouded, and their hearts hardened, through the abominable system in which they are trained up by their parents, and the polluting atmosphere by which they are constantly surrounded, without feeling deeply for their state. When I look at them, and think of their condition, my thoughts often turn with gratitude and joy from the dreary scene before me to the land of my nativity; and, when I remember the thousands who are there growing up in the midst of Gospel light and privilege, and under the salutary influence of christian principle and example, I almost involuntarily exclaim, "Oh, highly favoured land! oh, happy British youth!" May the Lord enable them rightly to improve their superior privileges, and give to both young and old in our "exalted isle," hearts more deeply to pity, and more fervently to pray for, benighted and perishing Hindoos!

The boarding-schools are going on satisfactorily. We have at present 15 children, viz., five boys, and ten girls. Two or three of the elder children appear promising. I trust our hopes respecting them will not be disappointed. With a view of training up boys to habits of industry, as well as of giving them the knowledge of some trade by which they may hereafter obtain a livelihood if necessary, I have engaged a native to teach them weaving. The girls spin cotton, and the boys weave it into cloth for the use of the school.

#### PERIOD EXTENDED FOR RECEIVING JUVENILE CONTRIBUTIONS TO THE NEW MISSIONARY SHIP.

As we have received intimations that many of our young friends will not be able to complete their labour of love by the 8th instant—the day named in our last for forwarding to the Mission-House their contributions toward the purchase of the New Missionary Ship—the Directors will extend the time to Monday, the



22nd of January; and they trust that, by that day, they will have to announce, that the fruit of cheerful and generous juvenile effort has reached the required amount—FOUR THOUSAND POUNDS.

It has been thought that it would be exceedingly agreeable and encouraging to our young friends, in and about the metropolis, to have the opportunity of paying in PERSONALLY, at the *Mission House, Blomfield-street*, the amounts collected by them for the Missionary Ship. The Directors, therefore, hereby invite all their JUVENILE FRIENDS, to whom it may be convenient, to attend for that purpose ON THE MORNING OF THE 22ND OF JANUARY; on which occasion the Rev. Dr. MORISON, and the Rev. A. FLETCHER, are expected to address them, at TWELVE O'CLOCK PRECISELY.

### MISSIONARY CONTRIBUTIONS,

*From the 1st to the 31st of October, 1843—inclusive—(continued.)*

Yorkshire.		£ s. d.	SCOTLAND.		£ s. d.	Ch. Rev. Mr. Sorley		£ s. d.
West Riding Aux. Soc.			Woodside Parochial Association .....		1 1 0			4 0 0
per W. Stancliffe, Esq.—			Peterhead, the Trustees					22 3 0
Bradford, on account...	300	0 0	of the late Mr. Thomas			Edinburgh, Children in		
Halifax-square Chapel	18	13 6	Lawrance, to provide a			Dr. Bell's School, Green-		
For the Chinese Mission,			permanent annuity for			side, for China.....	0	10 0
Ladies' Sale of Useful			the African Nat. Teacher,			Miss Finlay's young		
and Ornamental			called Lawrance Park...	191	0 0	Ladies, for two orphan		
Work, at Mirfield			Edinburgh Aux. Soc. per			girls at Salem .....	6	0 0
and Hopton.....	60	0 0	G. Yule, Esq.—			Leith, Miss Lamb .....	1	0 0
	378	18 6	Prestonpans Juv. Bible			Kirkgate, for Nat. Tea.		
York, Miss Backhouse,			and Mis. Society...	1	11 0	William Marshall ...	10	0 0
for the Nat. Girl Mary			A few friends in Sticheil	1	4 0	Kirkaldy, Cowan-street		
Backhouse .....	2	10 0	R. Rutherford, Esq., W.S.	10	0 0	Sabbath-school .....	0	10 10
Leeds, on account .....	97	15 8	Stirling, John-street,			Stirlingshire Society, in		
Alteration in the sums			Session-house Prayer-			aid of Missions, &c. per		
acknowledged for Fe-			meeting.....	0	7 0	Rev. J. Gilfillan .....	32	5 0
male Education last			A friend .....	1	0 0	GUERNSEY.		
month—			J. Watson, Esq. Leith	1	0 0	Aux. Society, per Rev. J.		
For Trevandrum.....	6	15 0	Arbroath, United Seces.			S. Hine .....	70	0 0
Unappropriated at pre-			Church, Rev. Mr. Hay	2	0 0	JERSEY.		
sent .....	17	0 0	Mrs. Dr. Wright, Stirling	1	1 0	St. Clement's, Tea party,		
			Arbroath, United Seces.			per Rev. P. Messervy...	5	12 6

*From the 1st to the 30th of November, 1843—inclusive.*

B. C. ....	4	0 0	day-school for the New			Fritchley .....	10	1 2
A. B. for the New Ship..	1	1 0	Ship .....	1	7 6	Derby .....	94	0 6
"The chief of sinners" for			Rev. J. Steward, Rector			Miss Tomlinson's Mis-		
ditto .....	5	0 0	in St. Kitt's for the Ma-			sonary-box .....	0	5 8
G. D. W. ditto.....	0	10 0	lagasy Christians, per				187	16 7
Rev. C. Langton.....	2	0 0	Rev. J. J. Freeman...	1	0 0			
Mrs. W. Fletcher, for the			Bedfordshire.			Durham.		
Nat. Tea. W. Fletcher,			Woburn .....	5	0 0	Houghton-le-Spring .....	1	3 0
and an orphan girl at			Berkshire.			Durham, Claypath Chapel	38	3 2
Keyoor .....	12	0 0	Newbury on account.....	29	5 4	Ladies' Working Soc. for		
Mr. Blunt, Family, and			Cheshire.			Female Schools in India	10	0 0
Friends, for the Chapel			Chester Ladies' Asso. for				48	3 2
at Prospect, Jamaica...	30	3 6	Female Education, for			Devonshire.		
A Friend to the South Sea			Mrs. Sewell's School,			Point-in-View, Exmouth	9	9 0
Islanders, as a tithe of			Bangalore .....	15	0 0	Bideford, on account.....	20	0 0
profits from South Sea			Macclesfield, a Friend to			Torquay, Second Congre-		
produce, for the New			Missions, proceeds of a			gational Church .....	9	17 0
Ship .....	10	0 0	watch, &c. for the rescue					
Two little girls, for Mr.			of the Malagash .....	12	0 0	Eaststock .....	32	1 3
Moffat's station .....	0	5 0	Cornwall.			For N. Tea. W. Rooker	10	0 0
Claremont Chapel Aux. on			Aux. Soc. ....	39	15 3	For Female Teacher ...	10	0 0
account.....	43	0 0	Cumberland.				52	1 3
Brixton, Trinity Chapel,			Wigton, Col. by Rev. W.			Essex.		
including 2l. 5s. for Fe-			Campbell (omitted last			Saffron-Walden, Mr. Player,		
male Schools in China	46	6 6	month) .....	11	8 7	for the New Ship.....	0	10 0
Hoxton Aux. on account	30	0 0	Alston, T. Dickinson,			Great Gaines, Legacy of		
Islington Chapel, do.....	8	17 0	Esq. for the New Ship	2	0 0	late Rev. John Clayton	19	19 0
Union Chapel, do.....	11	12 3	Derbyshire.					
Sion Chapel, Col. by Mas-			Aux. Soc. per J. Harrison,					
ter Penny .....	3	11 0	Esq. Belper .....	45	0 10			
Soke Newington Aux. on			Green Bank .....	6	13 9			
account .....	24	0 0	Middleton.....	4	0 0			
Tabernacle, do.....	24	16 6	Ashbourn, Sion Chapel...	27	14 8			
Marlborough Chapel Sun-								

£ s. d.			£ s. d.			£ s. d.		
Gloucestershire.			Cannock .....	5	0	SCOTLAND.		
Dursley .....	12	0	Erington .....	4	16	Leith, Relief Church .....	3	0
For Bennett Chapel ....	10	0	Handsworth .....	19	16	Tailsweil, Aberdeen, Lega-		
	22	0	For orphan children			cacy of late James Mit-		
			in India—			chell, Esq. 130 shares		
Nailsworth, Mrs. Norton			The late Mr. Boyle's			European Insurance		
and daughters .....	3	10	family .....	10	0	Company .....	195	0
Juv. Missionary Society	0	10	Mrs. Haywood .....	5	0	Less Duty and expenses	23	4
	4	0	Sunday-school boys					
			and girls .....	10	0		171	15
			For Wid. & Or. Fund	1	5			
Gloucester District, per			Walsall .....	76	14	Per Mr. G. King—		
Rev. J. Hyatt, on acco.	41	16	A friend to Missions,			Two friends at Kennay,		
Tewkesbury, on account..	35	13	under the designa-	10	0	per Mr. Bruce .....	0	12
Charfield Mills .....	16	4	tion, "Go forward"	7	3	Bethelvie, Mis. Society	3	0
<i>Hampshire.</i>			Great Bridge .....	155	16	Schivas B. and M. Soc.	2	10
Portsea, Zion Chapel,						New Deer ditto .....	7	15
Landport .....	2	5				Tough Soc. for propaga-		
<i>Kent.</i>			<i>Westmoreland.</i>			tion of the Gospel for		
Per E. Brock, Esq.—			Kendal, &c. per Isaac			Chinese Mission .....	1	5
Chatham, on account..	42	18	Wilson, Esq.—			Mr. J. A. Ironside, Old		
Maidstone, do .....	22	8	For Kent-terrace .....	66	3	Deer .....	1	0
<i>Lancashire.</i>			Fem. Sch. in Travancore	10	0	New Deer Bible and		
Ulverstone, per I. Wilson,			For Mrs. Maul's School	4	0	Missionary Society...	5	0
Esq. ....	14	17	For Native Schools .....	1	10	For Chinese Mission	1	0
<i>Lincolnshire.</i>						Bethelvie, B. and M. Soc.	2	10
Barton-upon-Humber ...	11	1				Schivas Bible and Mis-		
Stamford .....	30	0	<i>Wiltshire.</i>			sionary Soc. for China	2	6
Long-Sutton .....	20	0	Bradford .....	62	0	Mr. Falconer New Mac-		
<i>Monmouthshire.</i>			Swindon .....	14	14	char .....	0	5
Monmouth .....	16	18	Melksham .....	11	8		27	4
Chepstow, Legacy of late			Holt .....	10	5	Falkirk, Relief Church ...	2	0
Mrs. Ann Price .....	19	19	Tisbury .....	7	10	Edinburgh, Broughton-		
Mynyddswyn, New Beth-			Mere .....	44	5	place Juv. Soc. for Nat.		
thel .....	17	4	Codford .....	12	0	Tea. to be called Brough-		
Particulars of Collections						ton .....	15	0
at Newport, by Rev. Dr.			Per Rev. R. Elliott—			Caechrab, per Mr. J. Taylor	2	0
Jenkyn, acknowledged			Devozes .....	38	19	Collected by Mrs. Smith		
in the Magazine for Oc-			For Nat. Tea. Richard			and friends, Graham-		
tober, 1843—			Elliott .....	10	0	ston, for Nat. Tea. John		
Tabernacle .....	4	0	Rowde, Miss Gabriel..	2	2	Craig .....	10	0
Missionary-boxes .....	1	16	Castle Comb .....	6	17	Dundee—		
Hope Chapel .....	5	4	Market Lavington .....	19	12	W. Baxter, Esq. ....	40	0
Mission-box, M. Penny	0	4	Avebury .....	2	16	J. G. Baxter, Esq. ....	10	0
Public Meeting .....	5	10				W. G. Baxter, Esq. ....	10	0
L. Edwards, Esq. .... (D.)	1	0				Misses Baxter .....	3	0
	17	15					63	0
Less expenses .....	0	15	<i>Worcestershire.</i>					
	17	0	Broadway .....	9	0	Kirkwall, Mr. R. Pater-		
<i>Northamptonshire.</i>			Bromsgrove .....	15	12	son, for Rev. H. Calder-		
Yelvertoft .....	15	15	Dudley .....	65	4	wood's station, Caffraria	10	0
Nassington .....	4	8	For Nat. Tea. J. Daw-			Glasgow, Rev. T. Burn-		
Kilsby .....	7	0	son and J. White-			side, half for China .....	1	0
Kettering .....	39	8	house .....	20	0	New Deer, Mr. J. A. Iron-		
<i>Northumberland.</i>			Stourbridge .....	26	15	side, for the New Ship	1	0
North Shields, on account	57	9	Kidderminster .....	90	0	Maulchain United Seces-		
<i>Oxfordshire.</i>			Worcester .....	120	15	sion Church, for the		
Witney .....	18	0	For Wid. and Or. Fund	8	10	Chinese Mission .....	4	0
<i>Shropshire.</i>			For Nat. Tea. G. Redford	10	0	Per G. Yule, Esq. Edin-		
Shrewsbury, C.P., per Mr.			For Native Schools in			burgh—		
S. L. Lewin .....	2	0	India .....	15	18	Lothian Road Congre-		
<i>Staffordshire.</i>			Redditch .....	12	13	gational Mis. Society	10	0
Maer Hill, Stafford, Mrs.						Dr. R. Huie .....	0	10
Wedgwood .....	3	0					10	10
<i>Sussex.</i>								
St. Leonard's, Miss Jef-			* Including 319 <i>l.</i> 3 <i>s.</i> pre-			<i>IRELAND.</i>		
fries .....	1	0	viously acknowledged.			Hibernian Aux. Soc. on		
U. T. Arundel, and Mr.			<i>Yorkshire.</i>			account .....	160	0
G. H. Smith, Worthing,			Leeds Branch .....	130	0	ST. JOHN'S, NEWFOUNDLAND.		
for Nat. Tea. O. T. Dob-			Rev. J. Ely, for the Chapel			Mr. Nichols, per Rev. J.		
bin .....	10	0	at Mauritius .....	2	2	Wodwark .....	3	0
<i>Warwickshire.</i>			Huddersfield, Miss H.					
Aux. Soc. per W. Beau-			Houghton and friends,			<i>PARIS.</i>		
mont, Esq.—			for the Chapel or Schools			Collections by Rev. A. F.		
Bilston .....	6	2	at Mauritius .....	5	0	Lacroix .....	20	0
			A Friend, for the Nat.					
			Tea. Henry Venn,					
			23rd payment .....	10	0			

Contributions in aid of the Society will be thankfully received by Rev. John Arundel, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by G. Yule, Esq., Broughton Hall, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow; and by Rev. John Hands, Society House, 7, Lower Abbey-street, Dublin.







William Moore  
Minister of Bethesda Chapel Truro

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THE  
EVANGELICAL MAGAZINE,

AND

MISSIONARY CHRONICLE.

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FOR FEBRUARY, 1844.

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A STATEMENT OF FACTS,

TO RECTIFY SOME VERY ERRONEOUS ACCOUNTS OF THE GWENNAP FAMILY, INSERTED  
PAGE 542, FOR NOVEMBER LAST, AND AN UNSUCCESSFUL ATTEMPT AT CORRECTING  
THE SAME, PAGE 663, FOR DECEMBER.

*To the Editor of the Evangelical Magazine.*

MY DEAR SIR,—Knowing that the love of truth must be an inherent principle in every truly pious mind, I can readily believe the very erroneous accounts of the Gwennap family, in your November Number, page 542, may have been furnished with the purest motives—from no desire but that of displaying the riches of divine grace, in the conversion of a sinner,—the party furnishing the account having taken it for granted, that what they had heard of the matter, was matter of fact! And with regard to Mr. T. Wildbore's observations, in his laudable intentions of "correcting" the same, it will be seen, that he really knew as little of the matters and things referred to in that anecdote, as the writer of it. For the fact is, that, distorted as are some, and entirely erroneous as are others, they relate to my late highly honoured father, the Rev. Joseph Gwennap, and to him only. And long as it is since, possibly some few of your readers may recollect having heard of his preaching for many years

in a chapel in Piccadilly, (taken down in the late improvements there,) where, I have understood, those great and good men, Toplady and Cecil, frequently went to hear him. The writer of the anecdote, commencing with a reference to my father's ancestors, might very well have given it an earlier date; as, instead of being "near a century ago," it must have been at least twenty or thirty years beyond it. I shall mention the male branches of the family in course of the sequel; but would first observe, that as my father's mother, and grandmother, were known to have been eminently pious women, nothing could be more foreign from truth than stating, that the latter had him educated for the stage!—a profession, at that time especially, held in the greatest contempt by all persons of respectability, independent of religious scruples. It is true, however, that although my father had been religiously brought up, not only by his mother and grandmother, but also by a pious aunt, (afterwards married to the late Dr. A.

Gifford,) having received a classical education, possessed of a highly cultivated mind, and endowed with very great natural abilities, yet, withal, deeply fascinated with the glare of outward display, and passionately fond of the dramatic works of our great bard, he was ambitious of making a distinguished figure on the stage; so that the statement about an intended engagement with the celebrated Garrick, appears highly probable. Indeed, it is evident from the following observations of the Rev. Mr. Potts, in his preface to the published sermon, preached at his ordination, that my father had been engaged in theatrical performances, viz., "Who is" (speaking of him) "a shining instance of that invincible power and grace, which he now preaches! And of whom, may we not suggest the following lines:—

'Grace! thou great grace! the man a conquest makes:  
Grace leaves the skies, and he the stage forsakes.'

In speaking of my father's ordination, I may notice, that his uncle, Dr. Gifford, who gave the charge, particularly alluded to the exemplary piety of his mother and grandmother, by quoting 2 Tim. i. 5, 6, 7. With regard to the more important part, viz., my father's conversion from the love of lying vanities to the love of the truth as it is in Jesus, the subjoined copy of a letter to his uncle, Dr. Gifford, will prove, that his convictions of sin were not produced by hearing that godly man, the Rev. Mr. Walker, of Truro, or any other minister! It will also give the reader a true, and at the same time, a most interesting account of the "cave," &c., so strangely misrepresented in the narrative alluded to.

My dear father, who died in February, 1813, in his 83rd year, had an only brother (John), who was a cabinet-maker and upholsterer, in Falmouth, where he continued to reside to the end of his days—a sincere Christian, I believe, but no preacher. He had

three daughters, but no son. His youngest, and only surviving daughter, is now the widow of that pious, highly-esteemed, and benevolent man, the late John Broadly Wilson, Esq., of Clapham Common. Of the other family of the same name, there were also two brothers, Walter and John, (first cousins to my father;) the former, brought up to the sea, was, for some years before his death, made Post Captain of the Royal Navy, stationed at Biddeford. His brother became a very wealthy tradesman in Falmouth, where he also continued a resident to the end of his days; he had two sons, (as correctly described by Mr. T. W. ;) the captain had daughters, but no son. I have been the more particular in these matters, to show, that no one of the name of Gwennap was ever settled as a minister of the gospel in any part of Cornwall within the memory of man. On reading the article in question, (which was sent me by a friend,) I could but smile, at seeing a description of matters with which I was so well acquainted, loaded with so much of mere fiction. But viewing the whole as being perfectly harmless, should not have troubled you upon the subject, had not the same friend sent me also your following Number, to notice the article headed, "Correction of a Mis-statement;" which so far from clearing up, made the matter worse, at least, more confused. Therefore, having it in my power, I thought it but right to give you a simple statement of the case. With my knowledge of the facts, I might well smile at the idea of my father's ancestors attending the ministry of the late Rev. Mr. Wildbore, at Falmouth,—when I have reason to believe, that good man became serious from attending my dear father's ministry, who, in 1764, became the pastor of a large congregation at Saffron Walden, in Essex,—where, many years after, the said Mr. Wildbore went to reside, and, for a length of time, kept a day-school there: and well do I recollect having been one of his pupils, and for some misdoings, his setting me to learn



as a task, the 3rd chapter of Proverbs. I would just observe, that although not above nine years old when Mr. W. left Walden, to settle at Falmouth, I have a pleasing recollection of him, as having been a kind-hearted man. Perhaps there is scarcely anything more likely to make a strong and lasting impression upon the mind, than acts of kindness and benevolence, from whatever station in life. And if so, what a pity the amiable is not more cultivated amongst professing Christians of all denominations, being so very beautiful and lovely, when contrasted with selfishness, arrogance, and pride. I recollect too, that Mr. W. possessed a remarkable degree of gravity in his general deportment, well suited for the pulpit; and for which, I have understood, he was well qualified, and made extensively useful. The following letter, from my father to Dr. Gifford, will not only correct the mis-statements about the "cave," and other matters, but may also prove highly interesting to many of your serious readers, especially to those who may have experienced great spiritual conflicts, under convictions of sin, &c.

*" Falmouth,  
" March 17th, 1756.*

" HONOURED AND DEAR SIR,—How shall I thank you, my dear uncle, for the cordial and affectionate warmth of your last? How shall I gratefully express, adore, love, and magnify that power, that wisdom and mercy, that in so full a display has been shown to the unworthiest? Oh! that I could summon the world to come and hear what the Lord hath done for my soul! And that for every sin I have committed, I had now a tongue to praise him! Oh! that I could invite them all to Calvary's top—I would, but oh! my Jesus, thou must give me the power. Let me, however, invite you, my dear uncle and aunt, to the feast. Come, then, and hear what a Saviour hath done for me. At my first coming here, I began to find a change wrought in me, I could not tell how; that, whereas, I had been ever thirsting after

the follies and grandeur of this life, wanting nothing so much as to have abundance of this world's good, and thinking I could never be happy without it, I now could find no traces of this insatiable thirst in me, nor relish for it; I began to reason with myself how it could be; which led me on insensibly into a serious inquiry about the state of my soul. I thought I could suffer anything, so I might get to heaven; but I found our Saviour hath said, "Except a man be born again," &c.; and therefore, as I was sure I was not born again, I must certainly go to hell. Then, oh what would I have given to have been in London, to have heard a gospel sermon. For though sometimes I heard the Methodists here, they did not seem to say anything to me; and when I conversed with them, they seemed to have a better opinion of my case than it really deserved; then reflections lay very heavy upon me, that I had sinned away the day of grace, and that I was brought here to despair and die! Upon summing up the marks I found in me, and comparing what I heard others here say, I found there was no agreement, for they were tempted by the devil, but I was not, and therefore this was a certain proof, that he was sure enough of me. If I could but have seen the devil, I thought I should have a thousand times better opinion of my case, and therefore have gone out by night to prayer in the fields, in hopes he would appear. Thus I groaned, while despair seemed to stare me in the face, horror increasing in my soul; I could not, at last, contain my voice in prayer, and therefore sought for a place where I might be loud, and not heard! At last, under Pennace Clifts, in a cave about half a mile from town, I used to go constantly there, where none could see or hear me; and here my prayers confirmed me that I was past mercy; and every time I rose from my knees, I thought I was damned; but what seemed to blast every hope, was my hardness of heart under all, which,

like a mountain, was sinking my soul further from heaven and nearer hell. However, I could not keep away, and I resolved, if I must perish, it should be in asking mercy! Thus I constantly visited this place; but going one morning, (oh! blessed morning!) just as I came near the cave, I saw some large stones that had fallen from the top of the cliffs, which made me afraid to go nearer, being in that moment persuaded if I did, more would fall and destroy me! I knew not what to do: if I went back, I thought the ground might open: at last resolving, if I was to be destroyed, I would enter. As soon as I was in, I thought the cave would close and crush me to death. In this agony of soul I fell on my knees; but oh! in one moment, where was I? Speak it, angels, for my tongue cannot! My hell was converted into a heaven, and my soul longing to embrace death. I need not say how sweet that place has been to me since! but going about six days ago, I could not find my cave, for the cliffs had fallen in, and buried it in ruins; upon sight of which, the pangs of hell got hold of me the second time. I thought this was a confirmation beyond anything experienced in my despairing condition, that God had cast me off; and all the joys I had felt, were fancies, or delusions of the devil. Surely, I thought, his showing his indignation on the place where I had drawn nigh to worship him, was a plain proof it was an abomination to him, and a preface to what I might expect. Thus, bowed down, I took my Bible out of my pocket, and groaned out a petition, that if it were so or not, he would be pleased to show it me in his word, and that I might open on the passage; when hell again let loose its hold, and new-born joys rekindled in my breast! The 103rd Psalm met my despairing eyes, and was no longer David's, but my own. O blessed Jesus! how shall I praise thee, or what indeed shall I render unto thee? Keep me ever near

thee; and you, my dear uncle, pray that my faith fail not, but that I may be fixed immovable on the rock Christ Jesus. How the Lord will dispose of me, I know not; I trust I can say, Lord, what wilt thou have me do? Here I am, dispose of me as thou wilt. The Lord grant I may be continually under the teachings of his Spirit, and that I may be made more acquainted with him, and more sensible of my own heart; giving me a quick discerning sense of my corruptions, to feel the least touch of sin. I am under some embarrassment whether I may, or may not, in the present situation of things, receive the Sacrament at the church here. I am greatly obliged to —, for the testimonies of his love; and likewise to —, and return them my thanks. Please, likewise, to present to — my sincere acknowledgments. Oh, how sweetly tuned is the soul, when it loves Christ; how willing to help and assist others, that they might seek him too! My sincere love to all Zion's souls: I must love all; but oh, how dearly those that love my blessed Master! We shall, though separate now, and unknown to one another, meet by and by, never to part, and grow intimately sweet in union of souls, without one jar to interrupt an eternity of rapture! O, blessed Jesus, come away!

"My dear uncle, with tenderest love, recommending me and my wife, to your and my aunt's prayers,

"I remain, your dutiful nephew,

"JOSEPH GWENNAP."

To this letter, his uncle Dr. Gifford wrote a most affectionate, consoling, and encouraging reply, (of which I have a copy) containing the most devout expressions of adoring gratitude to the God of all grace, for so great an instance of his boundless love and mercy.

I remain, my dear sir,

Yours truly,

THOS. GWENNAP.

5, St. John's Wood Grove,  
Dec. 28th, 1843.

## CHRISTIAN WAKEFULNESS;

A THOUGHT FOR THE OPENING YEAR.

How arousing to the professed disciples of Christ are the words of Paul to the Roman converts, (chap. xiii. 11,) "And that knowing the time, that now it is high time to awake out of sleep; for now is your salvation nearer than when we believed;" more especially when we remember that in spiritual as in natural sleep, there is an unconsciousness attending it; so that while others may detect the sleeper, he is generally ignorant of his own state. How perilous is that sleep which lulls the soul, in reference to its immortal interests. In natural sleep, our bodily powers are recruited, and we rise with new energy to perform the duties of life; but in spiritual sleep, we become every hour more incapable of the duties and pleasures of religion, until a mortal apathy pervades the whole soul, and leaves us the victims of spiritual torpor and death.

There are two states of spiritual sleep described, in their character and results, in the word of God, viz. :—the sleep of the unregenerate mind; in which every faculty of the soul is locked in the arms of spiritual slumber, and all its powers are sunk in a state of insensibility to the things of God and eternity. To those who are still in this awful condition, slumbering on the very brink of eternal ruin, the voice of God is, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." The whole "world lying in the wicked one" is locked in this deadly sleep; and one great design of the gospel, as accompanied by the Holy Spirit, is to rouse these unhappy sleepers, lest they should "sleep the sleep of death," and, like the rich man in the gospel, "lift up their eyes in hell, being in torment."

But there is the sleep also of carnal security, which sometimes falls, for a season, upon those who have escaped from the deep sleep of an unregenerate state. The sleep of the unconverted is

complete, pervading their whole character; but the spirit of slumber which comes over the mind of a child of God is partial,—repressing and enfeebling, rather than annihilating his spiritual energies and sensibilities. Still the condition, where it exists, is one of extreme danger, highly dishonouring to God, inconsistent with true happiness, and injurious to all our spiritual interests. It is to this latter species of sleep that the apostle referred in his address to the Romans, as is obvious from the very nature of his appeal. He is speaking to Christians, not to men of the world; he addresses himself to those who "know the time;" who are aware "that it is high time for them to awake out of sleep," and whose "salvation is nearer than when they believed." The appeal, then, is one to Christians; and one in which they have the deepest possible interest. They may relapse into a state of sleep; and such is the nature of this unhappy state, that they may be seriously implicated in it, without being conscious of the spirit of slumber which has fallen upon them.

May the great Teacher enable all our Christian readers to be faithful to themselves in dealing with this subject, and to be earnest and anxious in examining into their true condition in his sight, who "searches Jerusalem as with lighted candles!"

I. THERE IS A KNOWLEDGE EARNESTLY TO BE SOUGHT.—And what, reader, is that knowledge? It is this: that we may know the time. "*And that, knowing the time;*" or, as the words have been rendered, "*and specially knowing the time.*"

A proper estimate of time, in its relation to eternity, must be of the highest moment to every servant of Christ, who would be found waiting and watching for the coming of his Lord. Never must the Christian lose sight of the fact, that "the time is short," that

"here he has no continuing city," that "every fleeting moment leaves but the number less." Its brevity, its unutterable value, the design for which it is given, and the awful eternity to which it is rapidly conducting, must ever be present to the mind of him who would meet his Lord in peace. It is thus that the Christian man is taught to "redeem the time because the days are evil," and that he feels the unutterable importance of time as the handmaid of eternity.

Impressive and important, however, as these remarks are, I apprehend that they are not the immediate object of apostolic reference. There is evidently a close relation between the first and the last clause of the words under consideration. If the last clause points us to the grand consummations of the Christian life, when the full tide of salvation shall flow in upon the spirits of just men made perfect; the first clause would seem to fix attention on the commencement of the Christian life, when the Spirit of God first quickened the soul, "dead in trespasses and sins," when the joys of God's salvation first dawned upon the darkness and misery of the unrenewed mind. The time, according to this view, which every Christian is concerned to know, is that period of his being in which he has been a partaker of spiritual life, in which he has known the plague of his own heart, in which he has felt the power of redeeming love, in which he has been journeying to the heavenly Canaan. No wonder that this period of the Christian's being should be marked out by the Spirit of God for special notice. All the former part of his life may be regarded as a blank, yea, and worse than a blank. When he lived "without God, without Christ, and without hope in the world," his time had no hallowing epochs connected with it; but all was neglect of God, of the soul, and of eternal interests.

But if we are right in this interpretation, what is the kind of knowledge of the time here specified, which the

apostle regards as important to the Christian? "*Specially knowing the time.*"

1. *It is a knowledge of affecting remembrance.* Those who through grace have believed, must often call to remembrance the time, circumstances, and agencies of their conversion. When we were converted, how we were converted, and what was the nature of the change? are questions of deep and thrilling moment. It was then that we were "called out of darkness into marvellous light;" it was then that we "passed from death unto life;" it was then that we were "delivered from the wrath to come;" it was then that we entered into friendship with God; it was then that we became "heirs of God, and joint heirs with Christ;" it was then that we awoke to new joys, and hopes, and pursuits; it was then that "old things passed away, and, behold, all things became new." We must ever *know this time*, by the tender and affecting remembrance of it. A change so vital and important, and so momentous in its consequences, must never be forgotten by us. With David, we must ever sing, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings; and he hath put a new song into my mouth, even praise unto our God; many shall see it, and fear, and shall trust in the Lord."

2. *It is a knowledge of deep and heartfelt responsibility.*—The mind of a Christian must not range over the period of his conversion, must not revert to the day of his spiritual birth for the purpose of fostering a mere sickly sensibility, and awakening a transient movement of the affections; but for the nobler purpose of rousing himself to a feeling of deep responsibility, and of knowing experimentally the preciousness of every moment that succeeds the day of effectual calling. The period of conversion thus known will be connected with many of our most profitable experiences. We shall be led to tax ourselves, as to the manner in which we have improved our opportunities;



we shall be deeply humbled by a sense of our backslidings ; we shall be afflicted at the thought of having grieved God's Holy Spirit ; we shall be quickened to new activity in our Christian course ; we shall feel the necessity of giving all "diligence to make our calling and election sure ;" and we shall be awe-struck with the impending realities of an eternal world, and with the necessity of ever pressing "forward towards the mark of the prize of our high calling of God in Christ Jesus." Such, then, is the knowledge of the period of our conversion so earnestly to be sought. O seek, then, Christian, specially to know the time in which God has quickened you by his grace, that you may remember "the day of your merciful visitation," and that you may feel the responsibility attaching to every hour and moment that has intervened from the time of your spiritual birth till now.

II. THERE IS THE WAKEFULNESS EVER TO BE MAINTAINED. "And specially knowing the time, that it is high time for you to awake out of sleep." A proper knowledge and remembrance of the time in which we have been converted to God, must be a great preservative against spiritual slumber, and a powerful argument to arouse those of God's children who have been overtaken by it. Christians are "not to sleep as do others, but to watch and be sober. For they that sleep, sleep in the night ; and they that be drunken, are drunken in the night ; but let us who are of the day be sober, putting on the breast-plate of faith and love ; and for an helmet, the hope of salvation." Now, as to this grand duty of Christian wakefulness, two things may be observed :

1. *That Christians may be overtaken with a spirit of slumber.* If such a case were not possible, they could never be addressed as in the text. The apostle evidently knew something of the state of certain of the Roman converts, which led him to regard them as in a lethargic and unsatisfactory state of the Christian profession. He does not point out individuals specially, but delivers a

general intimation of the mind of the Spirit, that all may be roused to self-examination and watchfulness, and that those most deeply implicated in spiritual declension, may be quickened to new life, may be led "to repent and to do their first works."

A few practical remarks may here be required to give effect to the apostle's words.

(i.) Every Christian professor, yea, every child of God, should regard it as a thing possible, that he may be overtaken with a state of spiritual slumber. The Christian who doubts this, is in imminent danger from his very doubt. He thinks himself secure, when the Holy Spirit pronounces him to be in danger. Let him think of the tendencies to spiritual lethargy in his own heart, of the influence of present things, of the mighty power of temptation, and he will no longer doubt, that it is a thing possible for him to fall asleep on his watch-tower.

(ii.) Every Christian should remember, that the spirit of slumber, at least in its earlier stages, is extremely difficult of detection. It does not commence in gross dereliction, though it often leads on to it. It is a secret chilling influence on the soul which gradually, and often imperceptibly, depresses what is spiritual, and gives undue influence to what is present and earthly. It does not consist in the absolute cessation of spiritual acts and exercises, but in their less vigorous and manifest control. It weakens the power of faith, quenches the ardour of love, and brings a secret blight over the devotion of the closet, and the more hidden exercises of godliness. Then, in the next stage, when it has chilled the heart, and lulled that spirit of self-jealousy, so essential to the preservation of vigorous piety, if it is not checked, it extends its deadening influence to the more social exercises of religion ; it becomes formal in the family, it hungers less for the ordinances of God, it devises manifold excuses for incipient neglects, it pleads business or intercourse for absence from the prayer-meeting, it makes conver-

sation trifling and unedifying, it is offended when rebuked, and often, alas! proceeds with such rapidity, when the citadel of closet religion has been demolished, that a man who was once known to be lively, and ardent, and punctual in religion, is seen by all to be asleep. Yet, alas! he sees it not himself. Self-ignorance and self-deception have accompanied the whole process, and he is as little aware, perhaps, that he is asleep, as when first the religion of the heart came under the influence of spiritual slumber. Oh! it will be a great mercy if this man is not suffered to fall into the mire of sin, by which his character may be tarnished, and his Christian profession may be utterly wrecked.

(iii.) As the spirit of slumber is so difficult of detection, every Christian should deal faithfully with himself, that he may know whether it is chargeable upon him or not. The scrutiny must be close and earnest. The habitual state of the affections towards God, and spiritual things, must be narrowly looked at. The standing memorials of the closet must be examined with a trembling fidelity. The days that are passed must be compared with the present time. The feelings and actions familiar at the period of conversion must be placed side by side with the feelings and actions in religion which now obtain; and if there is a discovered declension, the hidden cause must be searched for; and as the heart is deceitful, the aid of the Holy Spirit must be sought, in resolving the difficult problem. And, if the result of all this be, the conviction that the spirit of sleep has taken fast hold of the soul, then—

2. *I observe, that this spiritual slumberer must impress himself with the thought, that it is high time for him to awake out of sleep.* Whether the declension be more secret and hidden, or more serious and palpable, nothing can meet the case but a prompt compliance with the voice of the Spirit. The sleeper must be disturbed, and the spirit of slumber must be shaken

off. The avenues to this state of declension must be carefully traced out, and step by step the poor slumberer must return to his "first love." How must the Holy Spirit have been grieved by all his backslidings of heart; with what dexterity must the voice of conscience have been stifled! How busy must the great enemy of souls have been in quenching the workings of the Spirit; what a constantly deteriorating process must have led to such a result! Oh, if closets—and Bibles—and sabbaths—and ordinances were vocal, how would they reveal the steps by which the once lively and active Christian became a sleeper and a backslider!

Surely, reader, if you have been led, by these searching remarks, to the conclusion that you have fallen into a grievous state of spiritual slumber; you cannot but respond to the declaration of the great apostle, "It is high time that you should awake out of sleep." You must feel that you ought never to have been overtaken by this sleep,—that you have been the guilty agent of your own declension in the Christian life, that you have wounded your Saviour in the house of his friends, that you have proved recreant to your vows, your prayers, your professions, your obligations, and your experience of the Divine goodness and mercy.

It is high time, or as it is in the original, "*it is the hour,*" when you should awake out of sleep. A few more steps in the downward course, and you are lost for ever. Oh! delay not your return to those forsaken feelings which once made you happy, to those forsaken paths which were paths of peace. Go, with weeping and penitence, to that cross which you have dishonoured; and believe in its virtue still to make even you happy. The very call to awake out of sleep, is a proof that the divine mercy waits to embrace you: "I," says the great God, "will heal your backslidings, and will love you freely." Be satisfied with nothing short of a condition of actual wakefulness to your

whole spiritual interests. Let not the wound which has been inflicted be healed slightly. Rise to the full vigour of spiritual life ; and do this the more so, because "your salvation is nearer than when ye believed."

III. THE PROSPECT BY WHICH WE ARE TO BE STIMULATED. "For now is our salvation nearer than when we believed." There are three distinct periods here referred to : The period of believing, the present period, and the period of approaching and complete salvation. There is the past, when the Roman converts believed ; there is the future, as their salvation draws nigh ; and there is the present, as it ought to be affected by a consideration both of the past and the future. The sentiment conveyed is this : that in reflecting on the fact of our conversion, and on the time which has elapsed since it transpired, and that in looking forward to the approaching glories of eternal life, it is incumbent upon us to shake off every vestige of the spirit of slumber, and to wake up to all the holy and benevolent activities of the spiritual life. The term salvation is sometimes employed in a limited and imperfect sense ; and sometimes in a full, comprehensive, and perfect sense. In the *present* state, the true Christian is represented as receiving the end of his faith, even the salvation of his soul ; for this reason, that he is justified in the sight of God, and renewed in the spirit of his mind. But, in the fullest and most comprehensive sense, salvation is a thing future, and consists in perfect deliverance from sin, and all its consequences ; in the actual possession of eternal life ; in the full fruition of heavenly bliss, in the beatific vision ; and in all the glories of the resurrection state. But from the moment that we believe on Christ to life eternal, we are every instant approaching nearer to the consummation of hope ; and those who have been for some time travelling on the road to Canaan, ought to be looking for Pisgah views of the promised land ; but, in order to this, they must shake off every feeling of

spiritual slumber, and must wake up to all the energies of activity and hope. The conviction of our nearer approach to an eternal state, should prompt us to gird up the loins of our minds, to be sober, and hope to the end. The cry, "Behold ! the Bridegroom cometh," should urge us with all speed to go out and meet him, "with our loins girt, and our lamps burning." Christian, you are advancing nearer to heaven ; you are hastening to the world of glory ; you are approaching the region of unclouded light ; "the night is far spent, the day is at hand ;" and in prospect of such a glorious consummation, it becomes you to shake off all sloth ; "to lay aside every weight, and the sin which doth so easily beset you ;" to live more in a state of habitual preparation for the coming of your Lord ; and to be wide awake to every moral, religious, and spiritual obligation.

If we are indeed expecting "to obtain the salvation which is in Christ Jesus with eternal glory," if the day of our redemption draweth nigh, if we have the near prospect of quitting this world of shadows, and entering on "the inheritance of the saints in light," surely it becomes us to think less of this passing scene, and to make ourselves more familiar with the purity, the joy, and the blessed fellowship of the heavenly state. Oh ! if you are looking for the coming of the Lord, "be diligent that you may be found of him in peace."

"Nor doth it yet appear  
How great we must be made ;  
But when we see our Saviour here,  
We shall be like our Head.

"A hope so much divine  
May trials well endure,  
May purge our souls from sense of sin,  
As Christ himself is pure."

Some may read this who have never been roused from the slumbers of their natural and unregenerate state. They are lulling themselves to a deep and fatal repose, from which, it may be, they will never awake till they hear the trump of doom, till they feel the terrible blast of that wrath which will

consume them as stubble before the burning flame. "Awake, thou that sleepest," on the brink of everlasting ruin ; for your damnation is nearer than when you entered on your unbelieving and impenitent course. Every step you take conducts you nearer to the judgment seat of Christ, to that scene where there is weeping, and wailing,

and gnashing of teeth. "Awake, then, thou that sleepest, and arise from the dead, and Christ shall give thee light."

"Seize the kind promise while it waits,  
And march to Zion's heavenly gates ;  
Believe, and take the promised rest ;  
Obey, and be for ever blest."

*Chelsea.*

J. M.

## THE CONTROVERSIES OF THE SECESSION CHURCH OF SCOTLAND.

WITH NOTES BY THE EDITOR.

*To the Editor of the Evangelical Magazine.*

DEAR SIR,—In the number of the Magazine for the present month, your correspondent, "The Author of the Strictures upon Dr. Marshall on the Atonement," favours your readers with two further communications "On the Ecclesiastical Controversies of Scotland," in which he points out some of the errors "of certain ministers recently excluded from the United Secession Church, on the alleged ground of departure on some points, said to be of great importance, from the doctrines taught by the standards of that church." In a former letter of this writer, which appeared in the Magazine for the month of May last, he had expressed it as his opinion, that the parties who had been so excluded, were "sufferers from the hard, if not unrighteous sentence of the Synod ;" but a closer examination of their sentiments, it would appear, has now led him to the conviction, that *the views* (a) entertained by them are not only "bold" and "rash," but "false" and "dangerous," and that their tendency, "like everything that is untrue in religion, must be baneful." The two principal points fixed upon by your correspondent as calling for animadversion, and as warranting the language employed by him in thus characterising the tenets of the new school, designated the "Evangelical Union," are, first, the doctrine—That, when a man be-

lieves in the fact of our Lord's atonement, he necessarily believes, at the same time, from the nature of the case, in his own personal reconciliation with God, or, in other words, in his own justified state (b) ; and, secondly, that the Holy Spirit's influence in the conversion of sinners, consists in mere "*moral suasion*," that is, in the force simply of the truths and motives derived from the word of God, which are said to constitute the influence of the Holy Spirit, for this reason, that by him the Scriptures were originally inspired ; "a view," as justly observed, "which virtually ascribes the praise of man's salvation to himself." With the able and well-directed remarks of your correspondent in the exposure of these errors, "said," and properly so, by the United Secession Church, "to be of great importance," I have no wish to interfere. I am sure they must carry along with them the enlightened conviction of your readers, and from the spirit in which they are conceived, ought to commend themselves to the candid consideration of those for whose benefit they were more immediately intended. While, however, I go along with "the Author of the Strictures" generally, in the spirit and tenor of his remarks in the exposure of the errors referred to, I do not think that the "source" of these errors, more espe-



cially the first—is quite fully brought out; and, in handling this part of the subject, it appears to me that the writer has again unnecessarily gone somewhat out of his way, in bringing imputations, on doctrinal grounds, against the members of the United Secession Synod, as if they held errors equally obnoxious with those exposed, although of an opposite description. As I cannot perceive any necessary connexion between being opposed to extreme and erroneous views, and holding extreme and erroneous views; (which, if they were, the writer would be equally to blame with others;) and as I cannot but think, that your correspondent himself, with all his talent for “strictures,” has exhibited a “prone-ness” on some points to a “one-sided” view of divine truth, I hope you will allow me space enough to offer an observation or two, for the purpose of pointing out more fully what I conceive to be the source of the “mistakes” which are commented upon, and of removing what may very probably be an unintentional misapprehension and misrepresentation.

It has ever appeared to me that the combined counsel of God, on the things which concern human salvation, is what ought to be exhibited to men in the preaching of the gospel. The different portions of divine truth, and the different aspects of God’s character, are all needful to be unfolded for the different purposes for which the gospel was intended—namely, the conversion of sinners, the comforting of God’s people, and the building up of believers in their “most holy faith.” Where we have to deal with the doctrines of sovereign grace on the one hand, and of human responsibility on the other, exaggerated or disproportioned views of divine truth, habitually held up to the mind, may have all the effect of positive error. *All* the truths of God’s word are revealed to men, and ought, therefore, to be taught, and taught in their harmony and connexion. (c) In addition to this, I think it of importance here to remark, that it is the truth itself, not

the conjectural conceptions which men may form of the reasons or foundations of the truth, which, by the blessing of God, is fitted to make sinners wise unto salvation. Even where systems and “creeds” are professedly discarded, men, having what is called a philosophical cast of mind, have their own way of analysing, arranging, and combining, what may be termed the phenomena of the scheme of Redemption; but whatever order may be adopted by men in the arrangement of their own conceptions as to divine things, it must never be lost sight of, that the simple truths contained in the Scriptures undergo, and can undergo, no change, seeing that “the word of the Lord endureth for ever.” I make these general remarks to prevent misconception, and to prepare the way for the observations suggested by some portions of the letters of your correspondent.

With regard to those parts of your correspondent’s communications, in which he brings forward his own views on the doctrine of atonement, in intentional, and, as I think, somewhat invidious contrast with the sentiments on that subject alleged to be held by members of the United Secession Synod,—the first observation which I have to make is, that it can scarcely be regarded as fair or right to urge a difference of view on the *same* aspect of doctrine, where the same general truths are substantially held, although under a different definition of the terms employed. Your correspondent, attaching his own ideas to the word atonement, speaks of ministers of the United Secession Church as holding “a limited,” while he holds the doctrine of a “universal atonement:”—“understanding by that phrase the removal of all obstacles on the part of God to the bestowment of mercy upon the guilty.” Now, the discussion arising out of such a statement seems to me to be a pure logomachy. (d) Whatever dispute there may be about the names employed to designate certain aspects of doctrine in connexion with the atone-

ment, there need be little dispute, I should imagine, about the truths themselves which are thus variously designated on the part of those who hold the essential and substantial truths of the gospel. Whether, as the result of the mediatorial work of the Son of God, a constitution or dispensation of mercy has been established in relation to our world,—whether, on the ground of the atoning righteousness of Christ, God may now be the “just God, and yet the justifier of the ungodly who believe in Jesus,”—whether a way of escape has been opened up for sinners, and Christ in his all-perfect and finished work is available to every sinner of the human family to whom the gospel is presented, have never, so far as I am aware, been questions with any ministers belonging to the United Secession Church. Viewing the atonement purely as a general ground, on which, in relation to the government of God, mercy may be exercised to the guilty, there can really be no dispute about the universality of its reference, seeing that the same law which was broken has been fulfilled—and seeing that, as it requires the whole work or righteousness of Christ to save one soul, what is a sufficient ground for saving one, may be a sufficient ground for extending mercy to all. Without sanctioning any unfair inferences which might be attempted to be drawn from these statements, I might ask, whether the atonement, in this its more general functional character, as a ground on which mercy may be exercised towards men, can have a more “universal” bearing in its efficacy in relation to the people of God, which is intended. “The blood of Christ,” says Dr. Wardlaw, “may be infinite in its atoning value, and yet limited in its atoning efficacy—sufficient for the salvation of all, and yet effectual to the salvation of some only.”

Secondly, I cannot but think that the definition of the atonement given by your correspondent is defective, when he intimates, that its *sole* design was, “to remove all obstacles on the

part of God to the bestowment of mercy upon the guilty.” (e) I do not speak here of names, but of things, as it respects the purposes of God and the results connected with the work of the Son of God. That the work of the Saviour, in relation to the law of God, is an all-perfect and righteous work; and that it is on the ground of this work that God, in connexion with the scheme of grace which he has established, exercises mercy towards the guilty, is admitted. But is the removal “of obstacles on the part of God to the exercise of mercy,” *all* that the work of the Son of God accomplishes or was designed to accomplish, in the history of human redemption? that it secures, and effectually secures this result, is granted; but are there no *other* results which it secures, in its original and special relations to the people of God? Do not the Scriptures teach, and teach very plainly, that as certainly as it is a general ground on which mercy may be exercised towards sinners of the human family, not less certainly is it the ordained effectual means by which the salvation of God’s people is accomplished? Were the question proposed, In what way is it that Jesus Christ saves his people on the principle of sacrifice? The answer which the Scriptures furnish—the answer furnished throughout the universe of God, is that he died in their stead, for the *purpose* that *they* might not be subjected to eternal death as the penalty due to their sins,—He, “the just, suffering in the room of the unjust,” that, without fail, “he might bring them” unto God. Had the atonement ever any existence? was it ever designed to have any existence, without this purpose? If not, then it is clearly a “one-sided” view of the work of the Son of God, which leaves out such a design, and such results in relation to the people of God, which this work was intended to secure. “Is it not true,” as your correspondent states, “that God does what he decrees, and decrees what he does?” That “his purposes are his

works in intention, and his works his purposes in accomplishment?" And may the question not therefore be asked, in reference to the work of the Son of God, which he puts in the case of the work of the Holy Spirit? "What is the result of this special purpose to save the elect by the atonement? The general purpose is followed by its appropriate results, but the special purpose *not* so." (*f*) By what other influence than by the influence of the atonement, can men be freed from their guilt and the curse and condemnation of the law of God, which rest on them because of their guilt? If not by the atonement, by what else is it that they are rescued as sinners, under the holy and just government of God? It is true, that the *mode* expounded by God, by which men become interested in the work of the Saviour for their salvation, is faith in him; and it is not less true, that faith, of a saving kind, is produced in the soul by the operation of the Spirit of God giving effect to the truth:—but the *guilt* of a sinner, nevertheless, although this be the mode in which he becomes a partaker of salvation, is not removed (that is, so as not to be imputed) on the ground of his faith as if it were an act of merit; or on the ground of the Spirit's work, whose influences are the *fruit* of the Saviour's death—on the ground of the mere general mercy of God; it is removed, and can only be removed, in the sense explained, on the ground of the atoning sacrifice and mediation of Christ. "We are justified," says the Scripture, "by his blood." "Much more, being justified by his blood," says he, "we shall be saved from wrath through him." "We have redemption through his blood, even the forgiveness of sins." God purchased the church with his own blood! It is admitted that "covenant engagements are the foundation of the work of the Spirit:" and what was the object of these "covenant engagements" regarding the *Spirit's* work, it may be asked, but to give effect to the *original* condition on which the Son

of God, in the everlasting covenant, engaged to lay down his life—"that if he should make his soul a sin-offering he should see of the travail of his soul and be satisfied."

Thirdly, It appears to me that the main source of the errors animadverted upon by your correspondent, when fairly brought out, lies partly in the mistaken views which are entertained of the object of faith, and partly in the nature of the faith itself which is esteemed of a saving kind, although it may not. And hence, in the consideration of this point, the fruits of very unguarded speculations on the subject of the atonement present themselves. Extreme views and "one-sided views" of the atonement are held up, by turns, to the minds of men as the complete object of their faith—the only faith required of them to connect the soul with salvation being, the perception of the meaning, and the belief in the truth, of certain statements alleged to be revealed in the word of God. Thus, for example, it is stated that "the *FACT* of the atonement is the gospel." Who-soever believes in the atonement, then, *per se*, that is, without any purpose being connected with it to save any of the human family, is represented as obtaining salvation. Here is surely negative error of a most dangerous character. It is a delightful truth which the word of God makes known to us in connexion with other truths, that an all-sufficient ground of mercy has been provided by God in the gospel in the work of his own Son; but supposing it were announced in the preaching of the gospel, that it was never the purpose of God, in the appointment of the death of his Son, that it should be the effectual means of rescuing a single soul from the guilt, and consequently from the punishment of his sins—where is the sinner who would be disposed to put his trust in it for salvation? What security could he derive from it to his agitated soul, in respect of the hope of eternal life, were he told "that it secures salvation to some," but that the original and

only purpose for which it was called into existence is exhausted, when it removes obstacles on the part of God to the salvation of men? How incongruous and absurd to call upon a sinner to trust for the removal of his guilt to that which was never appointed as the effectual means of removing the guilt of any one, or delivering him from his sins! Is it said, that the promise of God is exhibited in connexion with the atonement? So it is. And this brings into view one of the distinguishing elements of the gospel. But what is this promise which is thus exhibited? Is it, that whosoever sees it to be true that there is an atonement for sin shall be saved? Undoubtedly not. The promise implies that whosoever shall become possessed, by his receiving, the gift of the Saviour's righteousness, freely offered to him in the gospel as the means of his justification, shall have eternal life. This promise, which is thus exhibited to sinners in the gospel conditionally, was originally made to the Saviour in an absolute form in "the covenant which is ordered in all things and sure," and is, therefore, the declaration of that eternal purpose of grace which God purposed in Christ Jesus our Lord." "In hope," says the apostle, "of eternal life, which God, that cannot lie, promised (in Christ) ere the world began." "In whom all the promises of God are yea and in him amen to them that believe."

Again : the atonement is represented sometimes as the object of saving faith, under the idea that it *has* secured the salvation of all men without exception—provided they would only *see* it to be the case, that they are in that safe or saved state in which the atonement has placed them. Believing, it is stated, consists simply in *seeing* directly that to be true which the gospel affirms to be true. Now, the gospel declares to every individual, it is alleged, of the human race, that "Jesus has borne, in his *room* and in his *stead*, the punishment of all his sins," and that "God is now satisfied with him—on account of his sins." Every man

who opens his eyes to the truth, believes this," therefore it is declared, viz., that God is perfectly satisfied with him in reference to his sins, "opens his eyes at one and the same time to the truth, and to *his own safety*, as conscious of believing that truth." "If you see it to be true," again it is asserted, "that Jesus bore the punishment of his sins—do you not *feel* that you *are* safe—saved?" Now, although it is a general fact revealed in the word of God, that Christ, according to the purpose of his Father, and his own intention, bore the penalty of the law of God with the view that, by means of his sufferings and death, his people might be ultimately freed from the punishment of their sins,—to no individual sinner, as such, is this fact beforehand revealed with respect to himself. The assurance of salvation which springs from the alleged perception of this fact in the first instance, must accordingly be based on an entirely false foundation.

In opposition to these extreme and "one-sided" views of the object of saving faith, the Scriptures very evidently set before us Christ himself as that object, in all the fulness of his character, in all the riches of his grace and condescension,—in all the perfection and sufficiency of his work. They set before us that glorious work of his,—not stript of its covenant character,—not stript of its efficacy,—not stript of the influence assigned to it in the great economy of human redemption,—not stript of all the blessings which perishing sinners require; but they hold it out to our view, in all the purposes which enter into it—in all the relations which attach to it,—in all the results which are bound up in it,—and to every individual of the human race to whom the gospel comes, the declaration, supported by the truth, and ratified by the promise and oath of Jehovah, is, "whosoever believeth (on him who is the Saviour) shall not perish, but have everlasting life." Viewed thus, the atonement becomes the right interpreter of God's love to men,—



his love of general benevolence, in opening a door of mercy to sinners of mankind ; and of his special saving love to his people, as manifested in giving his Son to die in order to secure their full and final redemption. Contemplated in these broad and united aspects, the work of the Saviour is fitted to inspire confidence as a ground of hope in reference to eternal life. And confidence, or trust, I hold to be essential to *that* faith which unites the soul to Christ, and which is connected with salvation. We cannot see him, it is true, in the first instance, to be ours in possession ; but we can see him, as taught by the Spirit of God, so as to be led to "receive and rest upon him alone for salvation, as freely offered in the gospel." In no way, I apprehend, can we become possessed of the hope of salvation, but in receiving and resting on him who is the ground of that hope. "Christ in you," says the apostle, "the hope of glory." The first ground of the believer's confidence, is the last ground of his confidence. Resting on Christ, he comes to have hope in proportion to the strength of his faith and confidence in him ; and "the peace and love and joy," which he experiences in believing, all go to furnish evidence of his living connexion with the Saviour. "To as many as received him to them gave he power to become the sons of God, even to as many as believed on his name. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba Father." "The Spirit itself beareth witness with our spirits that we are the children of God. And if sons then heirs—joint heirs with Christ."

A MINISTER OF THE UNITED  
SECESSION CHURCH.

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NOTES BY THE EDITOR.

(a) "*The views*," &c. These words comprehend *all* their views. We believe our correspondent did not intend to represent them as utterly unsound in the faith ; but Mr. Thomas's state-

ments imply this. On no points but those mentioned, did he express any opinion.

(b) Mr. Thomas should have expressed our correspondent's objections in his own terms. His version of them is incorrect. Our correspondent did not charge the "new school" with holding, now at least, that assurance is of the essence of faith. He expressly states, that they have modified their former opinions ; and we believe he would not intentionally misrepresent any man.

(c) Most heartily do we concur with Mr. Thomas in these statements. We cordially detest all clipping and paring processes, designed to make apparently conflicting doctrines fit each other (to our view) more exactly. Let each stand fully out in bold and scriptural relief. If we can reconcile them, it may be well ; if not, the work is not one for which we shall be held responsible. The sole inquiry is, "What saith (not the Confession of Faith, but) the Scripture?" The sole thing to be avoided, is giving an *unscriptural* representation of two apparently opposite doctrines, and so either creating difficulties where none exist, or magnifying them where they are really to be found.

(d) Whether it be so or not, depends on our views of the *nature of the atonement*. If any thing besides the removal of obstacles, &c., be *essential* to the atonement, then—as nothing but this (as all agree) was done in the case of the non-elect—it becomes manifest that no adequate atonement was made for them. On what, then, rests the practice of the Secession church in assuring *all* of salvation, if they rely upon the Redeemer's sacrifice ? Is it not the unworthy subterfuge—as we should regard it—that, none besides the elect *will* thus actually rely on it ? They invite to the feast more than the table will accommodate, in the faith that some will not accept the invitation !

(e) This we apprehend is a mistake. Our correspondent *intimated* nothing

concerning the *design* of the atonement. He *defined* the atonement, stating, "that it was the removal of obstacles," &c. In the view of our correspondent, as Mr. Thomas knows, or should know, the *design* or intention of an act, is not identical with the act *itself*—the purpose for which any thing is done, with the *doing* of it. The atonement of our Lord, and the design which was to be answered by it, are totally distinct and different things. Now our correspondent, in the letter complained of, does not speak at all of the *design* of the atonement; far less does he say, (for he does not believe this) that its *SOLE DESIGN* was to remove obstacles, &c. He is speaking of the atonement *itself*. He says, that *it* was the removal of obstacles. He represents *that* as the *thing done* by the atonement, and not as constituting *any* part of the *DESIGN* for which it was done. Mr. Thomas appears to confound the atonement itself with the purpose intended to be answered by it; or to imagine the purpose to be essential to it. Hence he asks, "Is the removal of obstacles," &c. all that the work of the Son of God accomplishes, or was *designed* to accomplish? He might have found a direct answer to this in "Strictures," pp. 29—31. But we will endeavour to supply him with one. If the first part of the question mean, "Was the removal of obstacles," &c., the only *work accomplished*—the only thing directly *done*—by the atonement?" We answer that, according to our present light, it was. God purposed, or to adopt Dr. Wardlaw's phraseology, *desired* to establish a dispensation of mercy with men in general, as well as to bring some men to the enjoyment of eternal life. But there were obstacles (we need not state them) in the way. The atonement of Christ removed these obstacles, so that the purposes of God were able to produce their appropriate fruit—to break forth into actual accomplishment. But this fruit is rather to be ascribed to the purpose which accompanied the atonement,

than to the atonement itself. The latter, of itself, only broke down the opposing obstacles. By doing this, it secured, by making way for the accomplishment of the divine purpose; and hence, we are said to "have redemption by," or through "his (Christ's) blood, even the forgiveness of sins." But the purpose—the purpose to save the elect, for instance—does not, as Mr. Thomas seems to suppose, enter into the essence of the atonement, and give to it its saving power. Were that the case, how could it have power to save the non-elect? "Few things," says the author of Strictures, "appear more manifest than that, if intention to save be essential to atonement, no atonement has been made for any but the elect; or, conversely, that, if Christ made an atonement for the whole world, intention to save cannot be essential to it." It is this identification of the intention which accompanied the atonement *with* the atonement, that has driven Dr. Marshall into hopeless embarrassment, and it will plunge Mr. Thomas into the same. We are anxious to establish the distinction, that we may escape it. The result, indeed, to the church is the same, whether we ascribe the certain salvation of its members to the atonement itself, abstractedly considered, or to the purpose to save them, with which it was accompanied; but the result to the harmony and consistency of revealed statements, is vastly different; and, therefore the discussion is not a mere logomachy.

(f) There appears to us some obscurity of thought in the following paragraph. Mr. Thomas denies that there is any other influence than that of the atonement by which sinners are delivered from their guilt, and the curse, and condemnation of the law. Now the question is, "Is it by the *influence* of the atonement, in itself considered, that sinners, even the elect, are *rescued* from guilt and condemnation at all?" That the atonement laid a *basis* for their deliverance,—that it is *the* work, for the sake of which they are actually delivered, when brought to believe in

Christ, (and neither their faith nor the work of the Spirit,) is most certain; but did it actually deliver them? The atonement was finished on the cross. But are not even the elect, children of wrath by nature—under condemnation till they believe? How, then, can it be said, that *the atonement* delivers them, though they are doubtless delivered for the sake of the atonement? Were there no other delivering influence, the atonement would remain inert and powerless, except as a moral means of winning back the revolted heart of man to God; but no man was ever converted by mere moral suasion. We bless God that there is another influence—the influence of the Holy Spirit; and while careful, as we should be, to magnify the former, we must not even appear to overlook the latter. The atonement has done its work—completely, triumphantly. It constituted an honourable basis, on which pardon, and justification, and eternal life might be bestowed upon men. It broke down the barrier to the return of the Holy Spirit to men. It opened an honourable medium through which the special purpose of God to save the church might receive its accomplishment; and that purpose obtains its *actual* accomplishment by the special influence of the Spirit, bringing “the chosen to salvation” to the knowledge and faith of the gospel. Thus the statements of our correspondent do equal honour to the work of the Son, and the work of the Spirit. We somewhat wonder to hear Mr. Thomas say that, according to the statements of the letter animadverted upon, “The general purpose is followed by its appropriate results, but the special purpose not so.” On reviewing that letter, Mr. Thomas must see, that the question of our correspondent, “Must not the special purpose receive its accomplishment?” was not “put” in reference to the work of the Spirit—for we know not what

such a question could mean—but in reference to the special purpose of God to save the church. As to a special purpose in the Atonement, we confess, with “the Author of Strictures,” that we do not understand the phraseology.

The remaining part of Mr. Thomas’s letter has little, or rather no reference to the letters of our correspondent. It is a direct attack upon certain alleged extreme views of the new school, founded upon detached expressions, and which may bear a somewhat different sense, when taken in connexion with the context, from that which they appear to bear in Mr. Thomas’s letter. At all events, we are not called upon to justify all that has been spoken and written by either side in this controversy. We should be sorry indeed to have *that* burden imposed upon us. To our readers on this side of the Tweed, we fear this part of our esteemed correspondent’s letter will not throw much light upon the subject; and, we suspect, the question turns more upon the point, “What is the gospel?” than Mr. Thomas seems to think. *The* belief of *the* gospel is certainly saving faith. “What is the gospel?” and “What is faith?” are inquiries on which our limits do not permit us to enter. With one word or two we conclude. The whole gospel seems to be comprehended in John iii. 16, 17; but these words say nothing of God’s special purpose to save the elect; and if the belief of this special purpose be essential to the faith of the gospel, how can the Arminian or Wesleyan body, who reject the notion of any such purpose, be saved?

(g) We answer, “the assurance of God, that if he believe the gospel, he shall be saved.” Whether the certainty of salvation result from the nature of the atonement itself, or from the Divine promise, makes no difference on this point.

# POETRY.

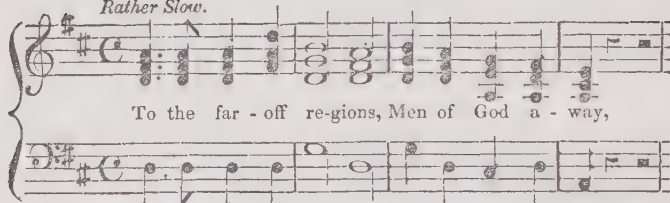
## TO THE FAR-OFF REGIONS.

AN ORIGINAL MISSIONARY HYMN,

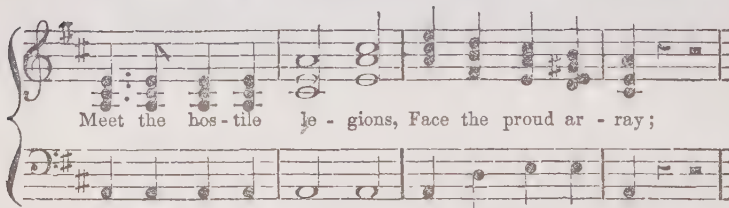
BY MR. KELLY.

Isaiah xli. 14.

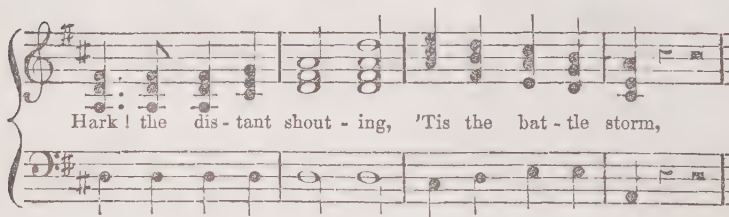
*Rather Slow.*



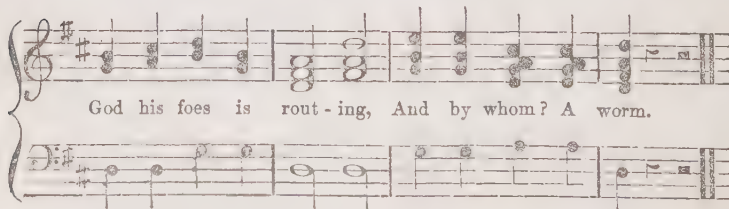
To the far - off re-gions, Men of God a - way,



Meet the hos-tile le - gions, Face the proud ar - ray;



Hark! the dis-tant shout - ing, 'Tis the bat-tle storm,



God his foes is rout-ing, And by whom? A worm.

Ye who are appointed  
In this course to run,  
Go ye forth anointed  
By the Holy One;  
Go to toil and danger,  
From your brother go,  
Choose for him the stranger,  
For your friend, the foe.

Think not of delaying  
When your Master calls,  
'Tis no time for staying  
In the pleasant halls;  
Home is sweet, but sweeter  
Is it to obey;  
This is sweeter, better,  
Men of God, away.



Be not grieved to think of  
All you leave behind;  
Though the cup you drink of  
Bitter you may find,  
Good it is, though bitter,  
Full of joy and health,  
And for blessing fitter  
Far than ease and wealth.

Soon the Lord appearing  
Will dry up your tears;  
Wait, then, nothing fearing,  
Wait till he appears;  
Gladness without measure  
Will be yours that day,  
Holy joy, and pleasure  
Passing not away.

## REVIEW OF RELIGIOUS PUBLICATIONS.

A SKETCH of the PHILOSOPHY of PUSEYISM. In Seven Essays. By JOHN GWY-  
THER HUGHES, Esq., of the Middle  
Temple, Barrister-at-Law. 8vo, pp. 48.

Ward and Co., Paternoster-row.

THE writer of this spirited pamphlet cannot long remain in obscurity. He is possessed of mental power, and has undergone sufficient discipline to know how to apply it. Of the Oxford divines he justly affirms, that they "have succeeded in excogitating a plausible system of church optimism;" and that their aim is "to obtain for the church plenary dominion." "Their sagacity," he observes, "has detected unerring symptoms of approaching disseverance of church and state. The movement may thus be regarded as premonitory of such divorce. It is intended to counterbalance the diminution of authority inevitably consequent on that rupture. The church will lose a powerful ally; but her sons are summoning around her a mystic cloud, enveloped in which she may boldly defy the assaults of her enemies, and provide a safe, though not very intelligible refuge for all who may be disposed to flee to her. But they who come to shelter under her wings, must ask no questions. They must be prepared to make an entire surrender of their understandings. When any one ventured to interrogate a disciple of Pythagoras on the reasons of his faith in any of his master's dogmas, the reply was, *ipse dixit*. And not more final nor satisfactory, but *ipsissimis verbis*, will be the answer of the Resurrection Church of Anglo-Catholicism to any presumptuous inquirer.

"A denouncement of and departure from the simplicity of the gospel, will be a natural concomitant of the prospective retrogression of religious freedom. Religious light, as material, will be poured in through the senses. Sacrifice will usurp the place of mercy; and piety will be measured by the costliness of its offerings. Mysteries, the key of which is confided to the church, will be multiplied; and a new species of blasphemy will arise, a denial of her right to suggest them; or an affirmation of the right of an unregenerate

intellect to reveal them. Darkness, not light is emblematical of the dispensation which Oxford is providing for us. We shall walk in the mist; and the guiding hand of the church will be vouchsafed to prevent our stumbling. Terms, however, will be annexed. Our eyes must be covered with the bandage of faith; there must be no inlet for a ray to penetrate from without. The light within us must become darkness, as the condition on which the church will guarantee that the whole body shall be full of light. The illustrative absurdity of a man putting out his eyes, the better to perceive a remote star through a telescope, will be paralleled in the millennium of faith; but wisdom, not folly, will then characterise the proceeding! *Summa credulitas, summa sapientia!*"

This is keen satire, but not more keen than just. We know something of the writings, and of the tactics of the Tractarians, and we believe, that this is the very state of things they are labouring to bring about in England.

"Oh! what a glorious age," exclaims our author, "will this be for the church! There shall be no scepticism, for inquiry will be proscribed: there shall be no heresy, for the leprous limb will at once be cut off. Salvation by faith will still be an orthodox topic; but, then, it must be faith in the church, for who can have faith in Christ, but he that has faith in the church? Christ, indeed, hath said, 'I am the way;' but the church has the monopoly of that way; and none will be allowed to enter thereupon, but they who first fall down and worship her. Her dignity will be vindicated by a reserve in the impartance of religious knowledge. The distribution of the bread of life will be in her hands; and in such gratuities as she approves will it be doled out to hungry believers."

Our essayist has ably shown how every movement of the Oxford divines tends to the aggrandisement of church authority,—that mysterious agent of superstition, by which they hope to trample on the freedom of humanity, and the dearly purchased liberties of the Reformation.

"The influence," observes he, "of solemn ceremonials upon the imagination, will be readily admitted; add to this, the sway which this faculty frequently exercises over reason, and we at once perceive the connexion between forms and authority. But further: the Tractarian theory of certain rites, amounts to neither more nor less than a system of *mediation*. According to it, the interposition of a priesthood is a condition of salvation, which it is in the last degree perilous to disregard. Now, indoctrinate the necessity thereof, and in proportion to your success, you obviously give to the sacred order a hold upon the imaginations of men, which inevitably, and of course, draws after it a concession of their claims, in respect to this interposition of spiritual dominion. And on such hypothesis, you could no more reject the mediatorial offices of the church, than you could dispense with the mediatorial offices of Christ in the great work of restoration to the Divine favour. There would be impiety of the same kind in neglecting and contemning the one as the other. It is evident, moreover, that the multiplication of *forms* is a multiplication of authority; in consequence of the greater frequency of the interpositions, and the greater prominence of the priesthood, in the employment and application of the supposed means of grace."

In a most convincing manner, the author labours to prove, that the Tractarians are endeavouring to carry out a deep laid scheme for the entanglement of the public mind in the meshes of priestcraft. He shews why they hate the Reformation so intensely. "It afforded a glimpse of the Sun of righteousness otherwise than through an ecclesiastical glass; and this sufficeth to ensure its condemnation by men who would sedulously intercept every ray from the Eternal Luminary, and who forbid its transmission except through the medium of a church."

We are sorry we cannot multiply extracts from this healthy and spirit-stirring production. But we must not omit the closing passage, which has much truth and sound philosophy in it.

"But if," says Mr. Hughes, "the genius of Protestantism is destined to succumb to the genius of Puseyism, if the spirit of liberty is to be supplanted by the spirit of bondage, we are enabled, by attending to the operations of well-known principles of human nature, to form a tolerably accurate notion of what will be the issue. Faith in a priesthood has a natural tendency to beget a sense of security which is fatal to genuine devotion. However zealously the priesthood, who are the objects of this faith, may labour to impress upon their flocks the necessity of a righteous life, it is almost a mockery to expect that their exhortations will be re-

garded. They have themselves provided a loop-hole for men to escape 'doing justly, loving mercy, and walking humbly with their God.' This loop-hole is church mediation, and outward acts representing it, or connected therewith. Although, abstractedly, there is nothing in this which precludes piety, still, practically, it renders piety superfluous. We are so constituted, that we seldom exert ourselves when we trust much to others. Putting out of view our repugnance to denying the lusts of the flesh, the denial is *troublesome*; and a drowsy faith in any thing or any body is gladly accorded, if it afford a plausible pretext for avoiding the trouble. Even then, if we assume the stedfastness of the clergy in the paths of piety and virtue, we may confidently prognosticate the degeneracy of the laity; a degeneracy, which will grow with the growth, and strengthen with the strength of the spurious system.

"The non-corruption of the clergy, however, is an hypothesis equally unsafe and unsound. Their danger (as I have already intimated,) will consist chiefly in the spiritual eminence which they must have achieved. The contemplation of this,—the consciousness of the authority which they possess over their flocks,—cannot fail to beget pride and self-conceit. Humility originally, perhaps, sincere, will afterwards be feigned, and eventually thrown aside altogether. Simulation implies insecurity: and when *this* is not felt, *that* will not be practised. Moreover, observing in their followers a disposition to place implicit reliance on the intercession of the church, and the efficacy of ceremonial practices, they also will relax in the holiness of their lives, and the earnestness of their appeals.

"A general debasement of morals will ensue. There shall be a credulous people, and a crafty priesthood. Another cycle will be added to superstition; and it shall revolve, until it reach a point beyond which contravention of the Supreme will may not go, and where its revolution shall be checked, either by provisions comprehended in the ordinary laws of Divine government, or by the special interposition of Infinite Goodness."

These, indeed, are not the predictions of one gifted with the spirit of prophecy; but they are the reasonable anticipations of a sagacious mind, not unacquainted with the history of the past, and not unmindful of the fact that the same causes, which operated mischievously in the past, will shed their baneful influence on the future. O England! the land of Bibles, the land of freedom, awake from thy slumbers! In the might of an honest indignation, awake; put on the armour of truth and righteousness, and go forth to battle against the powers of Antichrist, which now threaten to break

down those bulwarks which the hands of martyrs reared around thy sea-girt isle!

**CHRISTIAN UNION; or, Practical Suggestions for Promoting the Exercise and Manifestation of Brotherly Love among the various Denominations of Evangelical Protestants, &c.** By J. LEIFCHILD, D.D. Pp. 48.

Ward and Co., Paternoster-row.

This is a small, but very important publication. It strongly demands, and, we hope, will promptly receive the candid, the serious, and the prayerful attention of all religious parties. No partizan, however zealous, need take alarm at the title of the work, for there is nothing in its contents designed or calculated, in any degree, to interfere with denominational principles. Its able and eloquent author allows that in opinion Christians must, from the very nature of things, to a great extent, differ; but maintains that in affection they ought to be one; he admits that their modes of discipline and methods of operation may be various; but contends that their ultimate objects must necessarily be the same. As these have always been our own sentiments, we have followed him through his discussion with very great interest. He has evidently performed the work "con amore." And we think that any one who will duly examine what is advanced by him on "The nature of the union proposed," and "The grounds" on which it may be established, will certainly be induced to weigh the arguments he employs to obviate any objections that may be alleged against it, and to try the means recommended for its attainment. The question of means, in relation to this as well as every other end, is of course the great question. The author who proves a thing to be desirable, cannot possibly rest until he has attempted to show how it may be secured. Dr. Leifchild gives evidence of this in the present case. The means he recommends are highly appropriate, and if properly employed, must be followed by the much wished-for result. He says, 1st, "Let this union be the subject of earnest, enlightened, and universal prayer." 2ndly, "Let Christians talk about it." 3rdly, "That with ministers it will chiefly rest to carry out this union." 4thly, "That the object might be effectually promoted, were Christians to accustom themselves to read the works of writers of other religious denominations." 5thly, "That a more liberal interchange of ministerial services" would most likely have the same tendency; and, 6thly, "That a reception at one time, and in one place, of the Lord's Supper, by accreted Christians of different communities," would be as powerful an auxiliary as any in the great and holy pursuit. The remarks made on all these points appear to us so

judicious, that we wish to commend them as a whole to all our readers. But we would direct special attention to those under the third and fourth particulars, being convinced, that of all the plans here prescribed, these have been least thought of. If Christians of all classes can only be brought to sympathize with the author of this little work in the sentiments it embodies, we are sure that one decided and successful step will then have been taken toward that state of things to which the Saviour looked with such intense desire when he said, "I pray that they all may be one; as thou Father art in me, and I in thee, that they also may be one in us, that the world may know that thou hast sent me, and hast loved them as thou hast loved me." With this conviction, we are anxious for the tract before us to be circulated through all the length and breadth of the land.

**CHRISTIAN CONSOLATION; or The Unity of the Divine Procedure a Source of Comfort to Afflicted Christians.** By the Rev. E. MANNERING, Author of "Christian Consistency," "Christian Happiness," &c. 12mo. pp. 318.

Snow, Paternoster-row.

The author of this seasonable volume, from the tenderness of his nature, and the warmth of his piety, is eminently qualified for the task of comforting the children of sorrow and distress. Without natural, as well as sanctified sympathy, no individual is likely to make a powerful impression upon a mind borne down by the pressure of outward or mental calamity. Happily our author has not only a feeling heart, but an intimate acquaintance with the avenues which conduct to the hearts of his fellow-creatures, and with all those divine considerations which, when infused into the cup of sorrow, take from affliction its bitterest ingredients, and teach the children of God to "glory in tribulation, because tribulation worketh patience, and patience experience, and experience hope."

We have many useful tracts on affliction, which have done good service in the Christian church; but we regard the present treatise as more comprehensive in its design than most of those which have fallen into our hands. It is eminently simple and scriptural in its character, and takes so wide a range, that we can scarcely conceive of any case which it does not embrace. It is peculiarly a book for the closet, in which afflicted Christians will realize whatever is fitted to instruct, to soothe, and to sanctify.

The first chapter is devoted to such explanatory remarks as may prepare the tried Christian for what follows. The second views the Christian as the object of God's special care. The third reminds him that afflictions are common to the people of God.



The *fourth* sets forth the nature and design of afflictions. The *fifth* proves that the faithfulness and love of God to his people are demonstrated by affliction. The *sixth* shows that the effect of affliction on the impatient Christian is a proof of its necessity. The *seventh* points out the harmony between the purposes of God and afflicting dispensations. The *eighth* explains the relation of sanctified affliction to the death of Christ. The *ninth* describes affliction as the medium through which the Holy Spirit ordinarily conveys spiritual blessings to the souls of men. The *tenth* draws attention to affliction in connexion with believers' prayers. The *eleventh* unfolds the unity of God's procedure in the variety of his dispensations. The *twelfth* presents a beautiful view of the relation which the Christian's present afflictions bear to his coming rest in heaven. The *thirteenth* points to the glorified Christian as abundantly compensated for all his afflictions in this vale of tears. The *fourteenth* exhibits the practical tendencies of faith in the unity of the divine procedure. And the *last* enforces Christian simplicity, as essential to Christian consolation.

It has seldom happened that we have felt a more unalloyed satisfaction than in recommending this truly excellent volume to the notice of our readers, more especially to those of them who are the subjects of affliction.

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*The LIFE and TIMES of the good LORD COBHAM.* By THOMAS GASPEY, Author of "The Lollards," &c. &c. 2 vols. 12mo.

Hugh Cunningham, 193, Strand.

The period, both of British and ecclesiastical history, embraced in these volumes, is invested with an imperishable interest. It exhibits some of the boldest struggles for spiritual freedom which the world has yet beheld. That such light should spring up in the midst of darkness is a problem in the history of human nature, by no means of easy solution. We cannot glance at the opinions of Wickliffe, without perceiving that, as early as the days of Edward III., he far surpassed many of the Reformers of a later date in clear conceptions of the kingdom of Christ. Well might he be styled "the Morning Star of the Reformation." Both his preaching and his writings did much to sap the foundations of the papal power, and to prepare the minds of men in England and on the Continent, for the coming struggle and triumph of the Reformation. There can be no doubt that either from Lollard or some of his friends, he had adopted the prevailing tenets of the Valdian church. The number of persons who embraced the doctrines of Wickliffe, notwithstanding the hostility of his persecutors, was very considerable. Some historians have gone so far

as to assert that, about the year 1382, they amounted to nearly one half the population of England. This can scarcely be credited; but the impression produced by his preaching and writings is one of the most remarkable facts on the page of history, and furnishes a striking illustration of what may be effected by a single master-spirit, with God and truth on his side.

Lord Cobham, known generally by the title of Sir John Oldcastle, was a disciple of Wickliffe. Originally devoted to the gaieties and dissipations of life, it appears that, fully embracing the religious sentiments of his favourite teacher, he saw the vanity of those pleasures, to which, from his youth, he had been addicted, and learned to seek for enjoyment of a higher and more enduring character. Of the time when Lord Cobham entered upon public life, our author justly remarks, "It was a period of great excitement; not only was the mind of the nation struggling for the privilege of thinking for itself, but it was moved by the agitations of a multitude of questions, which, while their circumstances exhibited the glare of romance, were pressed on the understanding with the force and convincing solidity of truth." The lives of the clergy at this period were a satire on the principles they professed. Abuses of the most terrific kind existed. The spirit of Wickliffe awoke, and waged war with the Pope, and all the inferior grades of the clergy; into the spirit of Wickliffe, Cobham drank deeply, and neither rank nor bravery could shield him from the vengeance of enraged ecclesiastics. The celebrated Walspole remarked of him, that he "was a man whose virtues made him a reformer, and whose valour made him a martyr." He "ventured to think," as our author well remarks, "that the peace of the world might be maintained without paying tribute to imposture, or weakly professing to believe all that might be taught by men who were obviously insincere." For acting on this opinion he paid the forfeit of his life, and became the first noble martyr of England; but the death of such bold confessors confers as great benefits on posterity as their living—fearless testimony to the truth of God.

The work before us is deeply interesting and instructive. Without any parade of learning, it is the result of laborious research. One half of it consists of matter expressed in the language of original documents. There is an engaging character belonging to it, which insensibly enlists the reader's feelings, and gives him an impression that he is dealing with matters of fact. As the writer passes over, by an easy transition, from the reformation of Wickliffe to that of Bohemia, under Huss and Jerome, the work will be found to supply a great desideratum in history, and will be read with real delight by thousands of our countrymen,



especially at a time when the great principles of the Reformation are called in question by men who are maintained by the endowments of a professedly Protestant church. We recommend this work to the committees of all congregational and Sunday-school libraries. It is full of information, and is well fitted to foster the spirit of honest and fearless inquiry into the monster evil of ecclesiastical abuse.

*The DOCTRINE of the WORD of GOD, respecting UNION among CHRISTIANS. By BAPTIST W. NOEL, M.A. 12mo, pp. 24.*

James Nisbet and Co., Berners-street.

This is a refreshing tract to the spirit of a real Christian, in times like these, when party-strifes and jealousies run so high; and when, in many quarters, mere ecclesiastical combination is mistaken for that union which Christ enjoins among his true followers. Mr. Noel has gone directly to the fountain of divine truth for all he has advanced on the subject of Christian union; and as the whole tract assumes the form of question and answer, it will be intelligible to persons of the humblest capacity. The answers are all in the express language of Scripture. His I. question is—"With whom ought a Christian to be united?" Ans. 1. Not with all baptized persons. 2. Not with immoral and irreligious persons. 3. Not with schismatical and contentious persons. 4. Not with unsound teachers. 5. But with all true believers. II. The nature of a Scriptural union among Christians. 1. Not an agreement in external forms. 2. Not an agreement in minor opinions. 3. Not a compromise or concealment of truth. 4. But a union in faith, affection, and action. 5. Examples of Christian union. III. The grounds of union among churches. 1. Their relation to each other. 2. The will of Christ. 3. The example of Christ. 4. The love of Christ to each believer. 5. Their common principles, objects, and privileges. 6. The effects of their union. IV. The obligations resting on Christians to be united. 1. The sinfulness of schism. 2. The necessity of union. V. The effects of union among churches. 1. The effects of schism. 2. The effects of union. VI. The source of union among Christians. VII. How union is to be promoted. 1. Avoid ecclesiastical disputes about which the word of God is silent. 2. Avoid schismatical and contentious persons. 3. Withstand false doctrines which cause schism. 4. Bear with the differences of opinion among real Christians in minor matters. 5. Pray for unity.

We have seen no brief tract on the subject of union among the people of God so likely, by the divine blessing, to effect its object. It is conceived and executed in the

very spirit of the New Testament—in the spirit of Christ himself. May a large measure of the Holy Spirit's influence accompany the circulation, and the reading of this seasonable effort of the author's pen.

*The PICTORIAL HISTORY of ENGLAND, during the Reign of George the Third; being a History of the People, as well as a History of the Kingdom. Illustrated with several hundred Woodcuts. By GEORGE L. CRAIK and CHARLES MAC FARLANE, assisted by other Contributors. Imp. 8vo. Vols. I., II., III., and IV.*

Charles Knight and Co., Ludgate-street.

In our number for January, 1843, we took occasion to introduce to the favourable notice of our readers, the "Pictorial History of England," only regretting that the space we could devote to so valuable and laborious an undertaking was disproportioned to its real merits. It may be right to state, that "the Pictorial History of England" extends only to the close of the reign of George II.; and that for the accommodation of some of the original subscribers to the work, it has been deemed proper by the publishers to commence a new series with the reign of George III.; not because any change has been made in the plan upon which the history is conducted; but that those who might not find it convenient to continue the work beyond the first six volumes, might have the satisfaction of knowing that so far it was complete. We may venture, however, to hope that few comparatively will be disposed to deprive themselves of the gratification arising from the perusal of the amply detailed history of the reign of George III., in the treatment of which the intelligent and laborious authors have put forth their full strength and ingenuity. If, as the record of so brief a period, the undertaking must be pronounced to be voluminous, it cannot be denied that the events which crowd upon the attention of the historian in this momentous period of our national story, surpass in number and importance those of any other equal portion of the history of Great Britain. Besides, it must not be forgotten, that the work before us is the history of our people, no less than of our country; and that, in this feature it differs from other productions which profess to treat of the same subject. Most carefully would we guard against conveying an impression that there is anything like tediousness or prolixity in the volumes before us. One of their greatest charms is the admirably sustained interest which characterises every department of the work. This arises mainly, we apprehend, from two sources—the distinct classification of subjects, by which all confusion of topics is avoided; and the documentary illustrations by which all

statements of facts are so amply sustained. The opinions of the writers on politics, religion, law, and manners, may be easily detected; but the reader is furnished with most abundant means of forming an opinion for himself. To some of the historians' opinions we could not for a moment subscribe; but in these cases we do not complain, as they have not suppressed the facts upon which a calm and impartial judgment may be formed. We would give an instance of this kind. In the first volume, book 1, chap. 2, under the head "History of Religion," we have a very full and accurate account of the Church of England controversy on the subject of clerical subscriptions, which issued in 1772, in the rejection of Sir William Meredith's motion for a less testing formulary, by a majority of 217 against 71. Now, upon this result, the authors observe, that "if the petition had been listened to, there would no longer have been any pretext, reasonable or unreasonable, for dissent at all; the whole ground on which the Dissenters stood, or could stand, would have been struck from under their feet." This is certainly very absurd, to say the least; but we do not complain, as the facts are amply narrated, and only the conclusion of our historians is at fault. We must remind our authors, that all sound-hearted Dissenters object to subscriptions *per se*, dispute the authority by which they are imposed, and would not place themselves under such a yoke of bondage to their fellow-men, if the matter to be subscribed were in doctrinal harmony with the written word. We must also add, that subscription is but one of the many evils which attach to an Establishment, especially to the Episcopal Establishment of England. But there were some very slippery folks calling themselves Dissenters and Churchmen at the period of our history to which these remarks refer.

With some exceptions of this kind, both in politics and religion, we feel called upon to speak in the highest terms of the "Pictorial History of England during the reign of George III." It is a work of vast research, abounding in interesting narrative on almost all subjects; and more thoroughly a readable book than any other history of the same period extant. The pictorial illustrations greatly enhance and enliven the work, and are many of them beautiful specimens of art. Both the publishers and the authors deserve well of their country, for having furnished a history of England which must pass down to posterity as a production of standard merit.

NARRATIVE of a VISIT to CHRISTIAN BRETHREN in HAMBURG, COPENHAGEN, &c. By JAMES HOBY, D.D. 18mo. pp. 144.

Houlston and Stoneman, Paternoster-row.

This narrative, consisting of twenty-one

chapters, will be read with peculiar interest, from the fact that it details the circumstances under which Dr. Hoby and Mr. Oncken were compelled to leave Copenhagen, which reflect deep discredit on the government of Denmark. We cannot but hope, that the excitement occasioned by the discussion of this case, and the inquiries instituted in reference to it by the British government, may tend to arouse a feeling for liberty, even in Denmark, which may not easily be disposed of by the existing authorities. It is perfectly barbarous, that at this time of day, and in such a country, it should be a crime to believe or preach adult baptism. Yet, so it is.

Mr. Hoby's little volume is generally interesting, and contains much information within a narrow space. It gives an account of all the places at which he touched, and manifests throughout a sweet spirit of Christian love. We cordially recommend it to the notice of our readers, as well calculated to awaken feelings of deep sympathy on behalf of evangelical churches on the continent of Europe.

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*The PICTORIAL SUNDAY BOOK. Part I.*  
*To be completed in thirteen monthly parts,*  
*with fifteen bordered wood cuts.*

Charles Knight and Co., Ludgate-street.

"The Pictorial Sunday Book" is a happy thought, which, from the character of the first part, promises to be carried out with excellent effect. It consists of two departments, which, when the work is completed, will form two separate volumes; the first consists of pictorial illustrations with Sunday readings, on Bible history, the prophecies, the Psalms, the life of Christ, and the Acts of the Apostles; and the second, of the physical geography of the Holy Land, with maps, executed in the best way, and from the most approved masters. The examples of Sunday reading furnished in the first part are highly satisfactory, and perfectly sound in doctrine. The pictorial illustrations are very numerous, and will be very welcome to the young; and the portion of Scripture atlas, with the map, will be most acceptable to all Bible students, whether young or old. Such a work as this, so full of information, so richly embellished, and so remarkably cheap, must and will command an extensive sale.

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#### WORKS RECENTLY PUBLISHED.

1. *The Creation, illustrated by six engravings on steel, exhibiting the progressive advance of Creation through the six days.* In a series of letters, from a Father to his children, briefly explaining in language suited to their young minds—1. The natural history of each day's mercies, and their peculiar

adaptation to the wants of man; 2. The Scriptural use of the same, in the illustration of Divine truth. By W. G. RHIND. S. Bagster and Sons.

The aim of this volume is excellent; its tendency is serious; and its character highly instructive. It contains a mass of sound information, conveyed in a simple and appropriate manner.

2. *Gospel Analogies, and other Sermons.* By the Rev. R. GOVETT, Jun., Fellow of Worcester College, Oxford, and Curate of St. Stephen's, Norwich. 12mo. pp. 350. Hamilton, Adams, and Co.

3. *Adam Clarke Portrayed.* By JAMES EVERETT. 12mo. pp. 348. Hamilton, Adams, and Co.

4. *Proceedings of the General Anti-Slavery Convention*, called by the Committee of the British and Foreign Anti-Slavery Society, and held in London from Tuesday, June 13, to Tuesday, June 20th, 1843. By J. F. JOHNSON, short-hand writer. 8vo. pp. 360. John Snow.

5. *The Christian's Charter; showing the Privileges of a Believer.* By the Rev. THOS. WATSON, late of St. Stephen's, Walbrook, London. 18mo. pp. 186. Book Society for Promoting Religious Knowledge, Paternoster-row.

This is a reprint of one of Mr. Watson's most valuable treatises on experimental religion.

6. *Thoughts on Sacramental Occasions*, extracted from the Diary of the Rev. PHILIP DODDRIDGE, D.D. 18mo. pp. 136. Tract Society.

This little volume is worth its weight in gold, and should be in the hands of every Christian.

7. *Footprints of Popery; or, Places where Martyrs have suffered.* 18mo. pp. 100. Tract Society. A very seasonable and spirited tract.

8. *The Happy Transformation; or, the History of a London Apprentice.* An authentic narrative, communicated in a series of letters. With a Preface. By W. H. PEARCE, Missionary from Calcutta, to whom these letters were addressed. 18mo. pp. 106. G. and J. Dyer.

This is a very striking and useful publication.

9. *Errors of the Times.—The Only Sacrifice for Sin.* 12mo. Tract Society.

10. *Two Lectures on the Historical Confirmation of the Scriptures; with especial reference to Jewish and Ancient Heathen Testimony.* By WILLIAM BLATCH. 18mo. pp. 108. Mason, City-road.

11. *Thirza; or, the Attractive Power of the Cross. From the German.* By MARIA LLOYD, Author of "Exercises in the Gospel Narrative of the Life of our Lord," &c. Second Edition. 18mo. pp. 72. B. Wertheim.

12. *We are Seven; or, the Little Mourner comforted.* 18mo. pp. 48. By ELIZA MARIA LLOYD. 18mo. pp. 48. B. Wertheim.

13. *London.* Part XXXIV. Imp. 8vo. pp. 60. Charles Knight and Co.

The interest of this work, of which Mr. Knight is said to be principal editor, continues quite unabated. It is difficult to say whether most to admire it for the solid instruction it conveys, or for the rational amusement it supplies from the olden time.

## OBITUARY.

REV. JOSHUA SHAW,  
*Of Tutbury.*

THIS faithful and laborious minister of Christ finished his course September 2nd, 1842, aged seventy years. He was educated at Rotherham College, under the Rev. Dr. Williams, and the Rev. M. Phillips. The venerable president of Homerton College and the Rev. B. Brook were among his fellow-students who are now living; but the greater part of them have passed into eternity. On finishing his academic course, he settled at Ilkestone, in Derbyshire, dividing his labours on the Lord's day between that place and Moor Green, and on the week-days preaching very frequently at other surrounding villages. He occupied this extensive sphere of labour for more than thirty years, living in the confidence and affection of the people of his charge, being an instrument of great usefulness to many souls.

A short time after his settlement at Ilkestone, he entered into the matrimonial state with Miss Mason, of that place; in whom he found a most affectionate wife and devoted helpmate; who was mercifully spared to minister to him during his declining years; but a few months after his departure from the present state she also followed him to a blissful immortality. Although Mr. Shaw was blessed with a good constitution, and in the early years of his ministry could bear much labour and fatigue, there is no doubt

but that it was much injured by his great efforts as an itinerant, and very frequent exposure to the night air. It was on account of impaired health that he left this station, to the deep regret of the people of his charge, as well as to himself. After his departure he maintained the most friendly intercourse with them, and was accustomed to pay them an annual visit. Doubtless his name will be dear to Ilkestone and its neighbourhood for generations yet to come.

When the Rev. B. Brook resigned his pastoral charge at Tutbury, in the year 1830, Mr. S., who was well known and respected by the church and congregation, was unanimously invited to succeed him. Having acceded to the request, he commenced his labours in the month of April of that year. Here he continued, blessing and being blessed, until the Great Head of the church called him to his everlasting reward. By his sterling integrity, his great amiability, prudence, and unwearied exertions to do good, he secured the high affection, not only of the people of his charge, and his ministerial brethren around, but also that of Christians of all denominations in the neighbourhood. His piety was of no ordinary character; it was distinguished and exemplary; characterized, as such piety ever will be, by profound and unaffected humility. He was not perfect, but his imperfections were but seldom seen, for a more blameless



character before men is seldom found. He appeared constantly to reflect the image of that Saviour whom he ardently loved. To glorify God appeared to be his ruling passion in life and in death; and such was his love to souls, that oftentimes, amidst much indisposition, beyond his strength, he exerted himself for their salvation. He was a man of great public spirit, feeling a very lively interest in most of the religious institutions of our day, and aiding them to the utmost extent of his ability; while he watched over the churches of his own order in his neighbourhood with paternal solicitude, rejoicing in their prosperity, and sympathizing with them in adversity.\* To the Evangelical Magazine he was a zealous friend from its commencement, aiding its circulation to the utmost extent of his ability. Amidst a lingering and very painful illness he evinced great patience and resignation to the Divine will; if he ever appeared to desire restoration to health, it was that he might again labour in his beloved work. On one occasion he even selected a text, (Heb. vi. 17, &c.,) from which he intended to preach if allowed again to address the people of his charge. About a fortnight before his death, when visited by a neighbouring minister, he observed, "I have had the privilege of preaching the gospel for nearly fifty years. I now feel that the great truths of the gospel which I have preached are my

support." Prayer having been offered, in which he fervently joined, he afterwards observed, "If intercourse with Christian friends on earth be so delightful, what will it be to meet above, where they and we shall be delivered from all imperfections and infirmities!" The day before he died he was visited by an old friend. Although in a state of exhaustion so great, that it was not expected that he would be able to speak, he grasped her hand, and looking upward, said with difficulty, but deep feeling, "I trust we shall meet again in a higher and happier world." On the following day, without a struggle or a groan, he resigned his spirit into the hands of Him who gave it.

On the 7th of September the mortal remains of this venerable man of God were committed to the earth in the burying-ground belonging to the Congregational chapel, Tutbury, amidst a large concourse of people, many of whom were deeply affected. Such was the respect in which he was held, that the mills in the village were stopped, and all business suspended. The Rev. F. W. Buck, of Burton-on-Trent, delivered an address at the interment, and the Rev. J. Gawthorn, of Derby, an old and attached friend of the deceased, preached his funeral sermon on the following Lord's-day to a crowded auditory. Be ye "followers of them who through faith and patience inherit the promises."

## Home Chronicle.

### SUGGESTIONS ON THE SUBJECT OF A PROVISION FOR THE WIDOWS OF MINISTERS.

OUR benevolent readers will look with heartfelt satisfaction at the following page, as recording the votes of the Trustees of the Evangelical Magazine, at their *half-yearly* meeting, held on the 2nd January, in the present year. The thought of EIGHTY-ONE widowed hearts cheered by the distribution of 715*l.*, will be an ample reward for any effort made by them to extend the circulation of a work whose profits are thus usefully applied. The facts of the case will plead the interests of the Magazine better than any arguments of ours. It is only for the *active* friends of the widow, throughout the kingdom, to adopt some systematic plan for a wider circulation of this ancient Periodical, and every succeeding half-year will present a list of benefactions more grateful to the eye of Christian philanthropy, and more helpful to the necessitous and afflicted widow. To those who have been left without any stated provision, or with an income alto-

gether inadequate, there can be no resource but some such fund as that supplied by the sale of the Evangelical Magazine. And surely, when every one who purchases a monthly copy of this work at *sixpence*, becomes thereby a subscriber to the Widows' fund, there is so little of real sacrifice in the contribution, that all who become acquainted with the fact, might be expected to lend their immediate and cheerful aid.

But while we thus plead for widows cast by Divine Providence on the bounty of the church,—we would not forget to urge our surviving brethren, and the flocks committed to their care, to endeavour, by prudent and timely arrangements, to provide against the multiplication of pastors' widows altogether destitute of support. In cases where the incomes of pastors will enable them to make some adequate provision, by insurance or otherwise, for their wives and families, they cannot neglect to do so without sinning against God. But how many are pressed with poverty, and know not how to clothe, educate, and settle their children in life?

On behalf of such men of God, often

\* During Mr. S.'s pastorate at Tutbury, not only was the church blessed with great peace, but it was also favoured with a considerable increase.



borne down by the silent and secret sorrows they are destined to bear, we would lift up our loud and beseeching voice. Churches of Christ! will any of you consent to let things remain as they have been and still are? Do not innumerable and painful facts remind you of the necessity, in every church, of establishing a fund for the pastor's widow? Would there not be a cheerful response to an appeal made by the deacons on such a subject? Can any of them come forward and say, that they have zealously and affectionately endeavoured to accomplish such an object, but without success? And ought

they to be at ease, amidst the uncertainties of human life, while so vital a branch of church economy is yet overlooked? We believe that, in the poorest churches, such an object might be made not only acceptable, but even popular. But some one must move in the affair; and he who moves first, *but with determination*, will be the most honoured of his brethren. The facilities which now exist for the insurance of life, and for making cheap provision for the widows and children of ministers, are so numerous, that every church is without excuse that neglects to do its duty.

## HALF-YEARLY DISTRIBUTION OF PROFITS,

To the Widows of Pious Ministers,

ARISING FROM THE SALE OF THE "EVANGELICAL MAGAZINE;"

Effected January 2, 1844.—Sum voted to Eighty-one Widows, £715.

Name.	Denom.	Age.	Sum.	Name.	Denom.	Age.	Sum.
ENGLISH.				ENGLISH.			
E. A. ....	Ind.	37	8	S. P—e. ...	Ind.	71	10
E. B. ....	—	62	10	E. M. R. ...	—	45	8
M. B. ....	—	43	8	E. R. ....	—	62	10
C. C. B. ..	—	47	8	J. R. ....	Cal. Meth.	79	10
H. B. ....	—	40	8	E. S. ....	Ind.	54	10
D. B. ....	Cal. Meth.	81	10	A. S. ....	C. of Eng.	71	10
E. C. ....	—	71	10	J. L. T. ...	Ind.	62	10
A. C. ....	Ind.	60	8	E. T. ....	Pres.	68	8
A. C. ....	—	58	8	A. T. ....	Ind.	62	10
J. C. ....	—	76	10	S. W. ....	—	50	8
A. C. ....	C. of Eng.	63	10	WELSH.			
M. C—e. ..	Cal. Meth.	48	8	D. D. ....	Ind.	78	8
M. A. C. ...	Ind.	50	8	E. D. ....	—	75	8
E. D. ....	—	50	10	R. D. ....	—	61	8
M. A. D. ...	—	41	8	E. E. ....	—	52	8
S. D. ....	—	74	10	J. E. ....	—	42	6
E. E. ....	—	57	10	J. E—s. ...	—	75	8
A. E. ....	—	74	10	M. H. ....	—	37	6
S. E. ....	—	76	10	A. J. ....	—	70	8
E. F. ....	—	67	10	A. J. ....	—	70	8
M. G. ....	Pres.	61	8	E. J. ....	—	74	8
M. G—e. ..	Ind.	59	8	J. J. ....	Cal. Meth.	52	8
A. G. ....	—	43	8	H. L. ....	Ind.	63	8
J. G. ....	—	39	8	B. S. ....	Cal. Meth.	75	8
A. G. ....	—	69	10	M. P. ....	—	77	8
M. G. ....	—	49	8	M. W. ....	Ind.	76	8
M. A. G. ...	—	54	10	SCOTCH.			
M. H. ....	—	77	10	J. B. ....	Ind.	53	8
E. H. ....	—	51	10	M. D. ....	Pres.	57	8
A. H. ....	—	90	10	R. B. G. ...	—	71	8
D. H. ....	—	81	10	A. P. J. ...	—	69	8
M. H. ....	—	50	10	W. K. ....	—	59	8
L. J. ....	—	57	10	B. M. ....	Ind.	77	8
J. J. ....	—	66	10	M. P. ....	—	70	8
S. L. ....	—	55	10	J. W. R. ...	Pres.	60	8
M. E. M. ...	—	73	10	M. S. ....	Ind.	72	8
M. M. ....	—	55	8	E. S. P. ...	Pres.	64	8
H. N. ....	Pres.	61	8	A. W. ....	—	47	6
A. N. ....	Ind.	58	10	DONATIONS.			
M. O. ....	Pres.	78	8	C. H. ....			10
S. P. ....	Ind.	78	10	H. K. ....			20
S. P—p. ...	—	48	8	M. W. ....			5

SUNDAY SCHOOL UNION AND CHURCH OF  
ENGLAND CATECHISM.

[The editor, by inserting the following letter, from the pen of one of the Secretaries of the Sunday School Union, must not be held responsible for the opinions or reasonings it contains. We regard Mr. Watson's notion of the constituency of the Union, as far too narrow to meet the reasonable expectations of the public. Irrespective of all questions of subscription, we do firmly hold that if the great body of teachers and Christian pastors, identifying themselves with the interests of the Union, were to unite in expressing a strong opinion to the Committee against the continued circulation of the Church Catechism, they would be morally bound to act upon it. That Mr. Watson should seem to know so little of the feeling which now exists out of doors, on this painful question, is to us surprising. We solemnly declare, that we have not met with one Sunday-school teacher, or one friend to Sunday-school institutions, who has not lamented that the Church Catechism should continue to be sold by the Union. If the Committee feel themselves hampered by certain notions of law and usage, let them come boldly to the annual meeting and solicit guidance as to their future course. We apprehend that the fractional portion of their constituency, who would contend for the illiberal opinion, that "infant baptism, in any form, necessarily involves the doctrine of baptismal regeneration," would never be able to give them much trouble. This, however, is not the question that now presses; when it is fairly mooted, the Union and the public must deal with it. We are, as we have intimated, seriously anxious to see the Union retaining its influence with the churches; but it has arrived at a crisis in its history, and it must be very careful, lest by overstrained notions of prerogative, it should do vital injury to the cause which it seeks to promote.]

*To the Editor of the Evangelical Magazine.*

DEAR SIR,—I beg to thank you for the kind and temperate manner in which you have stated your doubts as to the propriety of the Committee of the Sunday School Union continuing to sell the Church of England Catechism, and trust that you will not object to insert a few observations on the subject in your next number.

You appear to have been led, from "influential quarters," to believe that the Committee have adopted a particular course, not from a conviction of its being right, but from a feeling of courtesy towards some individual members; and that this has been done, notwithstanding "the ascertained views of their constituents." Allow me to assure you, that on both these points, you have been misinformed. Although a spirit of

Christian love has always powerfully influenced the members of the Committee, yet they do not feel that such a spirit requires, or would justify, the adoption of an important measure contrary to their conscientious convictions. They may have come to a wrong conclusion on the subject to which you have adverted, but that conclusion has been arrived at after a careful examination, and with the most perfect conviction that it is the right one.

It is probable, that yourself and your readers will be surprised to learn, that there is not the slightest foundation for the suggestion, that in continuing to sell the Church of England Catechism, the Committee have acted in opposition to "the ascertained views of their constituents." You are aware that their constituents are the teachers of schools subscribing not less than four shillings per annum, to either of the four London auxiliaries; and subscribers of ten shillings per annum to the Sunday School Union. The only application which has been made to the Committee on the subject was from a school which did not belong to any Auxiliary; and it was in answer to such communication that the Committee, finding that if one catechism was excluded from their list, on the ground of its containing objectionable statements in reference to baptism, others must also be removed, respectfully declined the request. Since that time, the Committee of the East London Auxiliary have requested the Committee to discontinue the sale of all denominational catechisms, but no such request has been presented from either of the other Auxiliaries, and the Committee fear that such a course would be by no means in accordance with the views of their constituents.

You will immediately perceive, that if the Committee were to remove one catechism from their list on account of its containing objectionable sentiments, they would become responsible for the sentiments contained in those which they retained, and this responsibility they are not willing to take.

In recently reviewing (in a lecture delivered at the request of the Committee) the early history of the Sunday School Union, I had occasion to look at the circumstances under which the sale of catechisms was first undertaken, and shall feel much obliged if you can allow the statements then made to follow this letter. For that lecture, as well as this communication, I alone am responsible; and I should myself be glad to see a series of catechisms prepared which might be generally acceptable to Sunday-school teachers of different religious denominations, but it is to be feared that an attempt to displace the catechisms hitherto used by them would meet with little encouragement.

I remain, dear sir,

Yours truly,

WM. H. WATSON.

*On the sale of catechisms.*

Amongst the works placed on the catalogue for sale, although not then (1818) published by the Union, were, the Church of England Catechism, Dr. Watts's First, Second, and Historical Catechisms; Brown's Short Catechism; the Assembly's, with and without proofs; and Thomas Wood's Methodist Catechism. At a subsequent period the Committee undertook the publication of all these catechisms, in connection with the Baptist Catechism, with and without proofs.

It is manifest, that the Union cannot be considered as recommending these works which contain such discordant views on the subject of baptism. They were placed on the catalogue, and afterwards published by the Union, on the ground, that they were necessary to the conducting of a school, and that a Sunday-school depository would be very incomplete if it did not furnish those works which are so indispensable. Had the Committee refused to sell them, it would have been using its influence to destroy the practice of teaching religious truth by the aid of printed catechisms, which it was not disposed to do. The sale of these catechisms is no doubt open to the objection that by this means the Union is instrumental in diffusing error, to a greater or less degree; but that objection, if allowed to prevail, would prevent all association between Christians entertaining different religious views; and if carried out, would lead to a system of persecution.

But it should be borne in mind, that these works carry with them their distinctive character, so that no one can be misled, and they are only purchased and used by those who approve of the sentiments they contain. It may be supposed that the difficulty might be removed by declining the sale of one of the catechisms; that it is the representation made in the Church of England Catechism of the effect of baptism, which constitutes so fatal an error, and that if this were removed, no objections would be made to the use of the others. But it should be remembered that as these catechisms are published and sold by the Union, not on account of their intrinsic merit, but as being those standards of faith and practice, which the various sections of the church have adopted, it would be unjust on the part of the Union to exclude one of them and retain the rest.

And if this were done, it would be soon found that grounds of complaint would still remain, for the question will be perceived to involve the whole controversy as to the proper subjects for the ordinance. The anti-pædo-baptist would soon begin to urge that infant baptism in any form necessarily involved the doctrine of baptismal regeneration, and that he could not consent to the sale of works inculcating so fundamental an

error. He would quote the 55th question and answer from Dr. Watts's Second Catechism, and would ask wherein this differs from the doctrine taught in the church of England, "What is meant by baptism? Baptism signifies our being cleansed from sin, and our becoming new creatures, and the disciples of Christ." If baptism, as administered to children, signifies their being cleansed from sin, and becoming new creatures, he would inquire what this regeneration means, and at what period it takes place?

Thus the Committee would feel it difficult to resist the appeal to remove from the catalogue the Assembly's and Dr. Watts's Second Catechisms. And when this was done, is it probable that the pædo-baptist would long tolerate that which professes to teach and to prove from the Scriptures, that no baptism can be valid except administered upon a profession of faith by the party receiving it? Thus, there is no choice between retaining all these catechisms on their catalogue, or removing them altogether. The Committee, on establishing their depository in 1818, thought the former the most desirable course; in 1822 they commenced the publishing of the Church of England Catechism on their own account, which was reported in May, 1823, to the general meeting, who received and adopted the report, and thereby gave their sanction to the decision to which the Committee had come on this somewhat difficult question.

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PUSEYISM AS DESCRIBED BY BISHOP  
M'ILVAINE.

The whole system is one of church, instead of Christ; priest, instead of gospel; concealment of truth, instead of "manifestation of truth;" ignorant superstition, instead of enlightened faith; bondage, where we are promised liberty,—all tending to load us with whatever is odious in the worst meaning of priesthood, in place of the free, affectionate, enlarging, elevating, and cheerful liberty of the children of God.

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PERSECUTING INSOLENT OF PUSEYITES.

It is high time that something should be done to cover with shame, and to expose to contempt, the persecuting and insolent spirit of the Puseyite clergy of the Established Church. They actually go about among the poor in every parish where they are stationed, and, by threats or promises of pecuniary assistance, endeavour to prevent them from attending those pastors, from whom they and their children have derived the greatest benefit. They employ, also, a class of visitors, generally ladies, who do not scruple to rebuke

city missionaries and other friends of the poor to their face, as persons unauthorised, and therefore incapable of praying with the sick and the dying. We happen to know of a disgusting instance, in which some of these spiritual amazons made an attack upon two city missionaries, as they stood by the bedside of a dying sinner, ministering the consolations of the gospel. They charged them with the sin of not being ordained, and used their influence with the poor sufferer, though without effect, to have them dismissed. We know of another instance, in which a certain vicar asked a poor woman, Where her children went to school? Her reply was, "To —— Chapel Schools." He said, "I would as soon hear you say that they went to the gin-shop." We could multiply such horrible statements by the hundred; but we forbear. The question is, "What is to be done?" The poor need to be protected from these wolves in sheep's clothing, and how shall such protection be extended to them? We would suggest, that City Missionaries, Christian Instruction agents, and pious visitors of the poor generally, warn their humble neighbours of the danger of listening to the instructions of these false teachers, and moreover, that they resist, in a mild and proper spirit, the tyrannous effort to exclude them from the dwellings of humble poverty, by insisting on their right, as Englishmen, to enter any habitation where they are welcomed by its inmates. In times like these—when priestcraft stalks abroad in all its ghostly terrors, the poor man must be taught that his house is his castle, and that no one dare force himself into it without his consent. We believe that there is yet a spirit in England that will not submit to the yoke of priestly domination.

#### CONGREGATIONAL MOVEMENT ON THE SUBJECT OF EDUCATION.

In our January number we furnished a brief statement of the proceedings of a conference held at the Congregational Library, on the 13th and 14th of December, on the subject of a Congregational movement on behalf of the education of the people. The result of the conference was in every way encouraging; and we are happy to state, that the principles and feelings then expressed are being warmly responded to throughout the provinces. Most earnestly would we urge upon the Congregational body at large, the duty of doing something on this occasion worthy of themselves. Never was a nobler object presented to their notice, or pressed upon their adoption. By a simultaneous and liberal effort on behalf of the education of the people, they will do more to keep their hold of the

public mind of Great Britain, than by any other step they can take. What must be aimed at is, that such a fund may be raised as shall be sufficient to secure in villages and small towns, where adverse influences are so powerfully felt, that such assistance may be afforded in building school-rooms, and paying teachers, as shall enable poorer congregations to keep their heads above water, and to take part in the education of the humbler classes of society. This will rescue them from the crushing influence of high church ascendancy, and of semi-popish domination. We trust that no Congregationalist throughout England, poor or rich, will be found standing aloof from this great measure for the amelioration of our country.

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#### SCHOOLS FOR ALL, WHITE CROSS-STREET

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"Train up a child in the way that he should go."  
*Holy Scriptures.*

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[We beg with all earnestness to second this appeal by our urgent recommendation, as it comes from one truly anxious to make sacrifices to promote the cause of Scriptural education among the poor, in the destitute neighbourhood in which he dwells.—EDITOR.]

*An Appeal to the Friends of Education in the Metropolis, and throughout England, on behalf of the children of persons inhabiting the miserably poor localities of White Cross-street and Golden-lane, in the parish of St. Luke, Old Street-road, Middlesex.*

The gross ignorance and depravity of the teeming population residing in the above localities have, for a long period, been a source of the deepest pain to every humane person acquainted with them. In years that are past, many thousands of children have there commenced existence in abject and squalid poverty; have been reared in ignorance and vice, without receiving even the rudest elements of education, and have then gone forth into the world only further to augment the catalogue of crime—to fill the prisons of the country, or to be sent, as they advanced in life, to imbibe more deeply the refinements of vice in some of our penal settlements; while those who remain in the vicinity of the wretched habitations in which they were born, are, from ignorance (so emphatically said to be the parent of vice!) dragging on a miserable existence, in the pursuit, but too generally, of dishonest and disreputable callings, a burthen to the parish rates, dwelling in places scarcely fit for the lower animals, and are in



fact a moral pestilence and an eye-sore to all around them.

The state of things thus faintly portrayed, has lamentably increased in the last twenty-five years, while but little appears to have been done to strike at the root of the evil. A small Sunday-school, and a school recently established on Puseyite, or Tractarian principles, (which latter is, in itself, pregnant with evil to the mind of every true Protestant,) are the only present means of instruction for the destitute children which abound in these populous districts. The writer simply asks the candid reader—"Can, or ought, such a clamant evil to exist?" He anticipates the response, "No; it ought not; it must not; it shall not."

Feeling morally assured of this, and with a view to provide a remedy, it has been determined to erect a capacious school in the neighbourhood indicated, on part of the ground belonging to that estimable body of Christians, the Society of Friends, who, on being applied to in February, 1843, most generously responded by conveying, at a very small rental, an eligible portion of their cemetery-ground, for the "erection of a school and play-grounds for poor children of both sexes, of all denominations of Christians." Thus, it may be reasonably hoped that, ere long, the gladdening spectacle will be exhibited, of a commodious edifice for the instruction of the poor and neglected in this locality, based upon the broad, catholic, apostolic principle of glory to God, and good to mankind; and that the example thus afforded will be followed in other places equally necessitous, so that, by a union of energy and of purpose, some progress may be made towards realizing the prediction of Scripture, that the moral "desert shall bud and blossom like the rose."

In the promotion of this good cause, the aid and co-operation of the friends of the poor, and of every section of the Christian church, is earnestly invited.

The foundation-stone will be laid as soon as the state of the season shall admit; and it is desired (p.v.) that the schools shall be ready for the reception of children by the 4th day of June next, the anniversary of the birth of the benevolent George III., who piously expressed to the late Joseph Lancaster (himself an illustrious benefactor to the moral training of the poor) his fervent wish, "that every poor child in his dominions might be taught to read the Bible."

The writer, who has long witnessed and deplored the vicious character of the locality to which he has alluded, has originated the idea of erecting these schools, in order to check the moral malady. For the present, that the important work may not be retarded, he has taken upon himself the responsibility of commencing the under-

taking, giving, as his first donation, the sum of two hundred and fifty pounds towards this and other schools in this locality; and he feels perfectly satisfied that he will find prompt and liberal aid, in funds and in counsel, to carry out his object, from that large and wealthy and influential class who know their duty and their privileges as Christian citizens, and their responsibilities as members of a social community: who feel the full force of the apostolic injunction, which says, "Owe no man anything."

WILLIAM GREIG,

Jan. 15, 1843.

Finsbury.

N.B.—Subscriptions will be received by the Editor of this Magazine, and by Wm. Greig, Esq., 32, City-road, Finsbury, of whom further particulars may be obtained.

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TESTIMONY TO THE BENEFIT DERIVED  
FROM THE EVANGELICAL MAGAZINE,  
FROM AN OFFICER IN THE ARMY.

REV. SIR,—It is but justice to the Trustees of the Evangelical Magazine, to acknowledge, that I for one, amongst the multitude, have cause to lift up my heart in devout thankfulness to God for their valuable periodical. I have now for several years had the privilege of possessing it, and I am not ashamed publicly to acknowledge myself under deep and lasting obligations to it. Through it, from time to time, I was made acquainted with many of our best standard works of theology,—which, as "the streams," led me to the "fountain,"—and thence, *drawing* for myself, (with the help and gracious teaching of the Holy Spirit,) I attained to the knowledge of the wondrous scheme of fallen man's recovery, and "eternal redemption" through a crucified Redeemer. Thus has the Evangelical Magazine been made a "blessing" in my case; and I have no doubt, but (as a means of grace) I shall have to praise God throughout an endless eternity for the privilege and benefit of it.

I am, at the same time, a reader and friend of the Congregational Magazine; and am, also, deeply anxious for the success of the young soldier, the Christian Witness; but still, nothing shall induce me to turn my back on my old *benefactor*, the Evangelical. On the contrary, I shall do all in my power to gain for it fresh subscribers.

I have this present month again, sir, fresh cause to bless God for your Magazine. From it I learn, that great exertions are now making by the juvenile members of our churches and families, for the purchase of a new Missionary Ship; and this information has enkindled within me a strong desire that my

own dear children should enjoy the high privilege of having a nail or a screw, or some other small part, in the "Messenger of Peace" to the heathen world. They beg to subscribe their mite to the glorious project as follows, viz.:—

	£	s.	d.
Master J. C. McClellan.....	0	2	6
Master J. B. McClellan.....	0	2	6
Master D. C. McClellan.....	0	2	6
Grevillé Ewing McClellan....	0	2	6
Miss M. A. McClellan.....	0	2	6
Other Juveniles in Barracks.....	0	8	6
	£1	1	0

A draft for which, on Messrs. Cox and Co., Craig's-court, London, I beg herewith to hand to you. I am sensible, sir, that an apology is due for this trespass on your time; but as the Evangelical Magazine has been the means of bringing the subject before me, and so enabling both myself and dear children to participate in the high privilege of uniting in the glorious work, I could not resist the impulse of the moment to forward the humble mite through the hands of its esteemed editor. I can only plead the ardour of the moment as an apology.

Trusting that you may be long spared to conduct this valuable periodical, which has been a blessing to thousands, as well as to myself,

I am, Rev. Sir,  
Your most obt. servant,  
J. C. McCLELLAN.

Caher Barracks,  
January 12th, 1844.

The Rev. Dr. Morison.

#### WHITEFIELD CHAPEL, LONG-ACRE.

We are much gratified to learn, that the congregation of our esteemed friend, the Rev. C. Brake, have raised the sum of 1,300*l.* during the last three years, for the liquidation of their chapel debt; and that, at a meeting held on the 8th of January, they resolved to employ all suitable means for removing the remaining incumbrance of 1,650*l.* in the space of the ensuing four years. The labours of Mr. Brake have been much blessed.

#### TABERNACLE AND TOTTENHAM-COURT CHAPEL.

Very interesting services were held in these venerable places of worship, in the second week in January, with a view to the revival of religion. Many Christian ministers united with Dr. Campbell and Mr. Richardson in conducting these hallowed engagements. The subjects chosen for discussion were appropriate and spirit-stirring,

and the attendance was most gratifying, both as to numbers, and a pervading solemnity. The preachers were the Rev. Drs. Matheson and Campbell, and the Rev. Messrs. Gilbert, Scott, Richardson, Man-nering, Smith, and Wallace. The subjects treated were:—the backslider; the undecided; the nature and importance of repentance; the value of the soul, and the price paid for it; the responsibility of the children of pious parents; the advantages of early piety; the danger of delay; a saved soul; and a lost soul. May the Spirit of the living God follow these engagements with his blessing!

#### DEAF AND DUMB ASYLUM.

This noble charity, founded by the late Rev. John Townsend, continues to prosper, though the annual subscriptions are less by 300*l.* this year than the preceding. At the half-yearly meeting, held on Monday, the 8th January, at the London Tavern, *twenty-five* children, out of a list of fifty-six candidates, were elected. The annual subscriptions for the year were 2,321*l.* 18*s.*; and the legacies during the year were 1,603*l.* 15*s.* 9*d.*; making with the other sources of income, a total of 10,023*l.* 13*s.* 5*d.*; leaving a balance in the hands of the treasurer of 1,230*l.* 19*s.* 4*d.* The number of children now in the institution is nearly 300, who, with the exception of those who share the benefits of the asylum at the expense of their friends, are clothed as well as boarded and educated.

#### PROVINCIAL.

##### ZION CHAPEL, DOVER.

We have heard with satisfaction that the Rev. Thomas Parry, late of Newport, and formerly of Blackburn, has accepted the cordial invitation of the Congregational church, assembling in Zion Chapel, Dover, to become their pastor, and commences his stated labours among them on the first Lord's-day in February. May his ministry receive a hearty welcome, and be greatly honoured by the adored Head of the church!

##### HAYES, MIDDLESEX.

The re-opening of the Independent chapel at Hayes, near Uxbridge, Middlesex, took place on Wednesday, January 3rd, 1844, when three sermons were preached. The Rev. J. Leifchild, D.D., of Craven Chapel, London, preached in the morning; Rev. J. Stoughton, of Kensington, in the afternoon;

and the Rev. T. G. Stamper, of Uxbridge, in the evening.

The chapel has undergone considerable enlargement and improvement, and a spacious school-room has been built underneath the chapel for the Sunday-school children. By the indefatigable exertions of friends, and the collections at the re-opening, one half of the debt incurred is removed.

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#### ORDINATION.

*Rev. James Burrell.*

On Tuesday, October the 10th, 1843, the Rev. James Burrell, late of the Cheltenham Town Mission, was ordained to the pastoral charge of the Independent church at Painswick, Gloucestershire.

The Rev. J. Hyatt, of Gloucester, introduced the solemnities of the day by reading the Scriptures and prayer; the Rev. Watson Smith, of Stroud, delivered an excellent and appropriate discourse on the nature of a Christian church; the Rev. William Wheeler, of Stroud, proposed the usual questions; the Rev. R. Knill, of Wotton-under-Edge, offered the ordination prayer; the Rev. Eliezer Jones, of Oxford, delivered an impressive charge to the minister. The Rev. Benjamin Parsons, of Ebley, preached an excellent practical discourse to the people in the evening.

It is gratifying to know that this interesting cause, over which the Rev. Cornelius Winter and other excellent men watched with anxiety, is now, after being in a languishing state for several years, manifesting symptoms of revival; since the commencement of Mr. Burrell's ministry, appearances have undergone a great change, several have been added to the church, and the congregation has increased far beyond what the most sanguine anticipated.

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#### INDEPENDENT CHAPEL, LISCARD, CHESHIRE.

The above chapel was opened for Divine worship on Wednesday the 19th of July. In connexion with the religious services on the occasion, sermons were preached by the Rev. Samuel Luke, of Chester, and the Rev. R. Vaughan, D.D., of Manchester College, in the morning and evening of that day; the Rev. Messrs. Bevan, Pridie, and Appleford, of Liverpool, conducted the devotional parts of public worship.

This chapel has been erected, and most magnificently vested in trust by J. A. Marsden, Esq., for behoof of the Congregational Dissenters. It is built in the Lancet-Gothic or Tudor style of architecture, and is distinguished equally for the simple elegance

of its design, and the substantial character of its execution. Two objects of no little interest are, the pulpit, occupied by the late Dr. Watts, of London, and the marble monument commemorative of that eminent man, both which the spirited donor has procured, and caused to be fixed in two opposite places in the chapel. May his benevolent wishes in connexion with this truly generous deed be fully realized!

On the 1st of August, the Rev. W. Lawson Brown, M.A., late of Lerwick, Shetland, was publicly recognised as pastor of the church and congregation assembling in the above chapel. The service was commenced by the Rev. G. Pridie, of Liverpool, with the reading of Scriptures and prayer; the Rev. William Bevan, of Liverpool, delivered the introductory discourse; and, after receiving from Mr. Brown and the church a declaration of their adherence to the invitation and acceptance, offered up special prayer for both; the Rev. Dr. Raffles gave a joint charge from 2 Thess. ii. 1, and the Rev. Dr. Crichton, of the Scotch Secession Church, Liverpool, concluded with prayer. Besides the above-named ministers, there were present the Rev. Messrs. Lister and Birrell, (Baptist,) Appleford, Massie, Ralegh, &c. &c.

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#### WELSH CORNER.

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#### THE PERIODICALS OF THE INDEPENDENT CHURCHES IN WALES.

*(To be continued Monthly.)*

Our Independent brethren in Wales have, for more than twenty years, been active in the publication and circulation of religious periodicals in their ancient British language.

I. Y DYSGEDYDD, or The Instructor.—This valuable monthly periodical originated with the late Rev. John Roberts, of Llanbryn-mair; the late Rev. W. Williams, of Wern; the Rev. Michael Jones, now of the Independent College at Bala; the Rev. D. Morgan, now of Llanfyllin, and its Editor, the Rev. Cadwaladar Jones, of Dolgelley. It has existed two and twenty years. Its matter consists of memoirs, treatises, occasionally sermons, correspondence, poetry, missionary intelligence, Sunday-school reports, and accounts of home operations. Some of its treatises on theological subjects are very able and profound. In its correspondence, the discussions become sometimes too personal, notwithstanding the watchful caution of the editor to prevent it. Its accounts of religious meetings in the Principality are looked to with great avidity by all its readers. For the leading principles of its theological creed, it has adopted the two cardinal maxims of the late Dr. E. Williams, of



Rotherham, himself a Welshman, viz., "All good is from the Creator; all evil is from the creature." Its theology is moderate but sound Calvinism. It touches upon politics with caution, but latterly with much decision. Its articles on the spirituality of the kingdom of Christ, its independency of worldly power, and on the fooleries of Puseyism, would be an honour to any periodical in England. To all disputants in its pages it gives the most honourable fair play, and seems never afraid of assaults. Its motto from the beginning has been "Truth and liberty." Its circulation has tended much to promote revivals of religion, missionary efforts, the cause of temperance, and the principles of civil and religious liberty. It has one department of thrilling interest to the young, and that is the department for questions to be proposed, and for the replies which are given. This supplies a good index to the activity of the mind among the Welsh farmers, artisans, and labourers. The questions embrace metaphysical theology, Biblical criticism, mathematics, but especially mensuration and algebra. One peculiarity in this department is, that the question is not sent at random, but addressed to a given minister by name, who is reckoned in honour bound not to let the question go without an answer. This keeps the mind of all Wales alive and vigorous. Its present editor has conducted it from the commencement, in a manner which reflects high honour upon his ability, penetration, diligence, and impartiality.

II. Y DIWYGIWR, the Reformer.—This originated some ten years ago, with the Rev. D. Rees, of Llanelli, in Carmarthenshire, and some neighbouring ministers in that county and in Glamorganshire. Mr. Rees himself is the editor. This is the periodical that has been lately so highly signalized by the "Own Correspondent of the Times" in the history of the Rebecca riots. As its name implies, it is more decidedly political than the DYSGEDYDD, but its political articles are all written in a Christian spirit, with wise moderation, as well as with great firmness. Its departments are memoirs of Christians, theological treatises, the discussions of correspondents, poetry, Welsh religious intelligence, missions, sabbath-schools, politics, and varieties. Its theological articles deserve the highest praise for clear and manly thinking. It is frequently very successful and happy in its poetical department. Some of the pieces which have lately appeared in this department are among the happiest specimens of Welsh poetry, where the imagination wanders all alive, seizing all nature, free and disciplined, yet unfettered by the barbarisms of the "Twenty-four Metres" of the Bards, which have been

for centuries the Procrustes' bed of the Welsh muse. Its Welsh religious intelligence is abundant and minute, and it very frequently publishes the resolutions which the pastors have passed at their quarterly and annual meetings. In its Sunday-school intelligence, it gives the amount of chapters, verses, psalms, questions in catechisms, &c., which have been learnt by the children and young people in each school in Glamorganshire and Monmouthshire. In its politics it is liberal and "Sturgist," but has always made a firm stand against violent chartists and the midnight crimes of "Rebecca's daughters." Among its correspondents in theology and church politics, are some of the ablest men in South Wales. It conducts its department of questions and replies exactly as the DYSGEDYDD. The circulation of this periodical has done immense good in the manufacturing districts of Glamorganshire and Monmouthshire. When the able editor was assailed by the "Times," one of the magistrates of the county came cheerfully forward and published his testimony to the high worth, respectability, and Christian character of Mr. Rees.

III. Y DRYSORFA GYNULLEIDFAOL, or The Congregational Magazine.—This periodical originated, about a year ago, in the wish of the Rev. Mr. Jones, of Tredegar, and some others, to have a cheap magazine for the workmen in the iron-works among the mountains of Monmouthshire and Glamorganshire. Its editor is the Rev. Wm. Jones, of Bridgend, Glamorganshire, the author of an able and learned Theological Dictionary in the Welsh language. It is conducted much in the manner of the other periodicals already mentioned. It is now in its first year, but has a good circulation in the two counties for which it was principally intended. It has secured the services and contributions of several ministers of well known ability in South Wales, and some of the articles which have appeared promise it a high reputation among its compeers in Wales.

IV. CRONICL Y CYMDEITHIASAU CREFYDDOL, or, The Chronicle of Religious Societies.—This is a little duodecimo magazine, devoted to the interests of Christian benevolence. It originated with its editor, the Rev. Samuel Roberts, A.M., Llanbrynmair, who has distinguished himself at several Welsh Congresses of Bards, as an able writer. It is beautifully got up as to typography, and is a credit to the principality. It has also the adornment of missionary woodcuts, which tend to secure for it a wide circulation among the young. It is intended to take the same place among the young people of Wales that Mrs. Luke's excellent Missionary Repository takes among our own. It is conducted with much intelligence and



care ; and Mr. Roberts makes even his covers subserve his great end, by being covered with a multum in parvo of all the flying information which he can gather through the month.

All these periodicals are distinguished for

a high tone of experimental religion, are calculated to promote among their readers sound views of Christian doctrines, and considerable acquaintance with general knowledge. They do for Wales, what neither moralists nor philosophers have ever attempted to do.

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## General Chronicle.

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### MADEIRA.

#### IMPRISONMENT OF DR. KALLEY.

This pious and devoted servant of Christ, after suffering an illegal imprisonment, for the space of four months, has been, it appears, liberated on bail. Surely, if it can be shown that Dr. Kalley did nothing inconsistent with the existing state of law, in Portugal, which appears to be his impression, and that of others, it will devolve on Lord Howard de Walden, the representative of the British government at Lisbon, to demand redress for such an assault upon the liberties of a British subject. But whatever may have been Dr. Kalley's offence against the laws of Portugal, it is outrageous in the extreme that he should have been committed to prison like a common felon, and deprived of the ordinary forms of justice in the treatment of his case. There must be something for our government to do in this matter, to preserve its own dignity, and to prevent continental powers from trifling with the laws and liberties of Englishmen. Lord Aberdeen appears to have entered with some degree of interest into the question, and we cannot persuade ourselves that he will be satisfied with anything short of that justice which the case demands.

We cannot but deeply regret that labours so useful as those of Dr. Kalley, have been superseded by that priestcraft, which is the greatest scourge of the human race.

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### DENMARK.

#### PERSECUTION OF BAPTISTS.

We deeply sympathize with our Christian brethren in Denmark, who are now enduring "a great fight of affliction," for their conscientious adherence to that which they believe to be the will of Christ. For a season the authorities had relaxed their persecuting efforts ; but from a letter, dated Copenhagen, December 5th, it appears that the demon of cruelty and oppression is again let

loose, with more than his wonted fury. In the city of Copenhagen, the enemies of Christian liberty have not as yet ventured on any overt act of persecution ; but in the surrounding districts, pastors and their flocks are subjected to the most grievous inflictions of wrong. Some are cast into prison, with only bread and water for their diet ; others are fined to an amount ruinous to their worldly circumstances ; while many of their children are forcibly taken from them and baptized in the national churches, and their parents compelled to pay the clerical fees. There seems, since the persecuting decree of the 17th Dec. 1842, a determination, if possible, to exterminate the Baptist denomination. Meanwhile, the number of converts daily increases, and many of them "take joyfully the spoiling of their goods, knowing in themselves, that they have in heaven a better, and an enduring substance."

It becomes the British churches to "remember them that are in bonds, as bound with them ;" to plead for them at the mercy-seat ; to pray that the hearts of their persecutors may be changed ; and, if need be, to send them pecuniary succour in the hour of their deep conflict.

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### INDIA.

#### DEATH BY SHIPWRECK OF THE REV. JOHN SMITH, MISSIONARY AT MADRAS.

This mournful event, which has already been communicated to the Christian public through the medium of the Missionary Magazine, has produced, we feel assured, a deep feeling of sorrow among all who were acquainted with the character and labours of this devoted servant of God, while it has also awakened the tenderest feelings of sympathy for his bereaved widow and fatherless children.

The deceased was well known throughout Peninsular India, as a devoted and laborious missionary, "fruitful in every good work." After several years of pastoral labour at

Hulme, in the vicinity of Manchester, he was constrained, by a deep sense of Christian duty, to devote himself to the service of Christ among the heathen, and was appointed by the Directors of the London Missionary Society to the city of Madras, where he arrived in the month of August, 1828. He laboured diligently both in English and Tamil, for eleven years; when he was compelled to visit his native land, for the restoration of his health. After a sojourn of nearly three years in Britain, he returned to India in September, 1842, with the intention of confining his labours to the native population; and he entered on his work, with that ardour and zeal by which he was so eminently characterised. The mission, which had long been enfeebled from the paucity of labourers, was greatly revived and strengthened by his presence, and it was ardently hoped that his valuable life would be continued for many years to labour for its prosperity. But how uncertain are all human expectations! On the 3rd of April, 1843, in company with the Rev. M. Winslow, A.M., of the American mission, he left Madras for Vizagapatam, to assist at the ordination of two younger brethren in the ministry. This object was accomplished: he was returning by land to Madras, and had proceeded 120 miles on his journey, when illness obliged him to return to Vizagapatam, and to proceed to Madras by sea. He sailed in the barque *Favourite*, May 15th; shortly after a tremendous gale arose; the vessel has never since been heard of, and doubtless every soul on board perished.

The deceased has left a widow and seven children, (six wholly dependent) to mourn his loss; and being unable from his salary as a missionary to make any provision for their support, they are now left to the care of that God, who is a "Father of the fatherless and a judge of the widows."

The Directors of the London Missionary Society will kindly render the bereaved family assistance from the fund for the relief of the widows and orphans of missionaries; but we regret to know that such is the number of claimants, that all the aid that can be expected from that limited source will be totally inadequate to the wants of Mrs. Smith and her little ones.

We are truly gratified, therefore, that a committee of ministers and gentlemen has been formed to present their affecting case

to the Christian public, and to seek the exercise of Christian liberality on their behalf. The Directors of the London Missionary Society have testified their respect for the character of their departed missionary, and their sympathy with the widow and family, by a donation of 100*l.* to the proposed fund, which will be placed in the hands of trustees, for their benefit. An appeal more affecting or more urgent has seldom been made to the sympathy and generosity of the Christian church, and we indulge a devout and sanguine hope that it will not be made in vain. Contributions will be thankfully received in London, by the Secretaries of the London Missionary Society, Mission-house, Blomfield-street; Rev. George Smith, East India-road, Poplar; Roger Cunliffe, Esq., Bucklersbury; and Messrs. Hankey, bankers, Fenchurch-street. Also, by the Rev. Thomas Durant, Poole, Dorset; and the Rev. James Gwyther, Hulme, near Manchester.

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## WEST INDIES.

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### ADDRESSES TO THE JEWS.

We have just seen, after our Review department was closed, a little volume, by the Rev. J. J. Freeman, entitled "*A Gentile's Entreaty: Addresses to the Jews in Jamaica*," which we regard as peculiarly adapted to the posterity of Abraham. The two addresses were delivered by Mr. Freeman, in his late visit to the West Indies, to large assemblies of Jews, in Kingston, Spanishtown, and Falmouth; and they have been published in compliance with the wishes of many intelligent persons who heard them, and wished to promote their circulation among the members of the Hebrew family in the West Indies.

We cannot but hope that all our English societies labouring for the conversion of the Jews, will avail themselves of the opportunity furnished to them of putting into circulation among the Israelites one of the most convincing little volumes that has issued from the press. We have read it with surpassing interest, and have been ready to exclaim—Surely a blessing is in it. The argument from the Old Testament Scriptures is admirably handled, and the spirit, throughout, is respectful, tender, and persuasive.

THE  
MISSIONARY MAGAZINE  
AND  
Chronicle.

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OPENING OF WHITEFIELD STATION, JAMAICA.



## WHITEFIELD STATION, JAMAICA.

IN the division of the field of labour among the brethren who proceeded to Jamaica, towards the close of 1834, shortly after the act of Negro Emancipation, this station, which is situated in the district of Clarendon, was assigned to the Rev. William Slatyer. The coloured population, within a circuit of eight miles, then amounted to about 4,000 people. The Missionary commenced his labours in April, 1835, with a congregation of only 60 persons; but, before the close of the year, through the blessing of God upon his ministry, the number increased to 400; and, by successive additions, has since been augmented to 800.

In 1837, a piece of land was purchased, and a chapel and school-house, adequate to the then existing wants of the station, were provided. By continued manifestations of divine favour, the congregation increased so rapidly, that, in less than two years, a larger place of worship was found necessary; and, by the liberal exertions of the people, aided by the Society, this object has been attained. A spacious and substantial chapel, superior in every respect to the former building, and occupying a more eligible site, has been erected, and was opened, with suitable solemnities, for divine worship, on the 1st of September, 1843.

"Early on the day of the opening," says the Rev. W. Alloway, who has had charge of the station since February, 1842, "Mr. Barrett delivered an interesting address to the children and young people. At eleven o'clock, Mr. Vine preached to a crowded congregation, from 2 Chron. vi. 18, 'But will God in very deed dwell with men on the earth?' The collection amounted to 80*l.* sterling. In the afternoon the Lord's Supper was administered; when we had the happiness to have amongst us a goodly number of the members of the Mission-churches at Ridgmount, Tellus, Four Paths, Brixton Hill, Chapelton, The View, and Dry Harbour—in all, about 400. Messrs. Vine, Slatyer, Barrett, Jones, Holland, Reid, Milne, Gibson, and Lillie, took part in the services. It was a good day—one that will be long and gratefully remembered, both by ministers and people."

The church of nine members, formed in 1838, has, by yearly accessions to its number, increased to seventy-nine. We rejoice in the assurance, that these our fellow-believers are "strong in the grace that is in Christ Jesus;" and, by their outward conduct, habitually adorn the doctrine of the Saviour.

The christian education of the young has, from the first, been vigorously and beneficially prosecuted at the station. A new and commodious school-house was opened in July, 1837. The day-school, which commenced with 60, has increased to 200, children. There are also two large and prosperous Sabbath-schools—one for children, and one for adults.

On the 28th of November, 1839, previous to the erection of the present place of worship, a large meeting was held on the spot, to commemorate the Centenary of the labours of the Rev. GEORGE WHITEFIELD, and to recognize, with solemn prayer and praise, the chosen site of the intended edifice. The ground had been recently cleared of all its primitive forest, excepting a few tall spreading trees, under the shade of which the vast assembly, consisting chiefly of black and coloured people, seated themselves upon the craggy rocks and the felled trees, and were suitably addressed by several Missionary brethren, who had been convened from other stations for the purpose. It was then that the name of the station was changed from Porus to *Whitefield*, and our engraving for the present month portrays the happy scene exhibited on the occasion.



## WORK OF GRACE AT SHORTWOOD, JAMAICA.

From our Missionary brethren in Jamaica, we have recently received very encouraging accounts of the progress of their ministerial labours. Among these the following has reached us from our esteemed brother, the Rev. F. W. Wheeler, who has charge of the interesting station at Shortwood, near Kingston :—

My labours at Shortwood, during the present year, have been marked with gracious tokens of the divine favour, in the conversion of precious souls “from darkness unto light.” Many have been seriously impressed, some have become decided, and some have been added to the church. Thus the seed, which had been scattered with a trembling hand, has “sprung up and brought forth fruit, in some thirty, in some sixty, and in some an hundred fold.”

The five persons, whose conversion I am about to state, form an interesting family, consisting of a father-in-law, a mother, daughter, a son and his wife. I will say a word or two respecting each of them.

Some time ago, I observed a young man regularly attending our chapel. I soon became acquainted with him, and had the pleasure of admitting him to my class of inquirers. From this time he became sincerely attached to the house of God, made rapid progress in the knowledge of the truth, and soon gave satisfactory evidence that grace had renewed his heart. Without solicitation, he came to express to me his wish to obey the Saviour’s dying command, “Do this in remembrance of me.” After careful examination, he was admitted to the fellowship of the church. This young man was one of the “first fruits” of Shortwood, “unto Christ,” since it has been under my pastoral care. Hitherto, he has given proof of his conversion by walking in the truth. He is learning to read in our Sabbath-school, and is one of our regular prayer-leaders.

As soon as grace had touched his soul, he became very anxious to bring his wife to hear the Gospel of that Saviour who had “told him all things that ever he did.” For a long time she refused to accompany him, but at length, by our joint entreaty, she yielded to his wish, became a regular attendant, and faith came by hearing. She was received into the church last month. I never converse with this young woman without feeling fully assured that the Lord has opened her heart. Like her Saviour, she is “meek and lowly,” and often reminds us of that “Mary, who sat at Jesus’ feet, and heard his word.” During a conversation I recently had with her, she told me that she had received much

good from the Word, and mentioned a sermon preached to backsliders, from the words, “Remember Lot’s wife,” as having impressed her mind.

Some time after this young woman had been prevailed on to attend the means of grace, her husband succeeded, after oft repeated invitations, in bringing his father-in-law, mother, and sister, to the house of God. The father and mother were both very ignorant of the way of salvation through faith in Jesus ; but the daughter, being able to read a little in the New Testament, was more intelligent on the truths of the Gospel. The father became anxious. I have seen the tears roll down his sable cheeks while I have talked to him of Jesus, and “expounded the way more perfectly.” Never have I seen a more docile, teachable, disciple. He has found, in the decline of life, firm footing on that “Rock of Ages,”—“the Lord our righteousness.” He has continued to “grow in grace,” and will be added to the church next month.

The wife of this dear man has also been brought to Jesus since she has attended our place of worship. Her views of the plan of salvation, and of the work of the Holy Spirit, are scriptural and sound. Indeed, she is almost all we could wish her to be, and strikingly reminds us of some of our dear English poor, “rich in faith, and heirs of the kingdom.” She will sit down, for the first time, with her husband, next sacramental Sabbath.

The daughter of this woman, when she first came to our chapel, was very indifferent to the things which belonged to her peace. Not long since she openly fought and quarrelled with two females in the field in which they were working together. She has, however, become “a new creature.” Alluding to the delightful change which had taken place in the experience of this young woman, her mother remarked to me a few days ago, “When Jane first come to chapel, him very wild, but him heard something that make him heart move. Now him quite tame.” She has applied for church-fellowship, and will, I trust, be numbered in heaven with those “who have washed their robes, and made them white in the blood of the Lamb.”

## MISSIONARY OPERATIONS AMONG THE BECHUANA TRIBES.

THE Rev. David Livingston has again returned from a very extended and perilous tour among the unevangelized Bechuana tribes scattered over the extensive regions north and east of the Kuruman. The enlarged information he has obtained, as to the moral and spiritual condition of these tribes, has only served to enforce the necessity for the speedy employment of more permanent and systematic means to bring them into the way of peace, which as yet they know not. The communication is under date June 24, and contains the following very interesting particulars:—

The village of Sechele, Chief of the Bakwains, is five days beyond the Bakhatla. Last year he was exasperated with me for remaining a month with Bube, another Bakwain Chief, whom Sechele considers as in rebellion against him. He made known, to some of the believers of this station, his determination to do me mischief, should I ever attempt to pass his country again. But the Lord was my shield, and Sechele was kinder than I ever saw him before. His only child was sick when I arrived, and the child of one of his principal men was reduced to a skeleton by dysentery. The means I employed were, with the divine blessing, useful to both; and Sechele did not seem able to speak a single angry word. We had much private conversation together, in the course of which he told me all his objections to the Gospel. Several of his questions were striking: one was, "Since it is true that all who die unforgiven are lost for ever, why did your nation not come to tell us of it before now? My ancestors are all gone, and none of them knew anything of what you tell me. How is this?" I thought immediately of the guilt of the Church, but did not confess. I told him multitudes in our own country were like himself, so much in love with their sins: my ancestors had spent a great deal of time in trying to persuade them, and yet after all many of them by refusing were lost. We now wished to tell all the world about a Saviour, and if men did not believe, the guilt would be entirely theirs.

The Matibele of Mosilikatze, during their last inroad upon the tribes in the interior, took many of the women prisoners. These are constantly making their escape, and returning to their respective tribes. When still at the town of Sechele, I saw a party of these fugitives, the first who had arrived. They had travelled nearly two months from the period of making their escape, collecting the roots of the desert for subsistence by day, and climbing any high rock they saw in their way for protection by night. The hardships they had undergone had reduced them almost to skeletons, and it was most affecting to listen to their tale of woe. But, on the part of their fellow-countrymen, the recital of their sufferings seemed to excite not the smallest sympathy.

The tale of these females, although it had

no influence on the Bakwains, produced a powerful effect upon the people of my wagon. I could not prevail on them to go an inch farther, since any nearer approach to the Matibele appeared to them like rushing into the jaws of death. Their very hearts seemed ready to die within them. I was thus reduced to the necessity of either giving up my tour, and returning, or going forward on ox-back. I chose the latter, and although it is in various respects an inconvenient mode of travelling, it possesses some advantages over the wagon. I visited no fewer than four villages of the Bakalihari, which, with the wagon, I could not have done; and, as these people are much more attentive to our instructions than any other Bechuana tribe, the pleasure of proclaiming the message of mercy to those who had never before seen a white face, far outweighed any fatigue incurred in reaching them. By far the happiest portion of my late journey was when, sitting by their fires and listening to their traditionary tales, I could intermingle the story of the Cross with their conversation.

The Bakalihari are a poor, degraded, enslaved people. The other tribes consider them as their inferiors; keep them constantly hunting for them, and although they procure all the skins which the other tribes sew into karoses, they can scarcely keep as many as are sufficient to cover their own nakedness. Their gardens are always situated far from their villages, in order to secure the produce from the exactions of their masters; and they are always found far from water, in order that they may receive as few visits from the servants of the Chiefs as possible. To us Europeans, it appears wonderful how they live. But though they are in want of much that we consider almost necessary to existence, a kind providence has supplied them with many substitutes. They have shown me more than forty different kinds of roots, and above thirty kinds of fruits, which the desert spontaneously yields them, and many of these are by no means unsavoury esculents; "locusts and wild honey" abound.

I might have proceeded farther into the interior, but as I was more than 200 miles north from the wagon, and the people of it not being very trustworthy, I deemed it more prudent to return.

## DEATH OF THE HON. J. R. MORRISON,

*(From the Friend of India.)*

"WE record, with feelings of deep regret, the death of this estimable and devoted man, at Macao, on the 29th of August last. Mr. Morrison was the son of the late Rev. Dr. Morrison, the founder of Protestant Missions in China, from whom he imbibed that knowledge of the Chinese language which formed the basis of the eminence to which he rose. This knowledge was afterwards improved, by deep study and extensive intercourse with the people. We believe no man in China was better acquainted with the language and the literature, the habits and the feelings, of the Chinese, as well as with all the punctilios of Chinese intercourse, than our deceased friend. His services, therefore, as a linguist, were found invaluable by the conductors of the Expedition which has, for the first time, established British influence in China. But he had higher qualifications than those of an interpreter. He possessed a large acquaintance with men and things, a vigorous intellect, and a clear and independent judgment. His merits were not overlooked by Sir Henry Pottinger; and they had just received their first reward from her Majesty's Ministry, by his appointment to the Council, when he was cut off suddenly by a fever, in the prime of life, and in the first budding of his earthly prospects. In private life, he exhibited all the amiableness, and in his public career, all the consistency, of the Christian character. He was a warm friend to the Missionary cause, which is so closely identified in China with his name, and the ardent and generous supporter of all public Institutions designed for the temporal or spiritual relief of his fellow-creatures. His loss, both as a private Christian and a public servant, will long continue to be deeply felt, and will not easily be made up."

The Directors of the London Missionary Society have sympathised deeply in the general and heartfelt sorrow which this solemn event has produced in Britain, as well as among our countrymen both in India and China. To the best interests of the Society, Mr. Morrison had ever proved himself an ardent, disinterested, and steady friend; and, in his removal, just at the commencement of direct Missionary operations in China, when his counsels and his influence would have been invaluable, our Missionary brethren in that distant region have sustained an irreparable loss.

The Directors, at their meeting on the 22nd ult., expressed their sentiments on this mournful occasion in the following Resolution:—

"That the Directors of the London Missionary Society have received with feeling of the deepest sorrow, the intelligence of the death of the Hon. JOHN ROBERT MORRISON, at Macao, on the 29th of August last.

"In recording this solemn and painful event, the Directors cannot adequately express their high regard for his personal character, their estimate of his public worth, nor their grateful sense of his disinterested and practical attachment to the objects of the Institution, and more especially to the interests of the Chinese Mission of which his honoured father was the founder.

"The Directors, in devoutly submitting to this mysterious dispensation of an all-wise Providence, are painfully sensible that, by the sudden removal of Mr. Morrison, our country has been deprived of a faithful and devoted servant, and China of an enlightened christian friend: while the Missionaries of Christ, in that vast empire,—in the termination of his warm friendship, his wise counsels, and his valuable influence, have sustained a loss only to be supplied from the infinite resources of that gracious Saviour whom they serve, and on whom they depend."



## JUVENILE DEPARTMENT.

### THE NEW MISSIONARY SHIP.

It is with extreme pleasure and gratitude we acknowledge the ardent and generous exertions of our young friends in aid of this important object; and we are now able to express our happy conviction that the efforts, in which they have so cordially engaged, will be crowned with success. We have received a great number of communications on the subject from various parts of the country, bearing witness to the generous and unwearied zeal with which the juvenile members of the Society have pursued their benevolent labours. Our space will only permit of the insertion of a few, which we are assured our young coadjutors, and our friends generally, will peruse with hallowed and grateful delight.

Among the instances of *youthful sacrifice and self-denial*, in aid of this object, stated in the communications with which we have been favoured, are the following. A friend in a mining district, in one of the midland counties, writes:—

The enclosed order is from the Sunday-schools of C—— and B——. And I think it worthy of being recorded, that some of the boys contributed one shilling each, *to obtain which they continued their daily labour in the coal-pit through one entire night.*

A similar instance is thus mentioned by a friend in the north of England:—

I am sure you will rejoice with me when you hear that our schools, containing about 170 children, many of whom are very poor, have collected for the Juvenile Missionary Ship, upwards of Sixteen Pounds.

Some *noble sacrifices have been made by the little creatures*: several gave their all, and one little girl, besides giving all her money, sold a very favourite *doll* for four shillings, and gave this sum likewise. Besides the money they have given and collected, it has created an interest in the cause of Missions never to be banished from their tender minds, and on this we set a “great price.”

To the same effect a friend in the metropolis writes:—

I have much pleasure in forwarding the sum of ——, towards the Missionary Ship, collected and contributed by the girls of the “School for the Destitute,” W——.

May I be permitted to congratulate the Directors on the wisdom of the measures they have been led to adopt for interesting the rising generation in the cause of Missions? My poor children, from their deep poverty, are far more likely to receive than to give, and so would remain enveloped in a sort of selfishness, but for Missionary subjects. A comparison of their own lot, with that of children in heathen lands, calls forth benevolence, self-denial, and gratitude; and thus *they* are ultimately the most benefited. They know, too, that it is the heart God looks at, and that the farthing of the almost destitute is as acceptable to him as the sovereign of the affluent.

The subject of Missions is not new to my children, and yet they have set about this with an activity and interest which has delighted me. Except a little help from a few Teachers, the amount has been made up of their own farthings and halfpence.

Another friend in the metropolis writes as follows:—

I enclose half a sovereign, which little Mary sends for the Ship that the children of England are to purchase. It is the first piece of gold she *ever* possessed, and it is *all* the money she now possesses. She has not left herself a solitary halfpenny. She says she always wished to make a good use of the first gold she possessed. Little Emily sends a *shilling—a bright shilling*,—which is a great treasure in the eyes of *six years old*. This



is their *own* money. They have an allowance of a penny a week to do what they like with, and I am glad to say they hitherto have made good use of it. I never interfere about it—it is strictly their own.

In proof of the general *spirit of liberality* awakened among our young friends themselves, as well as of the *energy, zeal, and perseverance*, which they have manifested in their endeavours to obtain assistance from others, we present the appended series of communications from friends in various parts of the kingdom. The minister of a congregation in the metropolis thus writes:—

MY young people have just paid the amount of their several collections for the New Missionary Ship, and the sum exceeds my largest expectations. If the more numerous and more wealthy congregations of the metropolis should exert themselves in the same proportion, you will have enough, not only for the purchase of the Vessel, but for her outfit for the voyage.

I have not *urged* the subject on my young friends: this was unnecessary, as they were forward of their own accord. They evidently *enjoyed* this labour of love; and will, I trust, derive lasting advantage to themselves from their kind and christian efforts. I fear some of my brethren have restricted their exertions to the *Sabbath-school children*; but this appears not only insufficient, but unjust; for why should the children of the poor be called to labour and contribute alone? In our congregation the children of the more respectable classes have done their just proportion of the good work.

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MIDDLESEX.—We not long ago engaged the young in a new effort for your Society, and this seems all we can do at present, except for the Missionary Ship. One of my sons, with a companion, has got a few pounds for this object, and they expect more. They are delighted with the view of bringing the money themselves, and are anxious to hear the addresses. This mode of engaging the young was a noble thought.

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YORKSHIRE.—The Missionary Ship has, indeed, made an impression on the young, and called forth an enthusiasm, which will not be soon forgotten. Every heart has been elate; every nerve has been on the stretch; every purpose has been to raise as large a sum as they possibly can. I have taken the name of each child, and the sum attached to each, as a very pleasing memorial of what the young will and can do, when properly set to work in departments of labour calculated to lay hold on their minds. One of our aged friends very significantly remarked that, in this instance, the eaglets were teaching the old birds to fly. We have raised the sum of —, and upwards, towards the Missionary Ship. One little girl, a brickmaker's daughter residing on a common, along with her sister, visited every habitation on the common, and actually took her station during the greater part of a day, at the foot of C — Bridge, and entreated passengers to "remember the Missionary Ship."

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CUMBERLAND.—I thank you for the cards which you so kindly transmitted. We have already realised — for your Ship. We hope to reach —, and this may appear a small sum when compared with others; but we have not many noble, not many wealthy, and even this is a great advance on former years. Our Sabbath-school hitherto has not contributed more than — annually; but, I trust, by the next anniversary, we shall be able to state that it has been raised to —. We shall *try*.

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ESSEX.—I have this morning paid into our bank, — pounds, the amount of contributions toward the proposed New Missionary Ship, raised by the young people in my congregation, chiefly Sabbath-school teachers, (by application to the members of the

congregation generally,) and by the donations of the greater part of the children of the Sabbath-school, who appeared to take pleasure in bringing their little offerings of 2d. 3d., and some 6d. The sum exceeds my expectation, and has not been obtained but by very persevering efforts on the part of the young people.

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NORTH OF ENGLAND.—Our subscription for the New Missionary Ship, in our Sabbath-schools, is now closed. The success of our young friends has far exceeded our most sanguine expectations; and though the amount they have raised does not bear any comparison with what has been done by some of our neighbours, yet they have done well. The cards (40 to 50) were given out on the 17th of December, and were brought in the following Sabbath, realizing, to our delight and astonishment, between 10*l.* and 11*l.* Subsequently the amount has reached —. When it is considered that hitherto the school has done little for Missionary objects, the present effort is as surprising as it is pleasing. The zeal displayed by the young people, at several of the schools in this town, goes to convince me that, if the Missionary Ship is not purchased by the exertions of the young, it will be the fault of those who ought to have set them to work.

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HAMPSHIRE.—When your letters arrived respecting the Missionary Ship, I felt a degree of hesitation in bringing the subject before the Sabbath-school children, because I knew they were presenting their monthly offerings to the Missionary cause: I feared lest they or their friends should think we were never satisfied. But no sooner was the object laid before them, than they instantly became inspired with the greatest zeal. This was December 31st. Monday arrived, children began to inquire for cards, no cards had been obtained, and they could not wait. In this emergency an intelligent lady in my congregation hastened to the printer's, and got fifty cards struck off; these were shortly dispersed; another fifty ordered and distributed; and since then, finding that they answered the purpose, we procured 150 more for the use of the villages, which, though they may not be productive of much money, will produce a salutary effect. No sooner were the children provided with cards than they commenced their operations with all the zeal and ardour of the most distinguished philanthropists. From Tuesday morning to Saturday evening were they presenting their artless petitions for “something for the Missionary Ship,” which not only gratified and secured contributions from the friends of truth, but went no doubt to the heart of many others, and won an offering from those who never in their lives had contributed a farthing to the cause of Christ!

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LINCOLNSHIRE.—I was gladdened on reading, in the *Missionary Magazine*, of the efforts which dear young friends are making in different parts of the country to raise the sum required for the Missionary Ship. I am certain that the amount will be raised, if it is taken up in the same spirit, and met in the same way, as the enclosed. The card now sent, I presented to the dear young friend whose name is upon it, by permission of her beloved mother, both of whom, I trust, have recently been brought to know something of the value and blessedness of salvation; and I am most happy to have the privilege and honour of presenting to the Directors of the Missionary Society the sum of four pounds, as the first-fruit of a “young disciple's” labours for Christ.

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DENBIGHSHIRE.—I have much pleasure in forwarding to you a post-office order for — collected by the children of our two Sabbath-schools, for the New Missionary Ship. I was rather short of collecting cards, and a little girl, five years old, being disappointed in not having a card, made the accompanying bag, and went about with her grandfather to collect for it. It was a happy thought to engage the attention of the young in this good work. We should like to know who suggested it, that we may pray for them.

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Among the various beneficial results of the present movement, it is peculiarly gratifying to learn that it promises, under the blessing of God, to exercise an influence in promoting the *spiritual interests* of many of the young people who have been led to engage in it. This hope is expressed in several of the communications with which we have been favoured; of which the following is an instance :—

I duly received the communications issued by the London Missionary Society, relative to the New Ship for the use of the South Sea Mission. I endeavoured to interest the minds of the children in our school, and the young of my congregation, on the subject. We held a Juvenile meeting on Christmas day. Upwards of 120 children and young people took tea together; after which addresses were delivered to them in connexion with the Appeal and Tract that you sent us, which I read. As the result of the meeting, I have the pleasure of sending you the enclosed order. The sum is small, but the meeting was the first of the kind that we have had. I hope that it may have done far more good to the youths present, than its results can aid the object of it.

In a communication from Scotland, it is stated :—

A few children composing a Sabbath class at this place, hearing of the appeal for a new Missionary Ship, have responded to it by contributing five shillings. Some would say such a sum is not worth sending; but, considering the number and resources of the contributors, it is considerable. They were pleased with the idea of a Missionary Ship, but looked dismayed on hearing that it would cost 4,000*l*. Their pennies seemed to be swallowed up and lost. However, they were encouraged by the old Scotch adage, “*Many littles make a muckle.*” But the sum is, indeed, so trivial, that but for its reflex influence on the children themselves, I would have hesitated to send it.

From Hampshire we have received, through one of our brethren in the ministry, the following intimation of a very *valuable offering*, which a friend in that county has formed the generous design of presenting :—

A person in my congregation desires to give towards the “*Missionary Ship*,” a donation, thus described on the collecting card of his child, “*A boat, (quarter-gig,) delivered in London, for the Missionaries’ landing,*” &c. I suppose an extra boat will be found very serviceable, and that the liberality of my friend is judiciously directed. His character, his love to the Missionary cause, and wide-spread fame in naval architecture, are an ample guarantee that the boat will be the best that can be built.

We close our article with an extract from the letter of a friend in Surrey :—

You cannot tell how much I am pleased with your “*Appeal to the Young*,” on behalf of a “*New Missionary Ship* ;” and I cannot for a moment doubt of the entire sum wanted, £4,000, being raised,—and *that* pleasantly, by *our young friends alone* ; especially as encouraged and urged forward in the admirable work, in the way you recommend in your circular, which, indeed, ought to be in the hand of every friend to Christian Missions. As a parent and grand-papa, I feel my heart beating young within me, though in my 78th year, while I picture to myself a kind of universal stir thus produced in Christian families throughout the land.

My only grief is, that I can do but very little in such a glorious cause ; yet I must strain a point, and enlist all my grandchildren in the young regiment thus marshalled under the “*Captain of our salvation.*”

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## MEETING OF JUVENILE CONTRIBUTORS TO THE NEW MISSIONARY SHIP.

WE rejoice in being able to state, that our invitation to our Juvenile Collectors to attend in person at the Mission House, on the 22nd of January, for the purpose of paying in the amounts obtained by them for the purchase of a New Missionary Ship, has been responded to in the most heart-cheering manner. Never has a more interesting and auspicious scene been witnessed in connexion with Missionary proceedings, than was presented at the Mission House upon that day; and we cannot hesitate to express our confident hope, that the generous interest thus awakened among the young, not only in relation to this particular object, but on behalf of the cause of Missions generally, will be *regular and permanent*.

Our young friends attended on the above occasion in such large numbers, that it was found impossible to address them in the Mission House, as had been intended, and the meeting was consequently adjourned to the chapel in New Broad-street, which, notwithstanding its size, was still crowded to excess by the youthful collectors and their friends. Suitable and impressive addresses were delivered by the Rev. Dr. MORISON, and Rev. A. FLETCHER; Rev. E. MANNERING read the Scriptures and prayed; Rev. J. ADEY, Rev. J. WADDINGTON, Rev. R. H. HERSCHELL, and Rev. J. J. FREEMAN, gave out the hymns. After the second Address, the Rev. A. TIDMAN introduced the Samoan Teacher, APERAAMO, and Captain MORGAN, each of whom briefly addressed the meeting, the former through an interpreter; and Rev. J. ROWLAND, of Henley, offered the concluding prayer.

We are happy to present our readers with the Address delivered by the Rev. Dr. MORISON.

My dear young friends, it has often fallen to my lot to address the juvenile branches of our families and congregations, upon occasions of great interest; but I never remember appearing before a youthful assembly occupying a position so commanding as the one which is assigned to you this day. Your Missionary contributions we have often received at your hands, and have seen your eyes glistening with delight, as you have heard the thrilling narratives of a Williams or a Moffat; but never before did we meet an assembly of the young, representing tens of thousands in all parts of the United Kingdom and of the world, resolved, by their own distinct and separate agency, to carry out an enterprise which, a few years ago, would have required the combined energies of the Christian Church. If proof were necessary to demonstrate the importance of drawing the young affections of the rising generation around our Missionary Institutions, it is surely amply supplied in the events of this day, when we find the children and young people of our congregations met for the purpose of providing a Missionary Ship of sufficient magnitude for all the services of our Missions in the Southern Pacific. If we except that surpassing moment when children shouted Hosannah! in the path of the Son of David, I know not of any occasion in the history of our world, in which the young appeared to greater advantage than they do this day. You look happy, my dear young friends, and well you may; for the transactions of this hour are full of promise to multitudes of your fellow-creatures who live in the remotest regions of the earth. To feel that what you are doing on this occasion, can be made to tell on the everlasting well-being of the thousands who people the green and beautiful islands of the Southern Pacific, though they are as far removed from you as the dimensions of our globe will permit, is indeed a most delightful emotion.

Dear young people, our precious Bible teaches us to compassionate them who live far away from us, at the very ends of the earth, no less than those who live at our own door, and who inhabit our own sea-girt isle. It is sympathy for the perishing heathen, and a desire to facilitate the labours of those disinterested men, who have gone far hence to instruct them, that have brought you together this morning. The object you aim to accomplish is one of the noblest ever attempted by the unaided efforts of the rising genera-



tion. If you succeed—and succeed you must,—it will be one of the brightest recollections of your youthful years, that you formed part of a devoted band of children and young people, who provided a commodious and gallant vessel, for the service of those Missions in the South Seas upon which the adored Saviour has so long and so graciously smiled. O let me cherish the hope, my beloved young friends, that many of you will feel the influence connected with engaging in such a work, long after the Missionary Ship has reached her destination; that many a solemn musing will take possession of your minds, as to the errand of mercy on which she has been sent; that you will often think of the Missionaries and native Teachers, conveyed by her to many an island group in the Southern Pacific; and that, as you hear from time to time of the success which has crowned your noble enterprise, you will feel your youthful affections drawn to the great Lord of Missions, who ransomed you by his blood, and will rest contented with nothing short of an actual surrender of yourselves to his holy and happy service.

By enlisting, as you have done, your youthful ardour in the accomplishment of so sacred an object, you will, I trust, be made to feel that you are pledged, for all your future life, to the cause of Christ. There will be something so truly animating to all your minds, in the proposed Missionary Ship, that it cannot fail to become a link of powerful and enduring feeling. You have looked with a sparkling eye on many a beautiful vessel as you have seen her spreading her canvas to the breeze, and watched her, as a thing of life, moving along the surface of the deep waters: but never did you look with such interest on any vessel, in the Thames, or on the sea, as will be felt by you when first you shall be permitted to gaze on the new Missionary Ship, ready to start on her voyage of mercy to the perishing heathen. As you survey her goodly form, lift up your eyes to her tall masts, and see her white canvas filled with the refreshing breeze, you will feel as you never felt before in looking at any vessel that you have seen quitting our shores. You may have seen vessels of pleasure starting from our ports, with decks crowded, flags displayed, and music floating in the air;—but how evanescent and unsubstantial are the joys connected with such a voyage, when compared with those which will be attendant on the voyage of our Missionary Ship, freighted with Missionaries, and Bibles, and Tracts, and carrying light and life, and joy, to thousands who now sit in the region of the shadow of death!

You may have seen vessels of merchandise sailing majestically out of our docks, and carrying along with them articles of British commerce to every quarter of the globe, and thus drawing the resources of this great nation from either hemisphere;—but how perishable is the wealth of nations to which Commerce gives birth, when compared with that more durable treasure which it will be the object of our Missionary Ship, to convey to every unenlightened tribe in the great Southern Pacific! Our Missionaries, indeed, are merchants; but the articles of commerce which they carry with them to the natives are, “the pearl of great price,” and the “treasure which neither moth nor rust can corrupt, and which thieves cannot break through nor steal.”

You may have seen some gallant ship of war with her sails all spread, and her pendant floating in the breeze, and the loud roar of cannon announcing her departure to some distant scene of carnage and death;—but who would compare this floating monument of man’s depravity, however stately and beautiful, with that “Messenger of Peace,” which you will soon behold, like some angel of mercy, moving gracefully on the blue waves to the far-distant shores of Erromanga, not to revenge the deeds of murder and wrong which were there perpetrated, but to offer to its benighted inhabitants another and another “day of merciful visitation.”

Ah! little, my dear young friends, did the lamented Williams, when, with his own hands he began to build, as he could, “the Messenger of Peace,” which rendered noble service to the South Sea Mission,—little did he then think that he would visit his fatherland, and take back with him the goodly “Camden” freighted with men of God, and with all kinds of Missionary stores. But so it was;—and his own enterprising spirit was father to the thought, and his own energy wrought out the benevolent design. O, I shall never forget the last distinct sight I had of his full and expressive countenance, and the last time I heard his mellow and friendly voice. With hundreds more, as he and his companions were embarking on board the Camden, I was pressing to the side of the steamer on which I stood, to catch a last look, and to hear the last words that might fall from his lips to his weeping, but joyous friends. He stood erect, and with a countenance expressive of the very height of joy, his right hand pointing to the spread canvas, he exclaimed, “Isn’t she beautiful—isn’t she beautiful?” And to his eye, and to the eye of thousands beside, that day, she doubtless was beautiful. But, my dear young friends, to your eye, the New Missionary Ship will be more beautiful still. The children and young people, who gazed on the Camden, might feel that a plank, or a rope, or a pulley, might have been the fruit of their contributions;—but when your eyes shall be permitted to gaze on the New Missionary Ship, you will feel that she is all your own;—that she is the chil-

dren's ship ; and your hearts will be ready to burst with joy that God should have enabled you, by union and effort, to accomplish an undertaking so remarkable in the history of the world.

This is the first ship that the world ever beheld purchased by the pence of children. It will be an era in the history of every child and young person who has taken part in the joyful proceeding. Next to the devotion of your hearts to Christ, this will be the most memorable fact in your early history. The new Missionary Ship will carry tidings of salvation to the heathen and to their children ; and you will hear of some of these neglected and wandering savages brought to the feet of Christ, by the instrumentality of those Missionaries who will be conveyed to their shore by the children's ship ; but O how sad will it be, if any English child, who contributed to send the word of life to the far distant regions of Polynesia, should descend to the grave without hope, or grow up in neglect of that Friend of sinners, whose life-giving smile is as necessary to the happiness of a British child, as to the child of a Samoan barbarian.

My dear young friends,—The hallowed enterprise in which you have engaged, with so much spirit and success, demands more of you than the pence which you have contributed, and the time which you have spent in seeking to accomplish it ;—it sues for the warm gushing affections of your heart ; it pledges you to embrace the message of mercy you would send to others ; it requires of you that your sacrifices shall be those of faith and love ; and it looks to you with bright and cheering hope, that, having espoused it in life's fair dawn, you will never forsake it till the shadows of the evening shall shut in the day of life.

My dear young friends,—You have set a noble example of what the rising youth of our country are able to effect in the cause of Missions. Rest assured it will not be lost upon others. What you have done will stimulate thousands in the career of benevolence. The report of this day's proceedings will be carried across the Atlantic ; and the youth of America will hasten to tread in your steps. It will be wafted on the breeze to all the Evangelical and Missionary bodies on the Continent of Europe, and henceforward children will be ranked among the most powerful agents of Missions. It will be heard of at every Missionary station, east and west, north and south,—and from the children of the heathen will pour in upon the Society some of the sweetest offerings that were ever placed at the feet of Jesus.

The example must not be lost upon yourselves. This is but the beginning of still greater things. Upon you must mainly depend the Missionary character of the coming age. Determine, in dependence on the grace of God, that the churches of Christ shall not look to you in vain. Let the Missionary Ship, which is the fruit of your combined effort, as she traverses the mighty deep, and visits distant continents and isles, be the standing pledge and memorial that whatsoever others do, as for you the cause of Missions shall have your living labours, and your dying blessing.

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We regret that want of space will not permit the insertion of the Rev. A. FLETCHER'S Address, but we hope to have the pleasure of presenting it, either in part or whole, in our next Number.

For the same reason, the insertion of many Contributions, received towards the close of the month, is unavoidably postponed.

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#### FURTHER EXTENSION OF THE PERIOD FOR RECEIVING JUVENILE CONTRIBUTIONS TO THE NEW MISSIONARY SHIP.

It will rejoice our young friends to know that, up to the period of our going to press, the Contributions towards the PURCHASE OF THE SHIP, amount to FOUR THOUSAND POUNDS. We have also received intimations that, in some Congregations, the *Juvenile Subscription* is not yet completed. We shall, therefore, for the accommodation of *such*, keep open our List till the EIGHTH OF FEBRUARY ; by which day, we particularly request that all Remittances may be made, and when, we cherish the hope, that the amount contributed will be equal *both to the purchase and the outfit of the Vessel*.

## MISSIONARY CONTRIBUTIONS.

## FOR THE NEW MISSIONARY SHIP.

*The names of Collectors of less than 1l., in connexion with Auxiliaries, will be given in the Annual Report.*

	£	s.	d.
W. A. Hankey, Esq. ....	20	0	0
John Moore, Esq. ....	5	0	0
Miss Moore .....	5	0	0
Miss S. Moore .....	5	0	0
A Widow's offering.....	0	10	0
Mr. Isaac Salt .....	5	0	0
Miss Radcliffe and Friends	4	8	6
Miss Tanner and friends	3	6	0
A Friend to the Society...	2	0	0
A thank-offering from a humble but united family .....	1	0	0
O. A. K. ....	5	0	0
Mr. Herne .....	0	10	0
Mrs. Herne .....	0	10	0
Mr. Jones, Wilton-crescent	2	7	0
A very humble offering...	0	10	0
The Widow's mite .....	0	16	6
An old disciple .....	10	0	0
Collected by—			
Master Blundell, St. John's-street .....	0	12	0
Master W. Gibson .....	0	7	2
Misses Pitman, Islington .....	3	13	6
Master H. W. Eve .....	0	10	0
Master Daniel Carter...	0	7	3
Master Collins .....	0	1	7
Master Stunt .....	0	3	10
Master Bunnell .....	0	10	0
Mr. E. Ogg .....	1	1	6
Master Cook .....	0	4	0
A Friend .....	0	5	0
F. W. Kent .....	1	5	6
The girls of the Sch. for the Destitute, New Pye-street, Westminster.....	1	5	9
Mr. F. S. Wells .....	1	0	0
Master John Clark .....	0	12	0
Miss Knight, Clapham .....	1	3	0
John Bird .....	0	7	4
Master W. Alexander .....	2	6	6
Master Williamson .....	0	8	0
W. J. Usherwood .....	0	6	3
W. Huggins, Jun. ....	0	10	0
Miss Fox .....	0	12	0
Mary Hill .....	0	10	0
Mr. J. Marnham .....	2	7	6
Miss Swanwick .....	1	5	0
Miss Clift .....	0	11	0
Miss Herschell .....	1	0	0
Miss M. A. Roberts .....	7	16	0
Master Scrutton .....	1	3	0
Miss E. Munday .....	1	2	0
Master Darvell .....	0	11	4
Misses Bateman .....	5	0	0
Master Small .....	0	10	6
Misses Carlile .....	2	0	0
Miss M. A. Dermer .....	2	2	0
Miss Collison .....	5	0	0
Master Shrimpton .....	2	0	10
Do. Well-street Sunday-school.....	0	12	0
Miss Sparkes Hall .....	0	8	7
Master Robert Morgan	5	0	0
Mr. Gibson, Chief Officer of the Camden .....	8	0	0
Master and the Misses Percival .....	3	17	2
Master W. N. Smith .....	1	10	0
Master H. E. Jay .....	0	4	0
Master Yarmer .....	0	6	0
Miss C. Williams.....	1	16	0

Collected by—	£	s.	d.
Miss E. A. Imray .....	2	4	6
Master W. Williams .....	5	3	0
Mr. S. T. Williams .....	1	18	0
Misses Jackson, Clapham-road.....	10	10	0
Mrs. Pitman .....	2	3	2
Mrs. Smith .....	5	0	6
Miss Todd .....	1	6	0
Miss A. Merrell .....	0	13	6
Miss L. M. Merrell.....	0	12	9
Miss Felgate .....	1	6	6
Miss M. P. Raine .....	2	1	0
Miss H. Parker .....	0	8	7
M. A. Hordle .....	0	1	0
A gold ring, per Rev. T. Heath .....	0	3	6
Whitefield Chapel—			
Teachers and Children of Holborn Sunday-school, per Rev. C. Brake .....	6	10	0
Jewin-street Sunday-sch.	7	7	10
Albany Chapel, Regent's park.....	18	2	3
Aldermanbury, collected by—			
C. Goodwin .....	1	2	6
F. and W. Theobald .....	2	2	8
M. and R. Theobald .....	2	7	6
Other sums .....	3	17	4
	9l.	10s.	
Barbican Chapel, col. by—			
Beaumont, Miss S. ....	4	0	0
Broome, Master .....	1	17	0
Crickmore, Miss .....	1	10	0
Croad, the Misses .....	4	0	0
Davies, Miss .....	2	0	0
Devereux, Miss .....	0	11	0
French, Master .....	2	5	6
Gill, Mr. George .....	6	1	0
Gill, Mr. Henry .....	0	7	6
Goodman, Miss .....	2	2	6
Hawkins, Miss .....	3	0	0
Jackson, Miss A. ....	4	10	0
Kershaw, Miss Maria..	10	0	0
Leech, Mr. Joseph .....	11	15	6
Leech, Miss .....	5	15	6
Leech, Miss Elizabeth .....	3	4	6
Lemmon, Master .....	1	15	0
Lemmon, Miss .....	5	5	0
Maclehose, Miss Anne .....	1	1	0
Maclehose, Miss Jane .....	1	1	0
Mullens, Mr. Josiah .....	3	0	0
Mullens, Miss .....	5	0	0
Peachey, Miss Mary .....	6	0	0
Russell, Miss .....	2	0	0
Saddington, Miss .....	4	0	0
Saddington, Miss C. ....	1	17	6
Saddington, Master .....	1	2	6
Tidman, Miss .....	21	7	0
Trego, Miss .....	5	0	0
Trego, Miss S. ....	20	3	2
West, Miss .....	3	17	10
Westley, Miss .....	1	0	0
Wiggins, Miss .....	5	0	0
Small sums .....	0	12	6
Sunday-school .....	7	0	0
	159l.	2s.	
Bethnal-green .....	13	1	3
Bishopsgate Chapel, col. by—			
Miss Townley .....	1	9	0
Miss Peek .....	7	0	6
Other sums .....	1	0	7
	9l.	9s.	7d.
Harley-street, Bow, per Rev. S. Davies .....	4	1	0
Brixton-hill, on account	11	8	6
Trinity Chapel .....	4	1	6
Broad-street, col. by—			
Miss Hems .....	1	2	6

	£	s.	d.
Sunday-school.....	6	8	2
Other sums .....	3	3	7
	10l.	14s.	3d.
Chapel-street, Soho—			
By young people.....	12	4	8
Sunday-school.....	14	0	0
Young Men's Tract Society .....	2	2	0
	28l.	6s.	8d.
Clapham, Park-road Chapel .....	2	8	5
Clapton, collected by—			
Miss M. A. Satow .....	2	10	0
Miss L. E. Satow .....	1	1	0
Miss S. M. Satow .....	3	0	0
Miss Hood .....	1	1	0
Miss L. Smith .....	1	1	0
	8l.	13s.	
Claremont Chapel Sunday-school .....	10	7	0
Escher-street, Kennington	7	5	0
Silver-st. Sunday-sch.—			
Collected by Mary Eke	1	0	0
Other sums .....	13	2	7
	14l.	2s.	7d.
Falcon-square .....	6	6	0
Farringdon Branch.....	3	11	0
Finsbury Chapel Sabbath-school .....	10	14	6
Hackney, St. Thomas's-square,			
Collected by—			
Miss Ohlry .....	10	12	0
Mr. G. Smart .....	3	11	4
Miss Sewell .....	2	5	0
Miss Ebbs .....	1	1	0
Miss Heudebourck .....	1	13	6
Miss J. D. Rutt .....	1	6	6
Miss Farley .....	1	2	6
Miss Tozer .....	1	1	0
Miss E. Tozer .....	1	0	6
Schools .....	6	6	3
Other sums .....	11	14	11
	41l.	14s.	6d.
Old Gravel-pit, col. by—			
Miss F. Powell .....	1	0	1
Miss Carter .....	1	6	6
Miss Johnston .....	1	6	6
Miss J. Le Mare .....	1	6	0
Misses H. and E. Rutt	3	17	0
Miss Burn .....	1	6	0
Miss R. B. Ainsley .....	0	14	7
Girls' Sunday-school .....	1	16	8
Other sums .....	2	8	9
	14l.	16s.	1d.
Haggerstone Sunday-sch.	0	14	10
Higgate ditto, Rev. W. Forster:			
Collected by—			
Miss E. Martin .....	3	0	6
Girls' school.....	2	11	3
Other sums .....	5	8	3
	11l.		
Barnsbury Chapel, Sunday-school .....	14	10	0
Holywell-mountain Chapel..	55	3	9
Hope Chapel, col. by—			
Rev. W. Tyler.....	2	5	0
Mrs. Loader .....	0	10	0
Hope-street school .....	1	0	0
Wood-street do. ....	1	5	0
Gascoigne-place, do.....	1	0	0
	6l.		
Horsleydown, Union Chapel .....	12	10	6
Hoxton—			
Young people .....	20	0	1
Sunday-school .....	6	2	1
	26l.	2s.	2d.



	£	s.	d.		£	s.	d.		£	s.	d.
Jamaica-row .....	3	0	0	Master W. C. Staines...	1	12	4	W. S. Maidlow.....	1	0	0
Kensington .....	14	0	0	Miss Fulcher .....	1	6	4	J. Maulden .....	1	13	0
Kingsland .....	14	10	0	Miss E. Cook .....	1	0	0	E. Hammond .....	1	2	0
Latimer Chapel .....	10	10	0	Poultry Chapel Sunday-				J. B. ....	1	2	4
Limehouse—				school Juvenile As-				M. A. Miller.....	1	3	0
Coverdale Chapel .....	2	16	0	sociation .....	6	2	10	Miss M. Crichton .....	3	4	6
Mile-end New Town, col.				Master W. Taylor .....	1	0	6	Miss C. Curling .....	2	5	4
by—				Miss E. Woodroof .....	1	0	0	Miss C. Sharnan.....	2	0	0
Miss Mason .....	1	0	0	Miss E. Bousfield .....	1	10	4	Other sums .....	21	14	7
Other sums .....	2	14	8	Miss A. Simpson .....	2	3	8				
3 <i>l.</i> 1 <i>s.</i> 8 <i>d.</i>				Mrs. Arnold.....	1	0	0				
Maberly Chapel .....	9	15	7	Other sums .....	19	3	9	Weigh House—			
Northampton Tabernacle				6 <i>8<i>l.</i> 6<i>s.</i> 2<i>d.</i></i>				Children of Monthly			
Sunday-school .....	1	11	3	Poplar, Trinity Cha. col. by—				Class .....	15	5	7
Holloway Chapel, collected by—				Misses Lewis .....	5	10	0	Sunday-school .....	1	14	7
Miss Lethem .....	1	11	0	Other sums .....	1	11	0	17 <i>l.</i> 2 <i>d.</i>			
A. Morris .....	1	11	10	7 <i>l.</i> 1 <i>s.</i>				York-road Sunday-school	2	1	11
Master Fowler.....	1	1	0	Robert-street .....	4	2	0	Virginia Chapel, Sunday-			
Other sums .....	7	19	8	Ebenezer Chapel, Shad-				school.....	1	13	7
12 <i>l.</i> 3 <i>s.</i> 6 <i>d.</i>				well.....	11	4	7				
Islington Chapel, col. by—				Stepney Sunday-sch. by				<i>Bedfordshire.</i>			
Rev. B. S. Hollis.....	5	15	0	Mr. E. J. Wheeler .....	20	0	0	Biggleswade, Collected by			
Sunday-schools .....	5	19	0	Collected by—				Miss Foster .....	0	12	1
Other sums .....	0	11	6	Miss Berry .....	1	0	0	<i>Berkshire.</i>			
12 <i>l.</i> 5 <i>s.</i> 6 <i>d.</i>				Misses Newling .....	1	1	0	Bucklebury, by Miss Lark-			
Lower-street, Islington—				22 <i>l.</i> 1 <i>s.</i>				rom .....	4	11	0
Master W. J. Symonds .....	1	0	0	Stockwell, collected by—				Reading, Miss Lamb's			
Miss H. Pattison .....	2	0	4	Miss Bishop .....	1	6	0	School .....	1	15	0
Miss Cunliffe .....	3	9	0	By Master Osbaldstone	1	10	6	Windsor, Mr. Berridge...	5	0	0
Master A. Holborn .....	2	11	6	Sunday-school.....	5	18	9	Mrs. Girding .....	2	0	0
Miss Lucy Warner.....	1	6	6	8 <i>l.</i> 14 <i>s.</i> 9 <i>d.</i>				Newbury, collected by—			
Miss A. Hayter .....	2	0	0	Tabernacle .....	12	0	0	Miss L. Palmer .....	7	10	0
Master R. D. Hughes...	1	11	0	Tottenham Court-road...	5	0	4	Miss Fielder.....	1	0	8
Master J. & J. S. Metcalf	1	4	0	New Tabernacle, col. by—				Girls in Sunday-school	1	3	7
Master J. Whitehouse .....	1	0	2	Miss Harris .....	2	0	0	Boys and Teachers, do.	1	3	5
Master T. W. Smith .....	1	5	6	Mr. Barrett .....	2	4	0	Other sums .....	4	4	10
Miss M. Madgwick .....	2	9	6	Mr. W. W. Tyler.....	1	0	0	15 <i>l.</i> 2 <i>s.</i> 6 <i>d.</i>			
Mrs. Austen .....	3	0	0	Other sums .....	0	16	0	Thatcham, by Miss Bar-			
Miss F. Frank.....	1	1	0	6 <i>l.</i> 0 <i>s.</i> 1 <i>d.</i>				field .....	5	3	0
Master H. Soden .....	1	1	10	Trevor Chapel, col. by—				<i>Buckinghamshire.</i>			
Master E. & J. Bawtree	0	9	6	Mrs. Langdon's children	1	0	0	Aylesbury, per Rev. W.			
Boys' Sunday-school .....	1	11	8	W. and E. Bartlett.....	5	6	0	Gunn .....	1	14	0
Girls' Sunday-school .....	1	16	6	M. S. and J. Gray .....	1	0	0	Newport Pagnell, J. Par-			
Other sums .....	4	4	3	Mr. McClellan & family	1	1	0	sons, Esq. from his			
33 <i>l.</i> 2 <i>s.</i> 3 <i>d.</i>				Basil Smith .....	3	5	0	children.....	4	0	0
Scotch Church, River-ter.	5	10	6	Miss Room .....	1	10	0	Do. per Rev. T. P. Bull,			
Tonbridge Chapel, col. by—				J. S. and A. Stainsby...	1	12	3	on account .....	2	18	6
Miss Loveday .....	1	1	6	M. E. Porter .....	1	2	0	Stony Stratford, Sun.-sch.	1	0	0
Miss Charles .....	5	1	6	H. A. Porter .....	1	6	0	Chesham, collected by—			
Master G. Charles .....	2	16	6	Mrs. Mitchell .....	1	0	0	R. Ford .....	1	2	0
Other sums .....	8	10	9	Sunday-school .....	15	1	7	A. Reading .....	1	1	0
17 <i>l.</i> 10 <i>s.</i> 3 <i>d.</i>				Other sums .....	8	17	5	M. and S. Woodham...	1	4	6
Union Chapel, on account	50	8	0	42 <i>l.</i> 1 <i>s.</i> 3 <i>d.</i>				Mrs. Hall's Seminary..	2	12	6
Old Gravel-lane .....	2	13	6	Union-street, Southwark,				Other sums.....	4	0	0
Oxendon-street.....	28	7	0	on account .....	45	0	0	10 <i>l.</i>			
Queen-street, Ratcliffe ..	4	10	0	Walthamstow, col. by—				<i>Cambridgeshire.</i>			
Buckingham Chapel, Pimlico				Miss Freeman.....	21	0	0	Basingbourn, Collected by			
Collected by—				Miss Fanny Freeman...	3	3	0	Mrs. Sutton's children	2	8	10
Miss Tuck .....	3	16	10	"Daughters of Mission-				Eversden .....	0	15	0
Mr. E. Tuck.....	1	7	6	aries' School" .....	27	5	6	Duxford, Collected by M.			
Miss Aubrey .....	1	8	6	" Sons of ditto" .....	16	3	6	E. Pyne.....	1	0	0
Mr. Herbert.....	2	9	6	Sale of Hymn on Leota,				Newmarket Sunday-sch.	2	2	8
Miss Randall .....	3	13	6	by J. J. Freeman.....	5	14	6	<i>Cheshire.</i>			
12 <i>l.</i> 15 <i>s.</i> 10 <i>d.</i>				Miss Mary Clarke .....	6	6	4	Macclesfield, Townley-st.			
Poultry Chapel, col. by—				Miss Olave Helmore .....	5	16	8	Juvenile Friends, by			
Mrs. Sharland.....	2	0	0	Mr. Clutton .....	1	11	4	Master J. Hanksinson...	5	0	0
Miss Hay .....	1	1	10	Miss Clinton .....	1	4	6	<i>Cornwall.</i>			
Miss Jane Lonsdale .....	4	0	0	Sunday-school children	1	2	10	Fowey Sunday-school .....	0	12	0
Miss M'Ewen .....	1	0	0	Martha Mumford .....	1	0	0	Mevagissey do. ....	3	0	0
Miss Needham .....	1	2	6	Harriett Trimmer .....	1	12	0	<i>Cumberland.</i>			
Miss Randall .....	1	17	0	Other sums .....	4	19	10	Alston, Collected by Miss			
Miss Longstaff.....	1	0	0	97 <i>l.</i>				M. S. Dickinson .....	1	6	0
Miss Hemsley .....	1	6	1	York-st. Walworth, col. by—				Sunday-school children	1	5	0
Master B. T. James .....	2	0	0	H. Carter .....	1	1	0	Wigton Sunday-school .....	1	8	6
Miss E. S. James .....	2	0	0	E. F. Henning.....	1	0	0	<i>Derbyshire.</i>			
Master Hunter .....	1	0	0	Misses Fauntleroy .....	2	14	6	Dronfield, Collected by			
Miss P. Simmons .....	1	3	0	H. Brewer .....	1	1	6	Miss Clark .....	1	10	7
Miss Sarah Smith .....	2	9	7	E. and R. Wade .....	1	0	3	Bakewell Sunday-school	3	3	6
Master S. Smith .....	1	17	6	E. H. Connell .....	1	0	0	<i>Devonshire.</i>			
Miss R. Smith.....	1	4	5	F. Vavasour .....	1	2	6	Newport, Barnstaple,—			
Miss J. Fuller .....	1	3	1	S. Vavasour .....	1	4	6	Collected by Miss Reeve	5	0	0
Master S. Read .....	1	4	0	C. Edwards .....	1	13	6	Loddiswell Juv. Assoc. ...	1	0	0
Miss Mary Caldecott .....	5	7	6	S. Edwards .....	1	18	0	Exmouth, Glenorchy Cha-			
Miss A. Wightman .....	2	0	0	S. Dickinson.....	2	13	6	pel, Sunday-school .....	1	13	9
				F. J. Dickinson .....	4	10	3				



£ s. d.		£ s. d.		£ s. d.
Tiverton, Independent		<i>Huntingdonshire.</i>	By Miss Jane Greenall	2 14 6
Sunday-school.....	5 10 0	St. Neot's, col. by Messrs.	Southport, collected by—	
Chudleigh.....	2 4 6	Notcutt and May.....	Reuben Ball .....	1 0 0
Bideford and Northam		St. Ives, col. by Misses	Ben. Boothroyd .....	3 0 7
Sunday-school.....	10 7 0	Holland and Girling ..	G. A. Greatback .....	1 5 4
<i>Dorsetshire.</i>		Mr. C. Robinson.....	Ann Marsh .....	2 0 6
Blandford Sunday-school		Kimbolton .....	M. J. Sigley .....	1 0 0
children.....	16 11 2		S. A. Walker .....	1 0 0
Charmouth, by young		<i>Isle of Wight.</i>	Other sums .....	7 1 8
friends .....	0 17 9	Ryde, col. by John Cole-	16l. 8s. 1d.	
Beaminster, per Rev. A.		nutt .....	A family at Lytham .....	1 0 0
Bishop .....	1 18 0	Edward Chiverton .....	Salford Chapel-street Sun-	
Weymouth—		Newport, Miss Tupper's	day-school .....	18 1 6
Collected by Miss H.		Young Ladies .....	Greengate Sunday-sch.	4 8 6
Benson .....	5 0 0	Chiddingstone, collected	Manchester, Grosvenor-	
St. Nicholas-street Sun-		by Master Young.....	street;	
day-school .....	3 10 6	<i>Kent.</i>	Collected by—	
Bridport, by Edw. Rodd,		Keston, per Mr. T. C.	Miss Badge .....	1 17 11
apprentice in the Camden		Haslett .....	Miss M. H. Fletcher....	2 0 0
<i>Durham.</i>		Maidstone, collected by—	Mr. J. Joule .....	1 0 0
Monk Wearmouth .....	0 14 3	Miss Allnutt .....	Miss Norris.....	1 5 0
<i>Essex.</i>		Miss Archer.....	Miss M. and Master J.	
Upminster, collected by—		Master Brown .....	Sheldon.....	1 14 0
Miss Birt .....	1 6 8	Miss Charlton.....	Miss J. E. Sheldon.....	1 0 0
Other sums .....	3 13 4	Miss Haydon .....	Miss M. A. Scott .....	2 2 6
<i>5l.</i>		Mr. Heming .....	Other sums .....	5 14 3
Woodford, collected by—		Miss Hoadley .....	Boys' Sunday-school ..	17 6 10
Miss Cutts .....	1 7 6	Miss S. V. Jinkings... ..	Girls' Sunday-school ..	40 5 4
Miss Dixon.....	1 18 9	Week-street sun. sch. ..	74l. 5s. 10d.	
Other sums .....	6 17 8	17l. 8s. 6d.		
<i>10l. 3s. 11d.</i>		Tunbridge Wells, by	Ardwick, Isaac Crewdson,	
Barking-Side .....	0 7 1	Young People.....	Esq. ....	20 0 0
Great Wakering, Mr. Bul-		Tuttie's Village, ditto....	Liverpool, Toxteth Chapel	
lock and friends .....	2 13 0	Sandwich, per Mr. T.	Sunday-school.....	6 6 2
Witham, Collected by Mas-		Brain.....	Col. by G. S. Rogers ..	0 7 0
ter W. H. L. Pattisson		Marden, col. by Master	Oldham, Greenacre Sun-	
Stock and Wickford Sun-		M. H. W. Raban. ....	day-school.....	1 5 0
day-school.....	0 17 9	Gravesend, Princes-street	Patricroft Sunday-school.	0 12 0
Braintree, Collected by		Sunday-school.....	Wigan, Hope Chapel, Boys	
Miss Hart.....	1 0 0	Lenham, collected by—	in first class .....	3 3 0
Harwich, per Rev. W.		Mr. H. C. Pawling.....	<i>Leicestershire.</i>	
Hordle .....	10 0 0	Miss M. Russell .....	Kibworth .....	1 0 0
High Roothing, per Mr.		Miss E. Southgate .....	Hinckley .....	1 0 0
J. Newell .....	4 0 0	2l. 15s.	<i>Lincolnshire.</i>	
<i>Gloucestershire.</i>		Wingham.....	Alford, col. by Amelia	
Pucklechurch Sun.-sch..	0 10 6	Sittingbourne, Latimer	Hannah.....	4 0 0
Stroud, Bedford-st. Sun-		Chapel .....	<i>Middlesex.</i>	
day-school.....	1 15 0	Seven Oaks, collected by	Tottenham, A. G. G. S.	
Bullopill, Newnham—		Master G. B. James ..	E. T. P. J. ....	1 9 10
Collected by Mr. Twine		Orpington.....	Uxbridge, Congregational	
<i>Hampshire.</i>		<i>Lancashire.</i>	Church .....	1 0 0
Christchurch, by young		Crescent Chapel, Liver-	Parson's-green, G. G. ....	1 0 0
people.....	22 13 2	pool—	Poyle, P. Ibotson, Esq. ....	5 0 0
Overton Sunday-school...	1 2 8	H. and M. Branscombe	Col. by Percy Ibotson,	
Alton, Collected by Misses		Fanny Cheveley .....	Jun. ....	0 11 0
Gunner, Will-hall .....	1 2 6	Lætitia Cheveley .....	Sunday-school .....	1 1 2
Collected by Miss How-		Sabbath-schools .....	Mill-hill .....	2 0 0
ell, her pupils, and		Henry Gell .....	Barnet, col. by Master's	
Sunday-school class..	3 2 0	Rhoda M. Hope .....	G. Stewart and B. Brunt	4 8 0
Titchfield Sunday-school	3 9 6	Jane Jones .....	Chiswick, Friends and	
Totton, by young friends	4 0 0	John Dunbar Kelly .....	Sunday-school .....	2 15 9
Fareham Sunday-school..	3 7 2	Alfred King .....	West Drayton, brick-	
Porchester, do.....	0 2 2	William King .....	makers at Mr. Rutty's	0 11 2
Col. by Miss Darby.....	2 13 3	Jane and Caroline Las-	Willesden, col. by R.	
Basingstoke, collected by—		sell .....	Hodgson.....	0 15 4
Miss Goddard .....	1 3 6	Maria and Charlotte	<i>Monmouthshire.</i>	
Miss Quinn .....	1 0 0	Lassell .....	Newport Tabernacle, Rev.	
Miss Shackelford.....	2 15 0	John Mellor .....	T. Gilman—	
Other sums .....	6 10 6	Joseph Mellor .....	Collected by Children...	6 16
<i>11l. 9s.</i>		William Mellor .....	Monmouth Independent	
<i>Hertfordshire.</i>		Mary Miller .....	Sunday-school .....	2 0
Great Berkhamstead, Mrs.		Ann Pilling .....	<i>Norfolk.</i>	
Hodges and friends .....	5 0 5	Henry Stitt .....	Mattishall, col. by Miss	
Sunday-school.....	1 3 1	Mary Thurston.....	Taylor .....	4 2 0
Boreham-wood, Mr. Mel-		Emma White .....	Sunday-school children	0 8 0
ville and family .....	0 11 0	Fanny White .....	Lynn, Mr. W. Benn .....	0 10 0
Elstree, col. by Sarah Ann		Maria White .....	Yarmouth Sunday-school	2 10 0
Bradshaw .....	0 5 0	Mary E. White.....	<i>Northamptonshire.</i>	
Therfield, col. by Miss		Ann Whiteley .....	Northampton, Commer-	
Bird .....	2 0 0	Frances Whittenbury ..	cial-street Chapel, by	
Sawbridgeworth, Sun.-sc.	3 12 1	Other sums .....	young people .....	13 16 6
Ware, col. by Mr. J. Wil-		<i>60l.</i>	Yelvertoft, collected by	
ford.....	1 8 6	St. Helen's Sunday-school	Miss Nettleship .....	1 17 0
Old Meeting, Sun. sch.	1 7 1	Burnley, by the young	Kettering, per Mr. J.	
Other sums .....	1 10 8	people .....	Spence .....	7 14 2

	£	s.	d.		£	s.	d.		£	s.	d.
Long Buckby Sun.-sch..	1	11	0	Wimbledon Sunday-sch..	0	8	8	Huddersfield, Highfield			
Northumberland.				Walton-on-Thames.....	2	16	1	Chapel, by Young			
Morpeth Sunday-school..	1	9	6	Haslemere Sunday-sch....	0	5	0	Friends.....	20	16	0
Hawdon Sunday-school....	0	9	6	Putney, Young Friends				Goole, Zion Chapel Sun-			
Swallow, United Seces-				and Sunday-school.....	5	10	5	day-school.....	1	2	9
sion Sunday-school.....	0	2	0	Thames Ditton, Rev. J.				Leeds, collected by—			
Nottinghamshire.				Churchill, for his grand-				Miss Hudswell .....	2	0	0
Sutton in Ashfield .....	1	7	0	children.....	1	0	0	James Metcalfe .....	1	0	0
Workshop Sunday-school .	2	1	6	Sussex.				Master John Hick.....	3	6	7
Oxfordshire.				Hurstmonceux .....	0	10	0	Young people East Pa-			
Henley-on-Thames, per				East Grinstead, A. Pear-				rade Chapel.....	6	0	0
J. Maynard, Esq.:				less, Esq. ....	2	0	0	Beverley, col. by Miss			
Collected by—				Alfriston, per Mr. Brooker	1	0	0	Mather .....	5	0	0
Susanna Mummery ....	1	0	0	Warwickshire.				Sunday-school Children .	4	0	0
Misses Maynard .....	1	4	6	Atherstone, per Rev. T.				Wales.			
Susanna Rowland .....	3	5	0	Heath—				Brecon, Mr. L. Roberts...	2	8	0
Miss H. Young .....	1	6	4	C. H. Bracebridge, Esq. 10	0	0	0	Miss Buck .....	1	11	0
Miss L. Jay .....	1	1	0	Rev. R. M. Miller .....	2	0	0	Elizabeth Jones .....	1	15	0
Other sums .....	3	14	10	S. S. Baxter, Esq. ....	1	0	0	S. Williams, Builth ...	2	8	6
15l. 11s. 8d.				H. Radford, Esq. ....	1	1	0	Other sums .....	3	19	6
Thame .....	1	0	0	M. E. Lythell, Esq. ....	1	0	0	12l. 2s.			
Shropshire.				Mr. Harris .....	1	0	0	Ruabon and Ebenezer			
Ellesmere Sunday-sch....	5	0	0	Mr. White .....	1	1	0	Sunday-schools, per			
Wellington, by 12 Sun-				Mr. Sinclair.....	1	0	0	Miss Morris.....	2	3	6
day-school children .....	2	10	0	Mr. Fox.....	1	0	0	Hay, collected by Mr. T.			
Shrewsbury, Rev. T.				E. S. W. ....	1	0	0	Phillips .....	1	10	0
Weaver .....	2	0	0	Mr. Westman .....	1	0	0	Bridgend, by Miss Walker	1	1	0
Somersetshire.				Mr. Wood, sen.....	1	0	0	Llanfyllin Congregational			
Bath, collected by—				Smaller sums .....	4	18	6	Sunday-school.....	2	10	0
Rev. John Owen .....	37	0	6	27l. 0s. 6d.				Bangor, a New Year's			
Misses Morris .....	5	0	6	Wolverhampton, a nail				Offering, from the Fa-			
Miss Dunlop .....	2	5	0	and a hammer.....	2	0	0	mily of Mr. R. Jones...	0	10	0
Miss K. Willsher .....	2	5	0	Cannock and Brownhills				Scotland.			
Miss Horton .....	1	12	0	Sunday-school.....	1	15	6	Forfar, S. F. F. ....	5	0	0
Mrs. Henry Griffith.....	1	11	2	Birmingham, Master's				Dundee, Union-street Sab-			
Miss Howell.....	1	11	0	Elliott .....	2	0	0	bath Evening Sch., Mr.			
Miss Coxhead .....	1	10	0	Westmoreland.				G. Rough and Miss			
Miss Whale .....	1	10	0	Kendal Sunday-school ...	1	5	6	Chalmers, Teachers:			
Mrs. Fortt.....	1	0	0	Wiltshire.				Collected by—			
Miss Amery .....	1	0	0	Bradford, by Misses Ed-				Miss E. Rough .....	3	3	6
Sunday-schools—				monds and Harris .....	6	13	6	Miss I. Stewart .....	1	0	6
Girls .....	2	13	9	Avebury, col. by Martha				Miss M. Mathew .....	2	0	2
Boys .....	1	7	1	Cornwall .....	0	10	0	Miss E. Bruce .....	1	0	7
Sums under 1l.....	12	15	0	Shepton-Mallet, from the				Master J. Allan .....	4	10	9
73 1 0				proceeds of a Children's				Master W. Chalmers ...	1	11	0
Collected by Mrs. C.				Bazaar .....	1	0	0	16l. 2s. 5d.			
Godwin and Miss Gill .	14	7	0	Heytesbury Sunday-sch.	1	1	0	Lanton, by Jedburgh Sab-			
Bristol, Bridge-street,				Codford, by Young Friends	2	16	0	bath-class, per Elliott			
Rev. H. I. Roper—				Melksham Sunday-school	0	10	0	Veitch .....	0	5	0
Sunday-school.....	35	0	0	Worcestershire.				Dalkeith, per Mr. W. Por-			
Brunswick Chapel, Rev.				Bromsgrove—				teous .....	1	1	0
T. Haynes.....	40	5	2	By Mr. C. Witherford	3	0	0	Stonehaven, per Mr. D.			
Somerton, collected by				By Master Amis.....	0	10	0	Todd—			
Misses Porter and Tay-				Yorkshire.				Prayer-meeting .....	1	0	0
lor .....	0	13	6	Conisborough, a New				Bible-class .....	0	11	0
Broadway Sunday-school	1	3	0	Year's Gift from Mr.				First Sabbath-school ...	0	11	0
South Cheriton, col. by				Dowson and Family ...	1	1	0	Third ditto .....	0	5	0
Miss Gay .....	0	17	6	York, Salem Chapel,				Prestonpans, Mrs. Har-			
Blagdon Infant day and				young Friends con-				per's Sabbath evening			
Sunday-school .....	12	10	0	nected with the Church				School .....	0	14	6
Staffordshire.				and Congregation .....	21	15	1	Saltcoats, Ayrshire:			
Cheadle Sunday-school...	2	7	0	Sunday-school Children	11	7	11	Collected by—			
Stone .....	2	4	10	Lendal Chapel, 290 chil-				Mr. J. Banks .....	3	5	0
Brierley-hill.....	2	1	9	dren and Young People				Mr. P. Croker .....	1	2	2
Suffolk.				in the Sunday-school...	4	10	0	Other sums .....	4	2	3
Lavenham, produce of				Collected by Miss Eliza-				8l. 9s. 5d.			
fruit, per Miss Poulton	0	7	4	beth Backhouse .....	1	0	0	Montrose Independent			
Nayland .....	0	16	0	Henley, collected by Misses				Church Association .....	1	10	0
Clare .....	1	0	0	Potter .....	1	7	6	Stranraer Sabbath-school,			
Boxford, col. by Miss E.				Ripon, per Rev. J. Croft	2	11	6	First Secession Church	1	10	6
Stowe.....	0	10	0	Knareborough—				Edinburgh, collected by			
Lowestoft Sunday-school	3	3	0	Collected by Miss Dews	1	10	0	Mr. J. Russell's Bible-			
Stansfield .....	2	9	0	Miss L. Robinson .....	1	2	0	class .....	3	3	0
Woodbridge—				Other sums .....	1	5	0	Den's-mill Sch., Dundee	2	5	0
Collected by J. B. Ross	1	10	0	Ayton, by ditto, and Sun-				Dunse Secession Church,			
				day-school.....	2	0	0	Rev. W. Ritchie.....	1	0	0
				West Melton, by Young				Sabbath-sch. Children	1	0	0
				Friends .....	2	0	0				

Numerous other Contributions for the Ship, also the General Contributions received in December, 1843, are unavoidably postponed.





David John C. C. C.  
Lecturer



THE  
EVANGELICAL MAGAZINE,

AND  
MISSIONARY CHRONICLE.

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FOR MARCH, 1844.

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MEMOIR  
OF  
THE LATE REV. JAMES SPENCE, M.A.  
NEWPORT, ISLE OF WIGHT.

THE subject of this brief memorial was born at Huntly, Aberdeenshire, on the 20th February, 1792. His parents were eminent for that deep-toned piety which distinguished multitudes, who, like themselves, had been trained under the ministry of that apostolic and devoted man, the late Rev. George Cowie, "whose praise is in all the churches" of the North to the present day. In such a school, they had been taught to fix a high standard of family religion, the influence of which upon their beloved offspring was found to be alike beneficial and permanent. Of his mother, in particular, our lamented friend was wont to speak in terms of most ardent gratitude, as having laboured, with the utmost tenderness and assiduity, to win the hearts of her children to the early love of goodness. No one unacquainted with the character of that piety which obtained in Mr. Cowie's congregation, can form any adequate idea of the laborious and systematic efforts put forth by the heads of families belonging to it, in the religious instruction of their children.

Every family was a church in the house; and the day of sacred rest, in particular, was wholly spent in attendance upon public worship, and in the diligent and anxious inculcation of "piety at home." It may be that the peculiar circle of Christians whose characters were formed under the teaching and influence of Mr. Cowie, fell into the mistake of attempting a more severe discipline with the young than comported with a due remembrance of their tender years, and of that folly which is bound up in the heart of a child. Still they were a remarkable race of Christians; and while memory holds her seat, the writer can never forget the impression made upon him, by an occasional intercourse with some of them, in the days of his youth.

In this healthful moral atmosphere did Mr. Spence first breathe the vital air; before reason dawned, he was the child of many prayers; and his infant thoughts were occupied with the purest and most elevated suggestions of parental love; while the holy consistency of the circle in which he moved

had every thing in it to give emphasis to the lessons impressed upon him under the domestic roof.

It does not appear, however, that he was the subject of early piety. Preserved from the current vices of the world, by the controlling influence of circumstances, he was yet very far from serving the God of his fathers. Possessed of a lively and somewhat ambitious temper of mind, he sought to excel in those religious tasks which were imposed upon him, though his prevailing motive was to gain the approbation of his parents and others, who aimed to imbue his mind with religious sentiments and affections. From a record, left by himself, in reference to this period of his history, we present to our readers the following extracts :—

“ From my earliest years, I enjoyed the unspeakable advantage of a religious education, and of praying parents. I not only had the opportunity of attending the Sabbath school, at Huntly, the benefit of which I feel to this day, as my memory was thereby stored with some of the richest portions of divine truth ; but I was instructed in the family at home, in the most kind and engaging manner. I was also restrained from taking my pleasure on the Lord’s-day, and heard only such conversation as was calculated to promote its original design. I was, indeed, the subject of many prayers, warnings, admonitions, reproofs, and cautions. But I must confess, to my shame, that I disliked, and even hated those religious instructions and restraints from my very heart. The holy Sabbath, and the way in which it was observed in the family, proved an extreme weariness to me ; so that I was ready to say, ‘ When will it be over?’ Often did I envy those of my school companions, who were permitted to wander in the fields on that day, and to mingle in the youthful sports of other seasons ; and sighed to partake of their liberty.

“ And yet my conscience told me a thousand times, that my parents were right in restraining me ; and that the neglected children whom I envied

were in the way of misery, and that I was myself in the path to ruin. My convictions of sin and terrors of conscience, arising from a dread of hell, were at times excruciating in the extreme ; and frequently did I feel, like the first murderer, that ‘ my punishment was greater than I could bear.’ Scarcely did I go to sleep a single night without being distressed with horrors of conscience ; and a fear lest in hell I should lift up my eyes being in torment.

“ Being the youngest of the family, I was frequently sent to bed by myself, before the hour when the family retired to rest ; and so great was my dread of being left alone in the darkness, lest evil spirits should come and take me away, that my feelings often compelled me to cry aloud ; so that it became necessary for my mother to pray with me, or to soothe my mind, by telling me of the power of God to preserve me, before my alarm could be stilled. On such occasions, I always determined that I would become religious, and wearied myself into sleep by mentally repeating my prayers as fast as I possibly could, in which I trusted as a kind of charm that could keep all evil from me. But, with the dawn of the morning, my fears but too frequently subsided, and I returned to my former thoughtlessness.

“ As I grew up, alas ! my convictions of sin became less frequent, and less agonizing ; and my attention to religious instructions, and the outward observance of the Sabbath less irksome, by the force of mere habit. I acquired the wish to be thought good, and sought to excel in the Sabbath school, by attention to the prescribed tasks, and especially by committing to memory large portions of the word of God. But though thus aiming to secure the good opinion of my devoted teachers, and to earn for myself the honour which cometh from man, I still lived ‘ without God and without hope in the world.’ I was less consistent at home, than when under the eye of my teachers. My attendance at school,

both on Sabbath and week days, was punctual, and my deportment submissive; and such was my thirst for knowledge, that nothing made me so unhappy as when any of my companions gained a temporary ascendancy over me. I was, in the ordinary sense of the term, strictly moral; and many, I believe, regarded me as religious: but it was far otherwise, my heart was not right with God; nor did I know anything of that godly sorrow for sin, which is not to be repeated of."

In this undecided state of mind, Mr. Spence completed his career as a school-boy, and entered upon his curriculum as a student at Marischal College, Aberdeen, in the year 1808. In this respectable seminary he had ample scope for that mental improvement, which had now become the idol of his ambition. His application to study was intense, and his progress in various departments of human knowledge such as to call forth the warm approbation and the strong certificates of his Professors. He was, in short, a diligent and successful student; correct in his moral deportment; and a general favourite in the University. But there is no reason to believe that, while he continued at College, any serious change had taken place in his religious character. It is probable, indeed, that the impressions of his youth were in some measure weakened and deteriorated by association with those who had been less carefully trained than himself.

But God's purposes of mercy cannot be frustrated; and, strange as it may seem, at that very point in Mr. Spence's history when spiritual dangers thickened around him, it pleased the All-wise Disposer of events to open upon his mind the wonders of Divine love, and to call him into the fellowship of his Son Jesus Christ.

"Early," he writes, "in the year 1811, I left Scotland, having obtained, through the recommendation of a friend, a situation as classical tutor, in a respectable academy in the vicinity of London. In my new sphere, I be-

came acquainted with an individual who had deeply imbibed infidel principles. The objections which he urged against the truth of Revelation, and the apparent contradictions which he represented as existing between certain texts of Scripture, did not at first make any serious impression upon my mind; but in process of time, his remarks excited doubts, and induced a suspicion, that my parents, though good people, might be mistaken, and that the Bible and the scheme of Christianity might only be a cunningly devised fable. On opening my mind to a friend on the subject, he sent me 'Leslie's Short Method with the Deists;' and this powerful Tract, by the Divine blessing, was made the means of removing my doubts, and of convincing me of the general truth of the Bible. I was, indeed, still unable to understand or reconcile particular passages; but I became satisfied that the Holy Scriptures were fully demonstrated to be the book of God, both by the signs and miracles which were wrought in confirmation of its truth, and also by the nature of the truth itself, and the change which it wrought in all who embraced it.

"From one step to another I became deeply impressed about the state of my soul, and spent many of the evenings of 1811 and 1812, in reading the Scriptures, and in secret prayer. In these moments of hallowed retirement, I humbly trust that God was with me, and that his Spirit and renovating grace wrought powerfully in me, not to the mere theoretical acknowledgement of my guilt as a sinner, and of my need of a Saviour, but to a feeling and contrite sense of that guilt, and a cordial acceptance of the grand truth that 'Christ Jesus came into the world to save sinners, of whom I was chief.'"

"Suffice it to say, that after many painful perplexities, arising from uncertainty, unbelief, and temptation,—after many awful apprehensions, proceeding from fear, from distrust, and from remorse,—and after many struggles between doubt and conviction, I was con-

strained, by the overpowering light of evidence, to submit my proud carnal reason to the authority of God's word, and made willing, I trust, by the influence of the Holy Spirit, to embrace with delight and approbation all its precious doctrines.

"A sermon preached at this period by Dr. (then Mr.) Waugh, of Well-street, in Dr. Raffles's place of worship at Hammer-smith, where I attended, was greatly blessed to the establishment and religious comfort of my mind. His text was, 'Be ye merciful, even as your Father, who is in heaven, is merciful.' The commanding appearance of the man, and the plain, affectionate, and clear exhibition which he gave of the character of God, as a merciful Being, made its way to my heart; and, whilst the words of eternal life dropped from the lips of the venerable speaker, I trust the Holy Spirit enabled me to perceive, and acknowledge, and feel, that 'God is love.'

"I was particularly affected, and I hope lastingly benefited by one part of the sermon, where the preacher quoted in illustration of his subject, the words of the Psalmist,—'For he hath looked down from the height of his sanctuary, from heaven did the Lord behold the earth, to hear the groaning of the prisoners, to loose those that are appointed unto death.' While making some observations on these words, contrasting the God of the Christian with the Zeus of the Greeks and the Jupiter of the Romans—describing the latter as unconcerned, in the opinion of their votaries, about the miseries of men, and the former as looking down even from the height of his sanctuary in heaven, waiting to be gracious, and tenderly compassionating the case of guilty, lost, miserable sinners,—I felt more tenderly and powerfully impressed than I had ever done before, and saw, as in the light of the sun, that, through the atonement of Christ, 'God was just, and yet the justifier of him that believeth in Jesus.'

"On a review of what I experienced during the period I have been describ-

ing, I cannot state that I was sensible of being instantaneously brought to the knowledge of the truth, at any particular moment. The light and fire of Divine truth seemed gradually to chase away the darkness of my mind, and to warm the coldness of my heart; and if I have reason to hope, that I am a subject of grace, I believe that the Spirit of God thus renewed my heart. 'The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.'

How happy were it for the church of Christ if all candidates for the sacred office could furnish an equally satisfactory account of the manner in which they were introduced into the light and liberty of the gospel. The importance of a decidedly converted ministry is so great, that too much pains cannot be taken by pastors, in introducing young men to our theological seminaries, in ascertaining the reality and depth of their religious feelings. The change which passed upon Mr. Spence became manifest to all with whom he had intercourse. There was no halting between two opinions in his course; no dubious conformity to the world, nothing to throw a shadow of doubt upon the work which grace had begun. He now felt the advantage of all his early instructions, and sought to renew and strengthen his fellowship with those devoted Christians among whom he had spent his early years.

He had often cherished thoughts of the ministry before his entrance on the spiritual life; but was held back by the power of conscience. His parents, too, had longed to see him a faithful preacher of the word; but, while he remained undecided, they concealed their wishes within their own bosoms. But the period had now arrived when it became lawful for him and them prayerfully to reflect on this solemn step. At first he had some thoughts of devoting himself to the ministry of the Scottish kirk: and with this view, he entered the Divinity Hall, and



spent two sessions in theological study. A closer investigation, however, of the platform of that church, and of the principles of the New Testament, led him to relinquish his purpose, and eventually to adopt with firm conviction of their truth, the views of church government entertained by Congregationalists. His talents and attainments were so marked, and his piety was so fresh and vigorous, that all the Congregational pastors of his acquaintance urged him to enter the Theological Seminary at Glasgow, then under the care of Mr. Ewing and Dr. Wardlaw. Some there were who thought, that he needed no further training for the work; and it must be admitted, that, even at this period, his pulpit exercises were highly interesting and acceptable. He knew well, however, the importance of laying a good theological foundation for the work of a settled pastor; and though his education had been prosecuted on the best plan, he decided in 1817 on placing himself, for one year at least, under the care of the eminent men already named; who formed the highest estimate of his mental qualifications and general attainments; and who always spoke and wrote of him in terms of decided affection and respect. His early ministry was more than acceptable; it was even popular. In little more than a year after entering the academy at Glasgow, he was invited to Inverness, where he laboured for two years with great acceptance, and amidst many tokens of the Divine approbation. In 1820 he received a call from the Congregational church in Falkirk, and might have been disposed to accept it had not another sphere presented itself to his notice near the home of his fathers, and in the vicinity of Aberdeen, where he spent his college life. There he began his labours at the Printfield, where his ministry attracted considerable notice, and where he had opportunities of mingling with his Congregational brethren in the adjoining city. The result was, that he became pastor of the Congregational church as-

sembling in Blackfriars-street chapel, which was built for him, and that he entered upon his stated labours on the third sabbath of August, 1821. In this large and promising sphere, his ministry was greatly blessed. His preaching was of a highly intellectual and evangelical character, and drew around him a numerous and intelligent audience, many of whom regard him, to this day, as the instrument of their conversion to God. There were great difficulties to struggle with, as the debt on the building was large; but for fourteen years he maintained his post with great honour to himself and great advantage to the cause; and when Providence removed him to another part of the vineyard, he received most gratifying tokens of the respect and love which were cherished toward him by his sorrowing congregation, who recalled him to labour among them after he had tendered his resignation. Many have doubted whether he acted wisely in leaving a flock drawn together by the labours of his best years, and strongly attached to his person and ministry. But we know that he acted conscientiously, and that he felt most deeply the pang of separation in tearing himself from friends whom he regarded to his dying day with most tender affection.

About a year after his settlement in Aberdeen, on the 12th Sept., 1822, Mr. Spence was united in marriage to Miss Mary M'Donald, of Huntly, a lady of devoted piety, of excellent sense, and of most kindly dispositions. This was one of those early and deeply cherished attachments, which the lapse of time and the vicissitudes of life, only tend to strengthen and increase. Mr. S. ever regarded this union as among the greatest of all his earthly blessings.

In 1835, circumstances occurred, which determined Mr. Spence to leave Aberdeen, and to take up his residence in Cork. In a tour undertaken in 1834, for the purpose of liquidating the debt on Blackfriars-street chapel, he had occasion to visit the Congregational church at Cork, which had just been deprived of the valuable services of Mr. Burnet.

The church seemed at once to look on Mr. S. as a fit successor to Mr. B. His preaching was well received; and negotiations were entered into, which led him to conclude that the finger of Divine Providence pointed to that part of the vineyard. The field of usefulness was very inviting; and the cordiality of the people strongly inclined him to make fresh trial of his ministry in a Catholic country. He accepted a call, and, with his family, proceeded to his new field of labour in October, 1835. This settlement, however, did not realize his fond anticipations, nor those of his friends. With an exuberance of kindness on the part of most of the people, which was never withdrawn from him, there were those elements in the usages of the church, and in the conduct of some of its members, which soon convinced Mr. S. that his residence in Cork could not be of long duration. Instead, therefore, of struggling with difficulties, which he felt himself unequal to, he wisely determined on resigning his pastorate in the summer of 1836; and thereby earned for himself the respect of many who would gladly have continued to place themselves under his instructive ministry. On leaving Cork, he received most substantial testimony of the respect in which he was held by the majority of the church and congregation, and always referred to the kindness of many of the people in terms of the highest commendation. We rejoice to learn that the cause greatly prospers under the ministry of Mr. King, its present esteemed, devoted, and gifted pastor.

For a short period after resigning his charge in Cork, Mr. Spence resided in the metropolis, where his occasional services for many of his brethren will be long and gratefully remembered. During this brief interval of pastoral labour, he employed himself in composing some useful tracts, and in preparing a work for the press on the Divinity of Christ, which he has left behind him in a fair and correct manuscript, and which, if we mistake not, will carry down his name to posterity

as a theologian of the first rank, for acuteness of perception, and deep insight into the mind of the Spirit. We have read the greater part of it with extraordinary delight: and regard it as a production of great originality, and of masculine power. We expect that it will soon be given to the public.

Through the intervention of a friend Mr. Spence was introduced as a supply, in the summer of 1837, to the vacant pulpit in Node-hill chapel, Newport, Isle of Wight. There, at first, his ministry was well received by a large majority of the church and congregation, and after due trial, he received an invitation to take "the oversight of them in the Lord." For a season he continued to labour with much encouragement, and looked forward with lively hope to the revival of the cause. The events which induced him, more than three years ago, to resign his charge in so important a sphere, are yet so recent, and some of them so painful, that we deem it most consistent with our public duty to decline any specific reference to them. Suffice it to observe that, in our opinion, Mr. Spence acted with Christian integrity throughout the whole affair; that he expressed repeatedly his entire forgiveness of all who had given him pain; and that he was anxious, as much as possible, to bury in oblivion scenes which had been truly afflictive to his upright and sensitive mind. We know that we are yielding to the desire of his heart, when we say that he wished none of his friends to keep alive the remembrance of transactions which cannot now be changed.

After resigning his charge, he devoted himself to the duties of his school, occasionally occupying the pulpits of his brethren in the island, and otherwise seeking to promote the kingdom of Christ. But the scenes of domestic bereavement and of pastoral disappointment through which he had passed, evidently shook his somewhat delicate frame, and, there is reason to believe, superinduced organic disease of the heart. This was not perceived by

cursory observers; but it was too obvious to his beloved family, and to the medical man who attended him in his occasional attacks of indisposition. He was naturally buoyant and cheerful; but those tendencies of mind were considerably impaired of late; yet not to such an extent as to awaken serious apprehensions as to the future. Towards the close of last year, he was seized with a severe cold, which he too much neglected, and which doubtless aggravated that affection of the heart of which he died. His last public engagement was at East Cowes, from which he walked to Newport, thereby hoping to remove, or at least to mitigate his cold. But his work was done; and his last text—"Thou fool, this night shall thy soul be required of thee"—may well fix in the recollection of those who listened to a message delivered to them from the very brink of eternity.

Two or three days before he died, he asked a friend to pray with him. In his prayer, that friend made use of the words "*thy dear servant*," he instantly said, "*No, no*;" and when the prayer was closed, he said, "*It is all good*, except those words '*dear servant*!' Do not use them again; but '*unworthy sinner*.'" The same friend, being asked again to engage in prayer next morning, he said to him, with earnestness, "Be sure you do not use the expression I mentioned to you yesterday; but '*unworthy sinner*!'" This friend, still knowing Mr. S. to be "a servant," and "a dear servant of the Lord Jesus Christ," could not use the words which he wished, but changed the expression to please him. His humility and self-abasement were habitual and striking, viewing himself evidently as "the chief of sinners." Yet he was quite calm and peaceful in his mind; for when he was very restless in his body, and the pillows could not be adjusted so as to give him ease, he said to a friend,— "Ah! Mrs. ———, *there is no rest for me anywhere but in Christ alone*." He asked this friend to read the 103rd Psalm, and the 1st chapter of the 1st Epistle of John, and the first three

verses of the 2nd. On these portions of scripture he seemed to meditate with great delight; but from difficulty of breathing he could speak but little. It was a great consolation to his beloved wife and family and attached friends, to perceive that he was resting with entire composure of mind on the Rock—even Christ; and that no cloud of darkness intercepted the rays of the Sun of righteousness. His end, which was peace—perfect peace—was sudden. On the 9th of Dec., he seemed to be only in a fainting fit, through extreme exhaustion; but it was the sleep of death; and his spirit had taken its flight to the bosom of his Saviour, before the members of his own family suspected anything like immediate danger. The manner of his death was singularly in accordance with his own wishes. Often did he express a desire that, if it should be consistent with the Divine will, his decease might be sudden, as he had seen so many suffer so fearfully at the last, that his nature shuddered at the thought of the dying strife;—and, then, looking to his beloved wife, he would add,— "O, the parting with *you* and the *children* would be agony!" But he was spared all this; for when the king of terrors came to him, he could not have recognized him—the transition was so instantaneous from a world of sorrow and pain to one of everlasting rest and peace. Mr. Guyer, of Ryde, spoke over his mortal remains at the grave, and Mr. Giles did ample justice to his memory on the following Lord's day.

In the death of Mr. Spence, the writer of this sketch has lost one of his most valued friends, with whom he had been acquainted for the space of thirty years. The deceased was one of those well instructed theologians, with whom it was delightful to converse; as there was no subject within the range of biblical knowledge, upon which he was not prepared to shed an instructive light.

As a companion, when well, he was most cheerful and facetious; and entered so much into the circumstances and feelings of his friends, that he could

always weep with them that wept, and rejoice with them that rejoiced.

He had a remarkably tender conscience, which sometimes perplexed him, and rendered him timid, in the course which he pursued in reference to the matters of common life. But when roused by a sense of duty, and feeling convinced that the honour of Christ required decision, he was bold as a lion, whatever dangers or difficulties might multiply in his path. He was anxious not to give offence to the most querulous; but if the faithful discharge of obvious duty was likely to offend, he shook off the fear of man, and left the consequences with God. His motto, often repeated, was, "*first pure, then peaceable*;" but though firm and decided in all his religious opinions, yet no man could more fervently say "Grace be with all them that love our Lord Jesus Christ, in sincerity." He has often been heard to say, "I hope always to have my house and my heart open to *all* the faithful servants of Christ." His integrity and love of truth were conspicuous in all his conduct through life.

As a parent he was most affectionate and tender; and, although his word was law, and must be obeyed, yet he would play with his children, or enter into their youthful sports, with as much apparent relish as if he had been of their own age.

As a husband, his conduct was affectionate, indulgent, and respectful. He had received from the Lord "a good wife," and he knew how to estimate her worth, and how to preserve her proper standing in the family.

As a minister and pastor, he was faithful to the truth of God, and watchful over the souls committed to his care. But he knew not how to brook human laws and regulations in the Christian sanctuary, originating in the selfishness, folly, and pride of man; and where he discovered such laws, he was somewhat in danger of acting as our blessed Lord did, when he drove the money-changers from the temple.

As a Christian, his walk was close

with God. He was a man of prayer. This was seen in his own family, and in the circle of his friends. Hence his edifying and spiritual conversation. Who ever found Mr. Spence disinclined to discuss the religion of the heart?

As a divine, he far surpassed ministers in general. He had meddled with all the difficulties in Theology. He was mighty in the Scriptures. Yet he was humble as a child in conversing upon questions which had occupied years of deep thought. May the God of love watch over his widow and fatherless children!

The following extracts from letters addressed to the bereaved widow of our deceased friend, will show the high estimate formed of him by those who knew him best, and whose opportunities of judging of his sterling worth and usefulness cannot be called in question. The first is from the Rev. John Kennedy, of Aberdeen, the successor of Mr. Spence, and the second from the Rev. R. G. Milne, of Whitehaven. Both seem to have been indebted to him instrumentally for their salvation. Many other similar testimonies might be supplied.

*"Aberdeen, Dec. 28, 1843.*

"MY DEAR MRS. SPENCE,—Among the many friends who, I have no doubt, are hastening to offer you their condolence on the painful bereavement with which it has pleased God to visit you, there are very few who can do it with more concern or deeper sympathy than myself. Mr. Spence's name is associated in my mind with very early and tender recollections, and his memory will long be dear to me. I endeavoured, last Lord's day, to improve the event of his decease to myself and the church in Blackfriars-street, by a discourse on Heb. xiii. 7. And perhaps I cannot better express to you my esteem for his character than by quoting a few sentences of it: 'Mr. Spence's intellect was strong and clear. His heart was warm and earnest. In private life he was kind and amiable. I speak thus from personal knowledge. To myself, when far from home, in ex-



treme youth, enduring the pain always connected with one's first separation from beloved parents to the midst of strangers, and surrounded with the temptations of my first unprotected exposure to the world, he acted the part of an affectionate father. I could not say more, and to say less would be injustice to one whose kindness I can forget only when memory fails me. To him, likewise, I owe, under God, not indeed my first convictions of sin, but the first ray of light and hope that shone into my mind, when the very darkness of death brooded over me, and almost utter despair had overwhelmed me. There is no one, then, more deeply interested than myself in the exhortation of our text: 'Remember him who spoke to you the word of God, whose faith follow.' It has been remarked of Mr. Spence, that if his mind had been of a less earnest character, and his devotion to principle less uncompromising, he might have enjoyed more peace and quiet; but he will long be honoured as one who feared not the face of man. If the consciousness, which he must have had, of uncommon power in argument, and of the sincerest devotion to truth, and of fervent faith in its ultimate triumph, and of his duty to propagate it, ever led him across the ill-defined and almost unascertained boundary of prudence, it will be confessed that the failing leaned to virtue's side. There were excellences in his character to which those who knew him best will be the first to bear witness, but which were in some measure hidden from the public, partly perhaps by that boldness of spirit (which I admired), which led him so often to throw himself into the breach, when he considered truth or principle in danger.' 'Follow your late pastor,' I said, 'in the simplicity and implicitness with which he bowed before the whole word of God, as his perfect and only standard of truth. Follow him in the diligence with which he studied his and your great Text-book to ascertain the mind of his Lord. Follow him in the singleness and earn-

estness of purpose with which he aimed at every thing he reckoned duty. Follow him in the zeal and affection with which he cultivated the minds and hearts of his beloved children. Follow him in the honesty of his public spirit, and the steadiness of his devotion to principle. Like him, be ye faithful unto death, and ye shall receive the crown of life.'

"I have no doubt, my dear Mrs. Spence, that your mind is already familiar with every comfort that can be suggested to you. You have no doubt that it is well with him whose absence you mourn, and you would not withdraw him from the glory and the rest into which he has now entered. You know who has promised to be the Judge of the widow, and the Father of the fatherless. You know there is an hour coming when that which is sown in corruption shall be raised in incorruption, to be for ever with the Lord.

'For ever with the Lord . . .

Amen, so let it be!

Life from the dead is in that word,

'Tis immortality.

'Here in the body pent,

Absent from him we roam,

Yet nightly pitch our moving tent

A day's march nearer home.'

"The words of John Howe to Lady Wm. Russell on occasion of the death of her husband are very striking: 'Let, I beseech you, your mind be more exercised in contemplating the glories of that state your blessed consort is translated unto, which will mingle pleasure and sweetness with the bitterness of your afflicting loss, by giving you a daily intellectual participation (through the exercise of faith and hope) in his enjoyments. He cannot descend to share with you in your sorrows. You may thus every day ascend and partake with him in his joys.'

"I feel much for your fatherless children, but pray and trust that the God of their father may bless them, and more than supply the want of his presence and care. I have a lively remembrance of your own kindness to me, as well as Mr. Spence's. I do not

suppose I have ever come within sight of what was your house without thinking of you. What changes since that period! How many, young and vigorous, with whom you were then intimate, are now in the silent grave! May God prepare us to follow them, and enable us while he has work for us on earth to serve him with all humility of mind, looking for and hasting unto the coming of the day of God! I pray that you may have the unspeakable satisfaction of seeing all your children in their early life partakers of the grace of God.

"I remain, with sympathy and regard,

"Yours very sincerely,

"JOHN KENNEDY."

"*Whitehaven, Dec. 30, 1843.*

.....  
"Much I might say respecting years gone,—gone for ever!—of the kind

interest which he took in our family; of the pastoral tenderness with which he watched over us and many more, while we were yet the lambs of the flock; of the paternal counsels, which his affectionate heart often dictated for the guidance of our future course, specially of his solicitude to behold us disciples of the Lord Jesus. Nor were these in vain. Truly, he saw of the travail of his soul, and was satisfied! How many loved him as their spiritual father and guide! Some have welcomed him to glory. Others will, I trust, follow him, ere many years have passed away. I might dwell also on many other points, but it is more easy to ponder them in our hearts than to note them on paper. The name of *Spence* will be ever written on our hearts. . . .

"R. G. MILNE."

## GOD'S ETERNAL PURPOSE;

OR, AN ELECTION OF GRACE CONSISTENT WITH THE UNLIMITED INVITATIONS OF THE GOSPEL.

THE reader must carefully bear in mind that this proposition takes for granted the doctrines of election, and the universality of "the gospel call." It might be proper, on another occasion, to justify the faith we repose in them; but our proper business, now at least, is not to establish either the one or the other, but to show that both may be held with perfect consistency. It may, however, be expedient to give a brief explanation of the former doctrine, since it is quite possible that mistaken views of its nature may encumber our attempts to reconcile God's special purposes of mercy to *some* men, with the invitations which he addresses to *all* men, with difficulties which would not otherwise be felt to exist.

The reader is, then, called upon to observe, that the doctrine of election has an exclusive reference and relation to those who shall be saved; in other words, that God elects to salvation, and

not to damnation. Hence, in Rom. viii. 30, predestination and glorification are represented as inseparably bound together. *All* the predestinated will be glorified.

Now, this view of election removes, of itself, a part of the difficulty which has been thought to embarrass the subject. Were it true that God has unconditionally elected any men to destruction, I would not undertake the reconciliation of this decree with the invitations he addresses to all men to accept salvation. But there is no *such* electing decree, no unconditional decree that any man *shall* be finally lost, or even *permitted* to be lost. God decrees to save, not to destroy. His decrees secure to men heaven, not hell. Hence, the salvation of man is of God, his destruction of himself.

Again, the reader is requested to observe, that the possibility and the means of salvation have been provided

for all to whom the invitations of mercy are addressed. There is forgiveness and happiness and heaven for all whom God invites to receive them. The maintenance of this proposition is in my view absolutely essential to the consistency of the unlimited invitations of the gospel. The provisions at the feast must be co-extensive with the invitation to partake of them. The board must be ample enough to contain the guests. Now, that board *is* thus ample. The means of salvation have been provided for all men. By the death of Christ, every obstacle, on the part of God, to the bestowment of mercy upon every sinner, has been removed.

The invitations of mercy do not, therefore, reach beyond the provisions of mercy. Irrespectively of the atonement, no way is apparent to us in which the great Governor could have pardoned *any*; as the result of that atonement, he can pardon *all*, can honourably pardon all; all sinners, the most debased, and depraved, and guilty; all sins, the most numerous and aggravated. "Come now," he says himself to the very men whom he describes as a people laden with iniquity, a seed of evil doers, &c., "come now, and let us reason together; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." And the words of invitation and mercy which He actually addressed to "the rulers of Sodom and the people of Gomorrah," he virtually addresses to all who possess Divine revelation. To every such man living, he virtually says, "Repent and believe, and *thou* shalt be saved." He declares this not to the members of the nominal church, or even the real church merely, but to the world; not to the elect, but to men indiscriminately, to men at large, to all men, to every man. To every man he says, "Believe, and be saved." And

wh perfect propriety and consistency can he say this, because he has set open the door of mercy to every man; he has removed the obstacles on his part to the salvation of every man; he

has provided an atonement, which is sufficient, and actually designed to be sufficient, for the salvation of every man; he has opened a fountain which can cleanse away the guilt of every man; he has sent the sanctifying truth, and promised the sanctifying Spirit to every man who implores it. What more, as a moral governor, could he have done for the salvation of men than he has done? What more can they equitably require him to do? His infinite grace has placed all men in this position, that they may have all the blessings of salvation, pardon, justification, peace on earth, and glory in heaven, if they choose to have them, *i. e.*, if they choose to go to Christ, that they may be saved in God's appointed way. If they do not *choose* to have salvation, or, what is the same thing, will not go to Christ for it, preferring the pleasures of sin to the blessings of the gospel, does God act unkindly and unjustly to them, in permitting them to take their *choice*? On what other subject than religion do men ever think of complaining that they are allowed to do what they will, when sufficient instruction and warning have been afforded? Now if it be a fact that God, by the removal of legal obstructions, has rendered salvation possible to all men, and if he has determined not only not to reject, but to receive, all who desire salvation, no invitations but perfectly unlimited ones would be *consistent* with this fact, and this determination. Invitations addressed to some men would be in harmony with the fact—if it were a fact—that salvation is only *possible to some men*. Invitations addressed to *all men* are required by a salvation that is *possible to all men*. None others would be adapted to the case. The question which relates to the propriety of the universal calls of the gospel turns upon the *extent*, and that again on the *nature*, of the atonement. An atonement which does not render the salvation of all men possible cannot render unlimited invitations consistent—cannot, indeed, admit of such invitations; and hence, by ultra-Cal-

vinists, they are generally denied, and always, when held, held inconsistently. But an atonement which has rendered the salvation of all men possible, demands such invitations; or the board of our Father's mercy would accommodate more than he invites to take their seats at it. But how can that be? a provision for *all*—an invitation only to *some*! But God foresaw, it may possibly be objected, that some would reject the invitation. Doubtless, I reply, he did; but does the objector mean to infer from this fact, that he should not have issued the invitation in cases where he knew it would not be accepted! No cautious man would venture to draw such a conclusion; it would lead him into interminable and inextricable difficulties. What difference, in this respect, is there between invitations and exhortations or commands? If the blessed God may not invite a man when he sees that the invitation will be rejected, how can he command or exhort a man, when he knows that the exhortation will be disregarded? And yet does not God exhort and command all men to avoid sin? The truth is that the result, either of the exhortation or the threatening, *i. e.*, whether the one will be accepted, and the other obeyed, neither does enter, nor, as far as we can judge, ought to enter into the consideration of the moral governor at all. God commands, and, as it appears to us, should command, not what men *will* do, but what they *ought* to do; he invites them to take, not what they *will* accept, but what He has *to bestow*. Should any one inquire, "What is the use of invitations which it is foreseen would be rejected?" it would be a sufficient reply, "What is the use of commands, which it is known will be disobeyed?" But, in fact, the question would indicate ignorance, or at least forgetfulness, of the nature of moral government. Moral government is the government carried on by the influence of motives. Commands, invitations, promises, &c., constitute the motives by which God seeks to influ-

ence the minds and the conduct of men. Were there no commands, no invitations, no promises, &c., there would be no government. All of them are necessary to *perfect* moral government, *i. e.*, to a moral government armed with all the power which that kind of government can possess: and the lack of one of them would diminish the power, and, consequently, the perfection of the government. If God did not invite all sinners to repent and turn from their evil ways, that they may live, when he has life to bestow upon all, his moral government would lack perfection, and imperfection is not to be ascribed to God, or any of his ways. It is altogether aside from the point, to allege his knowledge that the invitation would be rejected. God's adorable and infinite perfections dictate, and ought to dictate, what his moral government should be, and not the foreseen conduct of men. He owes it to himself to invite sinners to receive mercy. He neither is, nor should be, guided by the perverseness and obstinacy of sinners themselves.

But, it will be further objected, God elected some, or determined that some should be made willing, by sovereign grace, to accept the invitations which are addressed by the gospel to all men, and did not thus determine in the case of others. I admit the truth of this statement, and I believe that it contains the whole facts of the case. I do not admit, for instance, that he determines that some shall be influenced to remain unwilling, or even that they shall be permitted to remain unwilling. They are in no way included in the electing decree. They are simply *not elected to be made willing*. That is, in my view, just the position of the non-elect. *They are not elected to salvation*. If any say they are elected to destruction, I demur. I deny that in regard to man there is any unconditional election to destruction—deny it, among many reasons, on the ground laid down in the former part of this letter, *viz.*, that election is invariably connected with glorification.



But how can any man be saved, it will be said, if God has not determined to render him willing to accept salvation? I might very properly reply, that this is a point which I have not set myself in this essay to elucidate. I have merely undertaken to show the consistency of Divine invitations with this acknowledged state of the fact. However I will hazard a few remarks.

I admit, then, at once, that none will in fact be saved except those whom God elects, and makes willing to be saved; and hence salvation is entirely of grace. And if, by the assertion, "no man *can* be saved," no more be meant than that no man will be disposed to seek salvation but the elect, I of course admit that also. But to say that a man cannot be saved, seems to imply more, and is generally understood to imply more, than an utter indisposition to seek and accept salvation. It implies that there is some barrier between him and eternal life, besides his want of will to go to the Saviour. Now I utterly and most strongly deny this. I maintain that the atonement of Christ has so effectually removed all obstacles on the part of God to the salvation of all men, that if any hearer of the gospel should finally perish, it must be his own fault, his want of will to go to Christ, which is the great, the inexcusable fault. Some high-toned Calvinists, like Adam, throw the fault upon God, but it will be found to be the sinner's own at the great day. Some have attempted to perplex the subject by alleging, that the sinner cannot give himself the will to go to Christ. Now, if this were true, I would reply, *first*, by stating, that still there is nothing in the way of his salvation, but his want of will to go; and, *secondly*, by asking whether a rebellious and wicked child might not as truly urge that he could not give himself the will to obey his father? and, *thirdly*, by arguing that when unconverted men begin to think this a valid excuse for their children, they may more consistently expect that God will hold it to be an excuse for them, but not till then.

The question will, however, still be pressed upon me, "But how can God be consistent in inviting any to go to Christ for salvation, except those whom he determined to make willing to go?" I answer, *first*, that if there were not mercy for others in case of their application to Christ, I should despair of vindicating the Divine consistency. *Secondly*, that the invitations of the gospel are issued by him as the great ruler or moral governor of the world, basing, however, even in that character, his throne on mercy; but that the gracious influence which makes the elect "willing in the day of God's power," emanates from him as a sovereign benefactor, retaining a right, even after a system of moral government has been established, to bestow good beyond what equity demands, when it can be imparted without counteracting the design and object of that government. Now the proceedings of God in these two different characters ought not to be expected to run "*pari passu*" with each other. As a moral governor, he must deal with all substantially alike, must offer the same blessings to all, address the same invitations and promises to all: but as a sovereign benefactor, giving when and where the recipient of his blessings has no claim, he has the same right with any other such benefactor, the right to do what he will with his own. Now a disposition to accept offered mercy *is his own*; it is that which, as a moral governor, he is not bound to impart; (for he does *not* impart it to all;) he may bestow it or not, as it seemeth good in his sight.

And past as well as antecedent probability proves that what God does, or may do, in one of these capacities or relations, is not the measure of what he does, or may do, in the other. God commands every man everywhere to repent of his sins, and to obey his law; but he has not determined to kindle the spirit of penitence and obedience in all men. Here the command and the determination do not run "*pari passu*" with each other. The same want of correspondence is appa-

rent in providence. God virtually commands every man in a state of disease to use the means of recovery, but he does not determine that every man shall recover. The command emanates from him as a governor, unfolding simply what is duty; the determination, when it exists, as a sovereign. God commands every man to be industrious and frugal, that he may support his family, and contribute to the extension of the cause of God; but he does not determine, in the case of every man, that industry and frugality shall secure these objects, for some even of the redeemed are dependent upon the bounty of other members of the "one family." Nay I will add, to cut off a

possible objection, that, in those cases in which he commands a certain action, or course of action, he does not at least invariably determine to give the disposition to perform the action.

God may, then, with perfect consistency, invite a sinner to go to Christ when he does not determine to make him willing to go. He invites men as a moral governor; he makes them willing as a sovereign. The will to go is doubtless the fruit of electing love and eternal purpose, and will call for eternal songs of praise; but as the existence of such will is not essential to the consistency of the invitations of the gospel, so neither can a determination to originate it.

## THOUGHTS ON PRAYER.

THE desire of the heart is essential to true prayer. Without this, no petition, however frequently repeated, can be successful. God is ready to give: but his spiritual blessings are all but exclusively bestowed on those who have formed some accurate conceptions of their value. And no man sets a high value on an object for which he does not cherish, on the supposition that he has yet to obtain it, ardent and habitual desires. Thus the genuine penitent longs and prays for pardon, and pardon is bestowed. Thus, he who knows the evil and polluting character of iniquity, and longs to be free from it, seeks deliverance at the hand of God: nor does he seek for it in vain. The thoughts of his heart are cleansed by the operation of the Holy Spirit. The fountain is purified, and the streams also become pure. Thus also, he who has too frequently been foiled by the craft, and cast down by the power of the tempter, and subjected to the evil principles which dwell in his heart, and made fully sensible of his own weakness, earnestly desires spiritual aid. For this he beseeches the Lord, nor does he cry in vain. The strength of

that Saviour in whom he trusts is made perfect in his weakness. He is no longer foiled, for Divine wisdom counteracts Satanic craft. He is no longer subdued, for "he that is in him is greater than he that is in the world." And he understands the full import of the expression, "My grace is sufficient for thee." But neither pardon, purity, nor victory over sin is bestowed without the desire of the heart.

Some complain that they spend their breath in prayer without effect. They are not heard; or, if heard, not answered. *It is true that they are not answered.* The tongue is employed, and the intellect may, perhaps, labour, but the heart is not engaged. Alas! how many prayers may be thus characterised! The words are repeated, either with or without a written form, but there is no corresponding emotion, no accordant desire. The task has been performed, a deceitful calm comes over the conscience, and no thought of prayer, or of any of the spiritual realities which genuine Christian piety habitually realizes, crosses the mind, to arrest its attention for a single moment, till the stated hour, or the first day of

the week again recur. How marked the difference between the man of piety and the mere formalist! To maintain the latter character, an ability to read, or the power of memory, is all that is required. Neither thought, nor emotion, nor affection is necessary. But even in Old Testament times, before the paternal character of God was made fully known to us, the exhortation reads thus, "My son, give me thy heart." Much more now, that he permits us to approach him as the God and Father of our Lord Jesus Christ; and gives us the privilege of adoption, and permits us to say, Abba Father, are thoughts and emotions and ardent affections requisite, to ensure the success of prayer and to prove to us that our petitions are something better than those of the formalist and the faithless.

"Prayer is the soul's sincere desire,  
Utter'd, or unexpress'd,  
The motion of a hidden fire  
That trembles in the breast.

"Prayer is the burden of a sigh,  
The falling of a tear,  
The upward glancing of the eye  
When none but God is near."

But who can thus prepare his heart to call upon God? The preparation of the heart, as well as the answer of the tongue, is from Him. There is no true prayer without the earnest desire of the heart; nor is there any ardent spiritual desire there, but what comes, as to its source and its principle, from heaven. We are ignorant and weak. The best of Christians are liable to dulness and misapprehension, to cleave to earth, and to let their God and Saviour depart from them. It is on this account that the aids of the Holy Spirit are essential to true prayer. Through the medium of the word he both instructs and excites. He helps our infirmities, checks our unbelief, strengthens our faith, and calls hope, and love, and every excellence of the Christian character into lively exercise. Nothing which can be said will add strength to the forcible language of the great Apostle on this subject—"Likewise the Spirit also helpeth our infirmi-

ties: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered."

In all false religions, and in very many of the perversions of the true, the need of Divine aid to excite prayer, and to render it efficacious, is not recognised. In these false systems, prayer is regarded as the natural product of the heart of man. It is the act of prayer, however, not the peculiar character of the act, which is principally regarded. Hence, the numbers offered, and the punctuality with which they are repeated, are regarded as most important. Number is to compensate for defect in quality, and to ensure success. The follower of Mohammed is punctual. He utters his prayers five times a day. The Pharisee of old failed not at the appointed hour to repeat his heartless and vain form of words. The votary of the Romish faith, also, counts his beads, as his fancied merits accumulate, till the appointed number is made up. In all these instances no earnest emotion of the heart is enlisted, no fervent desire experienced for the bestowment of spiritual blessings; and hence, no necessity is felt for superhuman aid. The genuine Christian is, however, dependent on this help. The mere repetition of a form of words, although distinguished by the greatest beauty, propriety, and strength, will not satisfy him. Pressed down to earth by a deep conviction of his infirmities, he looks upwards toward the hills whence cometh his help: he cries, "O! thou Spirit of all grace and supplication depart not from me; enlighten my darkness; strengthen my weakness; subdue my sins; quicken me according to thy word."

There is, indeed, but one true religion in the world; and that is, the Holy Spirit of God operating on the hearts of the children of men. This is the fountain of all pious emotion, the spring of all true religious desire; the principle of all genuine consecration to the glory of God. The bless-

ings of redemption, in all their extent and variety, are inseparable from it ; and there is no true and acceptable prayer without it. Let this spirit be taken from a Christian, and the most blooming and lovely graces of his character will fade ; his consistency be put at hazard ; the power of temptation be increased tenfold ; and prayer, earnest, heartfelt and holy, degenerate into a cold and lifeless formalism. Our prayer, then, if we enjoy the Spirit's presence, should be—"Take not thine Holy Spirit from me ;" and if, in consequence of our sins, he have departed from us, "restore unto me the joys of thy salvation, and uphold me with thy free Spirit ;" and if we have never received this Spirit, we should remember the encouraging words of our great Teacher, "If ye being evil know how to give good gifts to your children, how much more will your Heavenly Father give the Holy Spirit to them that ask him ?"

Approaches to earthly monarchs are guarded by some well-ascertained medium of access : and none is so rash as to rush thoughtlessly, and without a suitable introduction, to the foot of the throne. Such presumption would defeat its own object, and might probably be followed by merited punishment. Now, thoughtless and self-righteous men, ignorant of the infinite holiness of God and the searching purity of his law, dare, when they approach the Majesty of heaven, to reject all mediation. But it is not the God of the holy Scriptures to whom they approach. Happily for them, the object of their worship when they manifest such unwise boldness is a figment of their own imagination—a god of their own creation ; not the God whose might and whose majesty, whose goodness and whose grace, are disclosed to us in the word. Superstition runs to a contrary extreme : equally ignorant of the revealed mode of access to the great Jehovah, but dazzled by his splendour, humbled by his spotless holiness, and filled with alarming apprehensions of the effects of His justice,

her numerous and miserable votaries invent for themselves mediators, or adopt those which have been invented by others. Hence much of the heathen idolatry of old ; their gods of the hills and gods of the valleys ; their tutelary gods of the city, the house, and the garden ; their domestic deities, their lares and penates. Hence also the strange heterogeneous multitude of inferior mediators of the later period of the Nicene, and the whole period of the Roman Catholic church ; with the Virgin Mary, the Cybele of a corrupted Christianity, at the head of the whole crowd of male and female saints, intercessors, and mediators.

Widely different are his views who is well instructed in the scriptural mode of access to God. To him, as there is but one God, so also there "is only one mediator between God and man, the man Christ Jesus." He gave himself a ransom for us. He arose from the dead, and ascended into heaven on our behalf ; and now that he is "exalted, extolled, and made very high," he forgets not the prayerful saint, the penitent sinner, the returning backslider. He lives to intercede for all "who come to God by him." Such he saves to the uttermost. From the voice of their cry he averts not his face : to the melting of their heart in penitential sorrow he is never insensible. As an advocate he not only knows our case in all its strongest features and most minute lineaments, but always does that which advocates in earthly courts of justice rarely do, he enters with lively sympathy into our cause, and mediates for us, not only officially, but from the heart. "We have not an High Priest who cannot be touched with the feeling of our infirmities ; but was in all points tempted like as we are, yet without sin." He has himself suffered, and he knows how to aid the sufferer. He was tried, and he knows how to deliver the godly out of temptation. He passed through agony and death, and he knows how to deliver from the fear of death and from the power of the grave. As a Mediator he



has power with his Father, and prevails. Life, death, immortality are subject to him. All our pains, anxieties, cares, and severest distresses are under his control. And he can make all things, sickness and health, prosperity and adversity, life and death, subservient to the good of all who love God, of every one who is called according to his purpose. Test his grace, put his

sympathy to the trial ; rely at all risks, and at every hazard, on his love and his power, and doubt not the result. You will then sing,

"Jesus alone shall bear my cries  
Up to his Father's throne ;  
He, dearest Lord, perfumes my sighs,  
And sweetens every groan."

(*To be continued.*)

## THE OLD "CHURCH SYSTEM."

*To the Editor of the Evangelical Magazine.*

DEAR SIR,—At a time when Tractarianism is making such efforts to restore among us that state of things which prevailed *before* the Reformation, it is well to have that state of things in remembrance. The policy of the designing men, all of the Oxford school, who are now racking the Church of England, is to draw our attention off from later times, to an early period ; to the Ante-Nicene age. They are fully aware that it is not so easy for people generally to acquaint themselves with the vices, and superstitions, and heresies, and fooleries which reigned then, as they can with the same concomitants of churchism, and asceticism, and monkery in the sixteenth century. Mr. Isaac Taylor has proved, however, in his "Ancient Christianity," the identity of the prevailing evils in the one period and the other ; the natural consequence of the same "church principles."

Be the real cause what it may, it is notorious that the Oxford Tractarians denounce the Reformation. They hate such men as Wickliffe, and Latimer, and Cranmer, and Jewel. They sigh openly, and scheme accordingly, that, the "church system may be fully restored ;" in other words, for this is Dr. Hook's meaning by such phraseology, those times from which the Reformation, in God's great mercy, delivered us.

A recent publication, by the Camden Society, shows, in very appalling details, a section of the church system ;

and as some extracts may interest your readers, as well as exhibit a specimen of the evils which would prevail again were Puseyism, which is *Popery*, dominant, I will trespass upon your pages with a few brief paragraphs : altering only the spelling.

The volume is entitled, "Three Chapters of Letters relating to the Suppression of Monasteries ;" edited from the originals, in the British Museum, by Thomas Wright, Esq., M.A., F.S.A., &c., &c.

A whole letter, written by Dr. Layton to Secretary Cromwell, Oct. 23, 1535, is occupied by a very ludicrous account of the capture of the Abbot of Langdon's (in Kent) concubine ; and it shows too plainly the real character of professed celibacy.—pp. 75, 76.

The same Dr. Layton, and his coadjutor Dr. Legh, address Cromwell the following January, as to another abbot, as follows :—

"Please your mastership to understand, that the abbot of Fountains [in Yorkshire] hath so greatly dilapidated his house, wasted their woods, notoriously keeping six whores, one day denying these articles, with many more, the next day following the same confessing, thus manifestly incurring perjury, 14 days before our access to his monastery, he committed theft and sacrilege, confessing the same."—p. 100.

It is a monk of Pershore, in Worcestershire, Richard Beerly, who says to Cromwell, the same year, giving an account of that "religious house,"—

"We do nothing search for the doctrine of Christ, but all follow our own sensuality and pleasure. Monks drink one bowl after collation till ten or twelve of the clock, and come to matins drunk, and some at cards, some at dice, and at tables."—pp. 132, 133.

The state of things in Wales is painted in deplorable colours by Barlow, bishop of St. David's, in a letter to Cromwell, dated 6th Aug., 1538.

He notices especially "inveterate accustomed superstition," and "Popish delusions;" and then speaks of Wales as a country where knowledge was "utterly unknown, science little regarded, and barbarous ignorance prevailing." In his list of "perverse properties" then rampant, he mentions "ungodly image service, abominable idolatry, and licentious liberty of dishonest living, popish pilgrimage, deceitful pardons, and feigned indulgences."—pp. 207, 208.

How natural the influence of such habits among the clergy, upon the community! Dr. Legh, writing to Cromwell from the monastery of Vale Royal, in Cheshire, August 22, 1538, thus describes it:—

"I have according to your commands visited the archdeaconry of Coventry, Stafford, Derby, and part of Cheshire. I can perceive there lacketh nothing but good and godly instruction of the rude and poor people, and reformation of the heads in these parts. For certain of the Knights and Gentlemen, and most commonly all, live so incontinently, having their concubines openly in their houses, with five or six of their children, putting from them their wives, that all the country therewith be not a little offended, and taketh evil example of them."—p. 243.

Besides such communications as the foregoing, the volume before me preserves a document written in the time of Queen Elizabeth, by one who had witnessed the dissolution of the religious houses. He states, among other things he could "remember," that—

"Cromwell caused visitations to be made of all the religious houses, touching their conversations, whereupon was

returned the book called the 'Black Book,' expressing of every such house the vile lives and abominable facts, in murders of their brethren, in sodomies, in whoredoms, in destroying of children, in forging of deeds, and other infinite horrors of life, insomuch as dividing of all the religious persons in England into three parts, two of these parts, at the least, were sodomites; and this appeared in writing with the names of the parties and their facts. This was showed in Parliament, and the villanies made known and abhorred."—p. 114.

Mr. Wright, in his "preface" to the very curious and valuable volume from which the foregoing extracts have been selected, well says, and I press the sentiments upon the attention of your readers:—

"I leave these letters to tell their own story. They throw light on the history of a great event, which changed entirely the face of society in our island, an event which I regard as the greatest blessing conferred by Providence upon this country, since the first introduction of the Christian religion. I will not at present enter into the history of this revolution, but leave the documents for others to comment upon. I have suppressed nothing, for I believe that they contain nothing which is untrue; and the worst crimes laid to the charge of the monks are but too fully verified by the long chain of historical evidence reaching without interruption from the twelfth century to the sixteenth. Those who have studied in the interior history of this long period, the demoralizing effects of the Popish system of confession and absolution, will find no difficulty in conceiving the facility with which the inmates of the monasteries, at the time of their dissolution, confessed to vices from the very name of which our imagination now recoils. These documents are of peculiar importance amid the religious disputes which at present agitate the world; and I think that even the various lists of the confessions of the monks and nuns of the several religious houses, entitled *comperta*, and preserved in

manuscript, ought to be made public. The great cause of the Reformation has been but ill served by concealing the depravities of the system which it overthrew."

Let it never be forgotten, that it is this Reformation which the Puseyites

avowedly *hate* and *execrate*, and which all their plots and writings are intended to uproot.

I am, dear Sir,

Yours truly,

A MEMBER OF THE CAMDEN SOCIETY.

## APHORISMS ;

OR, SELECT SAYINGS OF THE LIVING AND THE DEAD.

The faith which saves, is the faith which works, the faith which thus openly and consistently honours God, and which God therefore delighteth to honour.—*Rev. Henry Blunt.*

What a melancholy thing, in almost every case, would be to us a knowledge of the future! While we dwell in a world of sorrow, sin, and misery, how merciful that God has cast so thick a cloud over the coming hour. None ever yet have been permitted to look beyond it, without dimming the prospect with their tears.—*Ibid.*

On the one hand, it deserves attention, that the most eminent and successful preachers of the gospel in different communities, a Brainerd, a Baxter, and a Schwartz, have been the most conspicuous for a simple dependence upon spiritual aid; and, on the other, that no success whatever has attended the ministrations of those by whom this doctrine has been either neglected or denied.—*Rev. Robert Hall.*

The impotence of the world never appears more conspicuous than when it has exhausted its powers in the gratification of its votaries, by placing them in a situation which leaves nothing further to hope. It frustrates the sanguine expectations of its admirers, as much by what it bestows, as by what it withholds; and reserves its severest disappointments for the season of possession.—*Ibid.*

The pleasures resulting from the mutual attachment of kindred spirits are by no means confined to the mo-

ments of personal intercourse; they diffuse their odours, though more faintly, through the seasons of absence, refreshing and exhilarating the mind by the remembrance of the past, and the anticipation of the future. It is a treasure possessed, when it is not employed; a reserve of strength, ready to be called into action when most needed; a fountain of sweets, to which we may continually repair, whose waters are inexhaustible.—*Ibid.*

The union of Christians, is the focus in which the rays of truth must be collected, to blaze with force upon mankind. Thus, and thus only, will that description be verified which bears the character of a prophecy of the future appearance and condition of the church in the world: "Looking forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."—*Rev. Dr. Leifchild.*

United, the Protestant churches are strong; alienated and singly, they may be accounted weak, and be openly despised. An army may be beaten in detail, that could have repulsed the foe if it had been concentrated. It is clear as the sun, that a powerful league is formed and is at work, to destroy all the happy fruits of the Reformation. How is this to be prevented, but by a rallying of all the friends of the Reformation, a revival of its spirit in the people that prize it, and the inestimable blessings it conferred on our country and the world?—*Ibid.*

A sincere and lively faith has some-

thing contagious in its nature ; but where is this faith ? Many, who profess to believe, seem so little persuaded of their faith, are so timid, appear so

ashamed of believing, that their timidity makes more proselytes than their faith.  
—*Professor A. Vinet, of Geneva.*

## POETRY.

### DISSENT, TRADITION, AND PUSEYISM.

UNHONOUR'D pastors of dissent,  
From whom men turn their faces,  
Your years of study were not spent  
Acquiring Oxford graces.

Not from succession do you fetch  
Your clerical pretensions—  
Nor can your claims assume to stretch,  
To Puseyite dimensions.

Tradition left—you make God's law  
Your only rule of teaching—  
And from the Fathers will not draw  
The doctrines you are preaching.

You less regard what they have said,  
Than Paul, and John, and Peter—  
And judge truth from the fountain-head,  
Than broken cisterns, sweeter.

At times, the apostolic words  
(If not opposed) forsaken,  
To you an evidence affords  
That they *might* be mistaken.

The license which they plainly took,  
Whatever their intention,  
You think their testimony shook,  
And *led* to bold invention.

The course *such* policy applauds,  
To take you are unable—  
You cannot sanction "pious frauds,"  
Nor truth defend by fable.

Reported symbols, or supposed,  
Want force of inspiration—  
And with the written volume closed,  
You deem, all revelation.

On you no bishop's hand was laid,  
A mystic power conveying,  
But on the Holy Spirit's aid  
Your ministry is staying.

Authority to pardon sins,  
To you is not imparted—  
You teach, where penitence begins,  
*Christ* heals the broken-hearted.

Water you pour upon the head,  
Nor give regeneration—  
You work no change in wine or bread,  
By words of consecration.

The inward grace and outward sign,  
You hesitate confounding,—  
Spirit with water, blood with wine,  
And flesh with bread compounding.

Applying the baptismal rite,  
A lively type you view it—  
The soul awaits the Spirit's might  
To quicken and renew it.

A symbol is the broken bread  
Of Christ's own body broken,  
And of the precious blood he shed  
The wine-outpour'd a token.

By the commandment of the Lord  
The elements receiving,  
You hold they nourishment afford  
Only in him believing.

The absence of all priestly claims,  
From laymen to divide you,  
Must mingle yours with humble names,  
And in the crowd will hide you.

Nor holy fane, nor Jordan's wave,  
Your ministry attending,  
Nor oft a consecrated grave  
Receives you at its ending.

Alas for you! the pomp of state  
Stoops not to men so lowly,  
And ruling powers episcopate  
Pronounce your claims unholy.

In universities first bred,  
Then duly designated,  
On teachers authorized are shed  
Graces accumulated.

With those unequal to compete,  
In various gifts supernal,  
Go teach the poor in their retreat  
The worth of things eternal.

Tell them for sinners Jesus died—  
O tell them, under heaven  
There is no name reveal'd beside,  
Whereby they are forgiven.

Show them *his* matchless excellence,  
And pray that they may feel it—  
With all things else you may dispense,  
If his own Spirit seal it.      Ψ.



## REVIEW OF RELIGIOUS PUBLICATIONS.

*The LAND of ISRAEL, according to the Covenant with Abraham, with Isaac, and with Jacob.* By ALEXANDER KEITH, D.D., Author of "The Evidence of Prophecy," "Signs of the Times," "Demonstrations of the Truth of the Christian Covenant." Post 8vo, pp. 516.

W. Whyte and Co., Edinburgh; and Longman and Co., London.

THE labours of Dr. Keith in the field of Biblical illustration, and especially in that department of it which relates to the accomplishment of ancient prophecy, are among the best contributions of the class to which they belong, which have hitherto been cast into the treasury of the church. With a clearness and precision worthy alike of the scholar, the Christian philosopher, and the divine, he has traced out, with remarkable success, the minute correspondences existing between God's threatenings to the nations of heathen antiquity, and their actual fulfilment in the behests of Divine Providence. In this triumphant process of inductive reasoning upon a single portion of Christian evidence, he has made the face of nature, the monuments of faded greatness, and the narratives of Infidels themselves, tributary to the cause of revealed religion. He has thus deprived the enemies of Christianity of many formidable weapons, and has given a new impulse to the faith of the church. Nor has any writer, perhaps, in modern times, been permitted to realize, in his own day, a richer reward of his devoted toil, than has Dr. Keith. We refer not to the pecuniary profits arising from the sale of his works, but to the growing interest created by him in the prosecution of a study, which must every day become more absorbing as the ages roll on, and the period of millennial glory approaches its final consummation. "The following treatise," Dr. Keith informs us, "was commenced with the intention, on the part of the author, of drawing out a few retrospective and prospective sketches of Judea and Judaism. On his return from Palestine, he was urged by the esteemed friend to whom it is inscribed, (Dr. Abercromby,) to publish the substance of an evening's conversation in his hospitable house. He naturally reverted to the covenant with Abraham, as the groundwork of such an essay. That subject alone, in connexion with the kindred themes, called for a more full illustration than he at first anticipated. And as the subsequent essay, which thus originated, may be considered as, in part, a sequel to his Treatise on the Evi-

dence of Prophecy, it may also form the introduction of other Scriptural topics, of momentous import to Gentiles as well as Jews."

Such is our author's brief and modest notice of a work, which displays profound research, and such close study of the word of God, as rarely obtains among theologians of the first class.

But we must furnish our readers with a slight sketch of the train of thought which Dr. Keith pursues in this interesting volume, and of the conclusions to which he seeks to conduct the attentive reader. It is unnecessary to remark, to those at least who are acquainted with the writings of this author, that he advocates the literal return of the Jews to Palestine; and we are frank to confess that the present treatise leaves but slender ground for any one to doubt that such is the reserved destiny of the seed of Abraham, to whom the land of Canaan appears to have been set apart as an "everlasting possession." "Prescription," says Dr. K., "for forty, or for four hundred years, or even as now, for a longer period, cannot be valid against the word of the living God, in whose sight a thousand years are as one day, and to whom the earth belongs. It runs not against *titles*, guaranteed by human compact, and sanctioned by human laws. But there never was a right or title to any inheritance or possession, given not by man but by God, as that with which the seed of Israel was invested over Canaan."

In the first chapter of his work, Dr. K. enters into a minute examination of the covenant made with Abraham, and shows, from the whole current of the language employed by God to describe it, that a character of perpetuity belongs to it. There is something very striking in this chapter, as it demonstrates the point, as we think, that the land of Canaan was secured only to faith; and to believing Israel, in a happier age, the promise will be fulfilled, in all its wide extent. A very interesting distinction is made, by our author, between the covenant as originally made with Abraham, and as made with Israel on the day when He brought them out of Egypt, and when the law was given by Moses.

"Greatly," says Dr. K., "does this covenant differ from that made by the Lord with Abraham, and with Isaac, and with Jacob. That covenant was full of promises and blessings alone, the final and full completion of which the Lord took into his own hands, and ratified by his own oath; *this*

had conditions annexed to it, the breach of which, on the part of the children of Israel, would bring on them all the *curse*s of the *covenant*. The one was made with men of faith, who were thus accounted righteous before the Lord; the other was made after the tenor of the words of the law, by which no sinful mortal can be justified in his sight. The one gave unreservedly to the seed of Jacob a large goodly land for an everlasting possession; the other conveyed only a conditional tenure of the land, and pointed, as the finger of the Lord, to the tribes of Israel rooted out of their inheritance, and scattered among all the nations of the earth, while the curse of a broken covenant also rested on their blasted heritage. The first conferred on the seed of Jacob the blessed privilege of being a blessing to all the families of the earth; the other denounced against transgressors the blotting out of their name from under heaven."

Dr. K. adds, emphatically, "If a distinction be not made between one covenant, resting securely on the faithfulness of God, and another suspended tremblingly on the obedience of man, it is not to be wondered at that doubts should be cast by thousands on the restoration of Israel," p. 21, 22. Dr. K.'s argument in this chapter is, that "An Israelite, according to the flesh *alone*, had no right to the inheritance of the land, if faith was wanting," (p. 16;) but it must be read throughout, in order to its full impression upon the convictions of the Biblical student. "So numerous, clear, and positive," says the author, "are the prophecies which declare the final restoration of the Israelites to the land of their inheritance, that the denial of it may well seem to be an impeachment of the truth of God, in regard to the very thing on which he staked his faithfulness."

The second chapter relates to the boundaries, or borders of the land, given in covenant to the Israelites, as defined in Scripture. This chapter will be read with peculiar interest. It evinces much critical talent, in fixing the real limits of the promised land, as originally granted by God; and proves, to a demonstration, that the Abrahamic covenant concerning the land has never yet been fully completed, even in regard to the *extent* of the promised possession. In this part of the author's work it will be seen, that the *promised* land, strictly so called, includes a vast range of country, from the river in Egypt to the Euphrates, setting the bounds of the Red Sea on the *south*; and from the river Euphrates to the Mediterranean, on the *north*, including *all Lebanon*, and all the hill country, to the entrance into Hamath; with the Euphrates on the *east*, from the border to the east sea; and on the *west*, from the border on the river of Egypt; and from thence along the Mediterranean

coast to the entrance into Hamath. The research evinced in this chapter is immense; and the result highly satisfactory. Those who have spoken of the promised land as a small and contemptible territory, must think again, or, rather, study their Bibles afresh.

The third chapter is devoted to the consideration of the natural fertility, and ancient populousness of the land of Israel. Here details of a most thrilling nature are entered into, showing that the promised land was all—originally all in grandeur and magnificence, fertility, and beauty, that God had described it to be; and showing, too, that upon Jewish unbelief, and Christian apostasy which succeeded it, the whirlwind of Divine wrath hath blown its fearful and desolating blast. Speaking of the fallen greatness, both of Jewish and Christian monuments of a former age, Dr. K. affectingly observes, "But as it is *not without cause that the Lord hath done all that he hath to them*, as they and all the world *shall know*, so it is not without cause that Christian, as well as Jewish cities have fallen, and now lie in mingled ruins, from end to end, and from side to side, of that land, on which the eyes of the Lord have been set for judgment during many ages, even as He espied it for the people of Israel at first, and planted them within it in the sight of the heathen. The ruins of these cities, wherever they have been discovered, and yet remain memorials of what they were, bear witness, as will be seen, that the judgments that have come upon them are just; that the gospel was not preached in them as Jesus preached it in the cities of Judah and of Galilee; and that the lesson which He taught while sitting wearied, and hungered, and athirst, on the well of Samaria, was forgotten in the land, and fountains that could hold no water were resorted to when the well-spring of life was forsaken. Men forgot that 'God is a spirit, and they that worship him, must worship him in spirit and in truth.' There, as in other lands, the *apostasy* arose. A pure and simple faith assumed the form of paganism. Religion became an outside show, instead of an inward power. The pomp of ceremonies was evoked anew by the spirit of a revived paganism. When the apostles left their nets and their all, and followed Jesus, men claiming genealogy from them, *divided the land for gain*, Dan. xi. 39, and, contrary to the command of the Author of the faith which they professed, *exercised lordship* over God's heritage. The church that was called Christ's, unlike to his, was transmuted into a kingdom of this world; and pagan paraphernalia took the name of Christian rites. *The mystery of iniquity which began to work in the days of the apostles*, concerning which many in our own day, forgetful what then began, are proud in their

blindness, and glory in their shame, was developed more and more till transgression came to the full, and judgment could no longer tarry. And the wild sons of the desert, who claimed Abraham for their father, came in armed myriads at the predicted word, as by an appointed sign, to avenge the quarrel of the everlasting covenant on a race that were not their *brethren*, nor in any sense the children of faithful Abraham," p. 192. In all the periods of the history of the promised land, down to the time of the crusaders, when it became "the theatre of nations," the battle-field of Europe, Asia, and Africa, Dr. K. marks the wonder-working hand of Divine Providence, and shows that it "was to be given only for a limited period to any alien race, while its ancient inhabitants were scattered abroad," p. 199.

The fourth, fifth, sixth, seventh, and eighth chapters contain a sketch of the history of Syria in the middle ages; and are very laborious collections of scarce, but very affecting materials. Seldom have we seen a more successful condensation of a vast subject; and yet all the authorities are referred to with historical care and accuracy. The sixth, seventh, and eighth chapters, which describe the magnificent ruins of Syria, are worthy of most minute examination; while the pictorial illustrations and maps tend to impress the recorded facts on the recollection of the reader.

In the ninth chapter, Dr. K. adduces ample proof of the natural fertility of the countries east of the Dead Sea and of the Jordan. Here the author shows that the sneer of Voltaire, who said that it might be accounted "a goodly land" by those who had wandered forty years in the wilderness, is mere gratuitous bravado; and that, from the discoveries of modern travellers, it has become abundantly manifest, that in natural facilities of culture and production, it is yet "a goodly land," capable of supplying the wants of a dense population. Certainly infidelity comes off with little honour with such a champion as Dr. Keith.

The tenth and eleventh chapters present a melancholy picture of the ruined cities of Judea, and in the north of Syria, beyond the ancient borders of Israel; relieved only by the rich gleams of light thrown upon their coming destiny by the bright rays of prophetic Scripture, when these waste places shall be built, and a people shall be raised up in the midst of them, to praise the Lord. We particularly recommend the perusal of these touching and graphic chapters. They cannot be read by a Christian without mingled tears of sadness and hope.

The twelfth chapter is a most instructive description of the natural fertility of Judea and of the north of Syria. "As connected with the Abrahamic covenant," observes Dr. K., "respecting the everlasting posses-

sion by his seed of their promised inheritance, our proper theme here is, the natural fertility and capability of high cultivation, notwithstanding the existing desolation of the land west of the Jordan and north of Dan, as previously we viewed that of the regions east of the Jordan." The vivid portrait drawn by the author of the sloping hills of Judea, in all their dreary bleakness, as contrasted with what they were, and what they shall yet be, is very striking. "They frown," says he, "on every passer-by only because the Lord has frowned on them. And at the sight of them, blighted by the written curses of the covenant, which have been transferred from the book of the Lord to the mountains of Israel, the reflecting mind may be struck with a deeper awe than that which the grandest scenes of nature can inspire, which, speak as they may, cannot bring His voice so near, or tell more plainly, what the Lord hath wrought, as these echoing mountains, like the voices of the dead from their graves, respond to every predicted judgment, *Thus saith the Lord*."

"These words, which preface the judgments which have come in all their terrible-ness, preface also the promises which shall be fulfilled in all their truth; and the mountains of Israel have yet to respond to the voice of the Lord in a manner as different from what they now do, as the blessings of the new covenant from the curses of the old," Ezek. xxxvi. 4—7; xi. 12—15; xxix. 30, 34—36.

But we have already gone far beyond our ordinary limits. There is a scriptural charm in this volume, which we have never discovered, in an equal degree, in any work on Palestine. As we have read chapter after chapter, we have felt our faith gathering strength in the promise of the God of Jacob, and we cannot but hope that a production so remarkable for its simple deference to the authority of the ever-living Jehovah, will exert a mighty influence on the faith and prayer of the church.

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Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ. *The GREEK TESTAMENT, with English notes, critical, philological, and explanatory, partly selected and arranged from the best commentators, ancient and modern, but chiefly original. The whole being especially adapted to the use of academical students, candidates for the sacred office, and ministers, though also intended for the use of the theological readers in general. By the Rev. S. T. BLOOMFIELD, D.D., F.S.A., of Sidney College, Cambridge, and vicar of Bisbrooke, Rutland. Fifth edition, revised, 2 vols., 8vo.*

Longman, Brown, Green, and Longman.

Since we expressed an opinion of this work, it has passed through no fewer than



three large editions, and has undergone considerable improvement, both in the text and in the critical notes. After the third edition, the respected author, having done his best to make the work as perfect as its limits would admit, resolved to abstain from further emendations, and to allow it to remain in its present state. It is, indeed, to certain purchasers, a great affliction, to find their editions of a work supplanted, in a great measure, by the new lights which fall upon the mind of an author; but in works of a critical nature, like the present, we know not how this is to be avoided. We are happy, however, to say, that the first, second, and third editions of Dr. Bloomfield's Greek Testament, are substantially what the fifth is; though those who can afford the last edition will, doubtless, be glad to avail themselves of such improvements as the diligent and learned author has been enabled to introduce. It is now his "determination that the work should remain henceforth as it now is, undergoing no change in any future edition." The additions are principally the following:—The TEXT has been most carefully re-examined throughout, and at length finally *settled*, so as to form what may be called a new, and, what the editor trusts, accurate recension. The PUNCTUATION has been most carefully revised. The TABULAR HARMONIC PARALLELS on the first Three Gospels have been carefully compared with the original texts, and occasionally improved. The MARGINAL PARALLEL REFERENCES have been diligently examined throughout, and very much improved. The ANNOTATIONS have passed under a thorough revision, including a careful verification of all the citations from, or references to, the Scriptures or the classical writers. The CRITICAL NOTES have been increased. The EXPLANATORY NOTES have been so enlarged as to form a perpetual commentary in miniature. And an entirely NEW MAP OF PALESTINE has been added to the work.

The spirit manifested by Dr. Bloomfield, in his preface to the third edition, is truly catholic and pious, showing that he has no sympathy with the proscriptive spirit of the age. We cannot but heartily wish success to this most valuable assistant to the Biblical student.

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ANCIENT CHRISTIANITY, and the DOCTRINES of the OXFORD TRACTS for the TIMES. *Supplement, including Index, Table, &c. By the Author of "Spiritual Despotism."* 8vo, pp. 160.

Jackson and Walford.

Mr. Taylor has at last closed his laborious investigation of ancient Christianity, and of the doctrines recently put forth by the Tractarian divines. We congratulate him

upon the good service he has rendered to the cause of apostolic truth, and to the vital interests of the Protestant Reformation. He has made his opponents very angry with him, and they have professed to quarrel as much with his learning as with his theology; but we suspect that when competent judges have read his defence of himself, in the concluding portion of his work, which we now introduce to our readers, they will feel that he has turned the tables upon them; and that, with a great parade of learning, some of the most testy of his impugnors are but *school-boy* translators of the Fathers; while our author has shown the freedom and ease of one at home in the study of them, and not afraid to venture beyond the limits of a mere hard and literal rendering. Mr. Taylor has certainly better sustained himself against the vituperant charges of his Tractarian friends, than he has yet done with reference to Dissenters, who were, as we think, gratuitously represented by him as incapable of entering the lists with the giants of Puseyism. We think he is mistaken on this head; and we considered it as very unkind, to say the least, to make light of the qualifications of Dissenters, while repudiating errors with which none of them were chargeable. It had been more discreet, on his part, to show that if they had less learning than some of their neighbours, they had at least more wisdom. But we leave this unpleasant part of the subject; only just remarking, that when Mr. Taylor knows the Dissenters better, he will form a higher opinion of their ability to meet the Oxford divines in any field they may choose to contest. We will, moreover, add, that the Dissenters are as little disposed to trust the Fathers on questions of ecclesiastical order, as on those of apostolic doctrine. We do not believe that episcopacy can be gathered from the New Testament; and we cannot go an inch beyond it to seek a rule elsewhere. With us it is matter of firm conviction, that the early assumptions of the Episcopate were among the most fruitful sources of those doctrinal errors and popish practices which Mr. T., in common with ourselves, so deeply deplores.

Having said thus much, we beg to assure our readers, that they will be richly rewarded by the perusal of Mr. Taylor's Supplement to his great work. It is, indeed, on many accounts, a document of rare value. The first article consists of "Illustrations of the mode in which the Fathers are cited by the compilers of the Formularies of the Church of England." The subject treated is the Book of Homilies, and the object of our author is to show—and he has done it triumphantly—that the writers of these sermons, which are so *strongly Protestant*, have used the Fathers most unlawfully in defence of their Protestant opinions. How



this has come to pass, it is difficult to determine; but Mr. Taylor has exhibited a series of literary and theological delinquencies, which deprive the Protestant doctrine of that support from the Fathers, which the writers of the Homilies professed to secure. In most instances, the passages quoted from the Fathers by the homilists are not to be found where reference is made to them, but in some other part of their writings;—frequently the rendering is so unfaithful, that the particular father quoted is made to speak a language not his own;—in most cases the quotations, as isolated from their context, are fearfully inconsistent with the passage or treatise, viewed as a whole. Considered as a literary question, we must agree with Mr. Taylor, that the writers of the Homilies must have taken their “citations seldom, if ever, from the tomes themselves; but from a miscellaneous common-place book; or from some very hastily penned references.” But the real mischief produced by such references to the Fathers has been, that they have been considered, at least the best of them, as on the side of the reformed doctrine, when, in fact, they have too generally been on the side of the great apostasy. We recommend this part of Mr. Taylor’s Supplement to the grave consideration of evangelical churchmen. It will, we believe, greatly surprise and confound them.

There is another article in the Supplement before us, which deserves the serious attention of churchmen. It is entitled, “The Calendar;”—a marvellous thing truly in a Protestant church. “Few things,” says Mr. Taylor, “are more to be deprecated, as injurious to reasonable and genuine piety, than SCRUPULOSITY, or a squeamish conscientiousness, employing itself upon trifles, and making much ado about obsolete abuses, or forgotten errors, the possible danger thence arising being scarcely appreciable.” \* \* \* But the question arises—“When do small things cease to be such?—and when do they become of grave consequence, and call for reprehension and resistance? The answer is obvious. Whenever, by the means of them, and because they are small, and likely not to excite alarm, insidious, maturely-digested, and extensive endeavours are making to bring back upon us the worst corruptions.” By means of the Saints’ Calendar of the English Protestant Church, the Tractarians are gaining currency for their popish system. A dissection, therefore, of the said Calendar is a noble service to the Church at the present moment. Such a dissection Mr. Taylor has made of this remnant of popery; and we are much mistaken if spiritually-minded Churchmen are not made sick at heart by the perusal of it. What with the political, fabulous, and more than dubious character

of the Calendar, to say nothing of the countenance which it gives to one of the worst features of the apostasy, that of half-way deifying mortals, we should think that sober-minded Protestants would be ashamed of it.

We take our leave of Mr. Taylor with a grateful sense of the value of his inestimable labours.

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REVIEWERS REVIEWED: or, *Remarks on the Reviews in the United Secession and Scottish Presbyterian Magazines, of “Discourses on the Nature and Extent of the Atonement of Christ;” being the Prefatory matter to the new edition to that work.* By RALPH WARDLAW, D.D., 12mo, pp. 88.

Glasgow: J. Maclehoose.  
London: Jackson and Walford.

REMARKS upon a PAMPHLET, entitled, “*The Doctrine of the Universal Atonement Examined,*” ascribed to the Rev. DAVID THOMAS, of Mauchline. By An English Congregational Minister. 8vo, pp. 32.

Jackson and Walford.

These two pamphlets are written in the spirit of a pure and lofty theology, and strongly indicate the perspicacity and logical accuracy of their respective authors. As the spirit they display is forbearing and kind, when compared with the general run of controversial writings, there will be nothing detected in them to wound the feeling of a benevolent mind, simply aiming to investigate truth, and anxious to avoid party heats and animosities. We cannot help thinking, that Dr. Wardlaw has fully rebutted the arguments of his opponents; and proved that his own position has been taken surely on the rock of truth. We should hope that even his reviewers themselves must be shaken in their opinions, if not convinced of their untenable character. We earnestly recommend these strictures to the notice of our readers, as among the ablest efforts of the author’s discriminating and ingenious mind.

The second pamphlet, by a writer well known in Scotland and England, as an ornament to the age in which he lives, relates substantially to the same topics as the first; though it is not an answer to the strictures of Reviewers, but to a publication, entitled, “*The Doctrine of the Universal Atonement Examined,*” and represented as emanating from the secretary of the United Secession Synod. We are thankful to find so vital a topic undergoing so searching an examination; and we doubt not that the result will be a clearer perception, on the part of the Christian public, of the relations of the atonement to the whole human race. We are much mistaken, also, if another will not

be, that evangelical churches will cease to exclude ministers from their communions, because of differences on matters upon which forbearance ought to be exercised.

**MEMOIR and CORRESPONDENCE of Mrs. GRANT, of Laggan,** Author of "Letters from the Mountains," "Memoirs of an American Lady," &c. Edited by her Son, J. P. GRANT, Esq. In 3 vols. post 8vo.

Longman, Brown, Green, and Longman.

Few writers are better known to the public than the late Mrs. Grant, of Laggan. Her "Letters from the Mountains," published more than thirty years ago, fixed her reputation as an author of acute discernment, most refined taste, and truly generous and benevolent heart. Seldom, perhaps, has any series of letters obtained a wider circulation, or produced a more gratifying feeling in the public mind. The letters before us, extending from 1803 to 1838, may be regarded as a continuation of the former series; and as they detail the events of a life of more than ordinary vicissitude, they will be read with feelings of peculiar interest. Mrs. Grant's style of writing is so pure, and her modes of thinking and expressing herself upon every subject so true to nature, that no one of correct taste can rise up from the perusal of her letters, without a consciousness of real delight.

The overwhelming bereavement which this amiable lady sustained, awakened on her behalf the deepest sympathy. As a clergyman's widow, she was left with twelve lovely children; and before her own summons reached her, she had seen eleven of them sink into the grave, by the power of that fatal malady, consumption. And though her maternal feelings were of the most tender and sensitive character, yet was she enabled to bear up under a pressure of domestic sorrow which would have sunk a mind of less vigour and elasticity than her own.

Our greatest disappointment in the perusal of these Letters, is the lack of definiteness which they evince on the all-absorbing theme of religion. Not that they pass over this theme, but that they display great tardiness on the part of the author in fully yielding her mind and heart to the evangelical scheme. Towards the close of life her views of Christianity became more satisfactory; but we suspect that, through a large portion of her career, Mrs. G. was ill at ease in her mind on religious subjects. She was fond of what is called good society; and the world had evidently too great a hold of her affections to admit of that entire decision for Christ which he demands in all his disciples. But she was a person distinguished by great singleness of heart; and, we doubt not, she

relied on her Saviour, and found acceptance through his finished work.

Some of her references to Methodists and other sections of the Christian community, but too strongly indicate that she clung to the prejudices of the world. Yet amidst all these defects, there is an exquisite moral beauty and loveliness attaching to her character which compels us to linger on it with delight, and which fosters the impression that affliction had been sanctified in drawing her from the world to Christ. Most of these letters are rich in moral sentiment, and all are pre-eminent in refined social feeling.

**LAW and CONSCIENCE; or, the Duty of Dissenters on Church Taxes.** By EDWARD SWAINE.

London: Snow, Paternoster Row; Ridgway, 109, Piccadilly. 1844. Price 6d.

The subject of church rates has lately been invested with a growing importance in the eyes of thinking men, from the somewhat simple but commendably consistent conduct of the Archdeacon of Norwich. A dignitary of a church established by law, he is naturally anxious to see that church as respectable as money can make it, and being armed, it does appear, with very extensive legal power, and upheld by the consenting verdicts of several other kindred archdeacons, he proceeds to get church rates by prosecuting those who refused to vote for those rates in vestry. And if it should appear that the archdeacon has not overstepped the boundaries of the law, where, we ask, is the consistent advocate of the church establishment in this land who can rebuke him? We honour the archdeacon for his thorough-going conduct. We shall have reason to remember this archdeacon for some years to come, or we are much mistaken. We shall thank him, as we thank Sir James Graham, for his educational clauses. We Dissenters are all much indebted to both these persons. The archdeacon is about to prosecute certain persons for their "souls' health," and we are much surprised if he do not soon discover that Dissenters will exhibit a degree of activity, health and spirit in this matter, which will perhaps a little startle the worthy dignitary.

Church taxes, then, being a very exciting subject, and likely to become of great use to us in our agitation of the question of Establishments; it is of the utmost consequence that no obstacle should be cast in the way by the rashness or misinformed understandings of any of our Dissenting brethren. We apprehend that many of our Dissenting friends are grievously in error on the subject of not paying church rates; and we recommend Mr. Swaine's lucid and forcible statement of the case to the consideration of every man who desires to see a just definition of the

rights of conscience and of law, as they may be thought to affect the payment of church taxes. The author proves that every man is bound in conscience to obey a law unless it contravenes the command of God. But what command of God can be pleaded against the payment of church rates? "Oh, but," says our staunch Nonconformist brother, "can I give my money for the support of a system to which I am conscientiously opposed?" So argues our worthy Mr. Rose in his pamphlet, and by his conduct, for we understand he suffers the loss of a chair or table annually by his well-meant opposition to church rates. Now, to such Mr. Swaine replies—for the misapplication of my money demanded from me by the magistrate, God does not hold *me* but the Government responsible. As to me, I have no control over the money—would that I had!—it is gone from me, let us allow, by a legal extortion of the very blackest turpitude. He must, therefore, be reckoned with for the misapplication of my taxes, not I, who am commanded to pay tribute and custom to whom they are due, but am certainly not commanded first to inquire whether that tribute or tax will be applied to worthy or worthless objects. Certain of our friends will entertain the crotchet that by paying a church-rate they do homage to church establishments. No such thing. They only pay homage to the civil magistrate. Do our worthy friends mean to tell us that we never pay any tax, but we are forthwith involved in the frightful necessity of honouring the object to which that tax will be applied? Will they carry out their principles fairly and fully? Do they approve of our scandalous Indian maraudings, and Ellenborough proclamations of wholesale theft? Do they entirely delight in the Chinese war? Our home government, with its scandalous sinecures, enormous pensions to valetudiparian relatives of considerably suspicious statesmen, and other charlatans—does this same government command their homage? We trow not. Then never pay another tax. Your religion has as much to do with one tax as another. You have no more right to honour an unjust war than a church establishment. A sinecure in the Treasury ought to incur your displeasure as well as a sinecure in the church. Tell me, now, one single tax which you can consistently pay, having, at the same time, in view the worthiness of the end to which the tax will be applied.

But, without going any further, we earnestly recommend Mr. Swaine's pamphlet to the perusal of Dissenters. It is written in a clear, manly, argumentative style, and adapted to produce conviction, and to effect much good among us. We cannot commit a more ridiculous blunder than to suppose that we shall get church taxes abolished by refusing to pay

them. Never did any good thing come out of such resistance to oppression. Let us agitate the question of Establishments. Archdeacons and Grahams will afford us many opportunities. Probably some inferior bishop, or small lord of "Young England," will vouchsafe us another "fantastic trick," of which we shall be able, with all due thanks, to avail ourselves.

*THE THREE QUESTIONS: What am I? Whence came I? Whither do I go?—*  
pp. 119.

D. and A. Macmillan, 57, Aldersgate-street. 1843.

Three very important questions, truly, and well worthy of attentive, prayerful consideration. "Whence came I;" a curious and interesting inquiry. "What am I?" a question of great moment, for on the answer to it depends not only our happiness in the present world, but our condition—yea, even our existence, in another. A full reply to this will furnish an answer to the third, "Whither do I go?" But let the author speak for himself, and lay before you a specimen of his style:—

"The feelings of our race, while musing on this subject, have been but too well described in the following lines, by the great poet of English literature:—

'Ay, but to die, and go we know not where;  
To lie in cold obstruction, and to rot;  
This sensible warm motion to become  
A kneaded clod; and the delighted spirit  
To bathe in fiery floods, or to reside  
In thrilling regions of thick-ribbed ice;  
To be imprison'd in the viewless winds,  
And blown with restless violence round about  
The pendent world; or to be worse than worst  
Of those, that lawless and uncertain thoughts  
Imagine howling!—'tis too horrible!  
The weariest and most loathed worldly life  
That age, ache, penury, and imprisonment,  
Can lay on nature, is a paradise  
To what we fear of death.'

"Must we, then, remain in this state of uncertainty upon a subject so vital and important? Must we, as another poet has suggested, 'Humbly wait the great teacher, Death?' May his instructions, alas! not arrive too late? Is there no chart to guide us across the unknown ocean of eternity, to which we are so fast approaching? Let us awake from this lethargy."

He then proceeds to combat the spirit of scepticism, and to urge the reader to escape without delay from that dangerous position in which he himself once stood; not forgetting to point out the only source of wisdom, happiness, and strength.

The style is generally good, and the author evidently in earnest; his only purpose is usefulness, and his purpose is likely to be answered. The author has done his part; let those whose eyes this may meet do theirs.



We cannot, however, pass by in silence one great omission, viz., that of a table of contents, which, in this instance, should be full enough to show at a glance the thread of argument which runs through the book.

**INFANT SALVATION; or, an Attempt to prove that all who die in Infancy are saved.** By DAVID RUSSELL, D.D. Third edition, with additions. Foolscap 8vo, pp. 222.

Maclehose, Glasgow.

Dr. Russell's first edition of this Essay was deemed a great boon by many who never gravely doubted the salvation of those who die in infancy. The subject was placed by him in so clear and scriptural a light, that every lingering suspicion was dissipated, and full conviction was attained by many, that the salvation of infants is a doctrine fairly deducible from premises laid down in the word of God. We were ourselves among the number who reached this conclusion upon the perusal of Dr. Russell's work.

In its present enlarged form, the treatise before us does ampler justice to the theological powers of its acute author. Many are fully argued out, that were only touched on in the earlier editions. To those who have lost children, this volume will be a cordial to the heart. It is, indeed, an exquisite specimen of scriptural argumentation.

**MEMOIR of the Rev. WILLIAM LINDSAY, of Letham, Forfarshire.** Second edition, enlarged. 18mo, pp. 98.

Maclehose, Glasgow.

A more apostolic man than Mr. Lindsay has not risen up, perhaps, in modern times. The good he was the instrument of effecting, in three different counties in Scotland, will embalm his memory for ages and generations yet to come. The little volume which we now introduce to our readers will tell his simple but striking tale. Next month, we hope to furnish a memoir of him, as the facts connected with his history will be found very highly edifying. A Portrait of Mr. Lindsay will also soon appear in our pages.

#### WORKS RECENTLY PUBLISHED.

1. *Discourses on the Nature and Extent of the Atonement of Christ*; including the Author's Strictures on his Reviewers. By RALPH WARDLAW, D.D. Third edition. Foolscap 8vo. pp. 556. 5s. 6d. Maclehose, Glasgow; and Jackson and Walford, London.

2. *Infant Salvation*; or, an attempt to prove that all who die in infancy are saved. By DAVID RUS-

SELL, D.D. Third edition, with additions. Foolscap 8vo. pp. 222. 5s. 6d. Maclehose, Glasgow.

3. *Sacred Biography*; illustrative of man's three-fold state: the present, intermediate, and future. By J. SMITH, M.A. Foolscap 8vo. pp. 400. G. Galle, Glasgow; and J. Snow, London.

4. *The Life and Times of the Prophet Samuel.* By a GRANDFATHER. 12mo. pp. 240. Longman and Co.

5. *The Metropolitan Charities*; being an account of the charitable, benevolent, and religious societies, hospitals, dispensaries, penitentiaries, annuity funds, asylums, almshouses, colleges, and schools, in London and its immediate vicinity: containing every information that may be useful to the benevolent, desirous of assisting; or to the unfortunate, requiring the assistance of a metropolitan charity. Dedicated, by special permission, to His Royal Highness Prince Albert. Foolscap 8vo. pp. 216. Sampson Low, Lamb's Conduit-street.

6. *Statements on certain Doctrinal Points*, made October 5th, 1843, before the United Associate Synod, at their request, by their two senior Professors. By ROBERT BALMER, D.D., Professor of Systematic Theology; and JOHN BROWN, D.D., Professor of Exegetical Theology. 12mo. pp. 96. Hamilton, Adams, and Co.

7. *Sketches of Irish History, Antiquities, Religion, Customs, and Manners.* By the Author of "Three Years in Italy." With an introductory preface by CHARLOTTE ELIZABETH. Foolscap 8vo. pp. 348. Robertson, Dublin; and Groombridge, London.

8. *The Morning of Life*; a contribution towards the advancement of youthful piety. By a Country Pastor. 18mo. pp. 138. J. Snow.

9. *Two Lectures on the Historical Confirmation of the Scriptures*; with especial reference to Jewish and ancient heathen testimonies. 18mo. By WILLIAM BLATCH. John Mason, City-road.

10. *The Teachers' Offering*; or, Sunday-School Monthly Visitor, for 1843. 32mo. pp. 376. Ward and Co.

11. *Moments of Thought, on Subjects Spiritual, Experimental, and Practical.* By SAMUEL ALEXANDER BRADSHAW. 12mo. pp. 138. G. Virtue, Ivy-lane.

12. *Popular Library of Modern Authors.* Copyright editions. *Monastic and Social Life in the Twelfth Century*; as exemplified in the Chronicles of Jocelyn, of Brakelond. Translated, with notes, introduction, &c. By T. E. TOMLINS, Esq. Royal 8vo. pp. 52. 2s. Whittaker and Co.

13. *Remarks upon a Pamphlet, entitled "The Doctrine of Universal Atonement Examined;"* ascribed to the Rev. David Thomas, of Mauchline. By an English Congregational Minister. 8vo. pp. 32. Jackson and Walford.

14. *Serious Dissuasions from Popery.* By Archbishop TILLOTSON, and Bishops HALL and JEREMY TAYLOR. With Introductory Essay by the Rev. EDWARD NANGLE, B.A., of Achill. 18mo. pp. 296. W. H. Dalton, Cockspur-street.

15. *Memoir of the Rev. W. Lindsay, of Lutham, Forfarshire.* Second edition, enlarged. 18mo. pp. 98. Maclehose, Glasgow.



## O B I T U A R Y.

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REV. J. BATTLEY.

Died, April 24th, 1843, at Stockport, aged 71, the Rev. Joseph Battley, more than forty years minister of the Independent chapel, Marple Bridge, Derbyshire. He was born in Wakefield, January, 1772, of an ancient and respectable family, being the eldest son of John and Ruth Battley. They designed him for the church, and with this view he received the early part of his education in the grammar school of that town, under the Rev. Mr. Atkinson, evening preacher at the parish church, and where he remained until about to enter one of the universities. About this period curiosity induced him to go and hear the Rev. John Wesley, who was then exciting attention in the neighbourhood. His mind began to be more seriously impressed with a sense of real religion, and the high responsibility of the office in which he was destined to engage. He was at the same time led to an examination of the principles of dissent, and after a patient, candid, and careful scrutiny, became convinced that they were well-founded, and notwithstanding all the prejudices of early education and previous habits, he acted according to what he considered to be his duty, and left the church. This circumstance proved much to the chagrin of his family and friends, who made every effort, and spared not even persecution to reclaim him from what they deemed a disgrace, an apostasy, and a crime. But finding him incapable of swerving from his convictions, ever afterwards renounced him, and all communication between them ceased.

Though he appears to have been indebted to Wesley for more serious impressions than he had previously experienced, and always held his name and character in veneration, there were numerous features in his system of which he never could approve, and especially the ignorance and unfitness of many whom Wesley appointed to preach. While the ministry assumed a more responsible and important character in his view, so, too, did his estimate rise of that information and those qualifications which were required for its efficient discharge. Not finding that satisfaction in Methodism he sought for, he attended the ministry, and eventually joined the church of the Rev. James Dawson, of Cleckheaton, from whence he went to Rotherham academy, where Dr. Williams was then tutor. After having passed the usual period of study, he received and accepted an invitation from Marple Bridge, where he fixed in 1796. The congregation at that time was exceedingly small, sometimes not amounting to fifty in number. It

gradually, however, began to improve, and continued regularly increasing during the whole course of his ministry.

In December, 1837, he had a severe attack of paralysis, which laid him aside from his labours, and in great measure incapacitated him for much intercourse with society. He had another attack in 1840, which still further shattered his already debilitated system, and deprived him of remaining strength. After this, he gradually sunk till the period of his death.

Having while young enjoyed the advantage of a liberal education, he entered the academy much better prepared than most young men among the Dissenters, and, therefore, better qualified to derive from it that benefit such institutions are intended to produce. His classical and general attainments were of a superior order, and his mind was richly stored with the writings of the old divines, which he had read extensively, and studied thoroughly. His sermons were remarkable for their simplicity, and delivered in a style which approached the colloquial. His great aim, indeed, was, by plainness of illustration to bring his subject within the reach of the meanest capacity. Such, he considered, was the only mode in which the gospel could be preached to every creature, and most adapted for general and lasting usefulness.

From the severe trials he had undergone in defence of his principles, and from having had melancholy proof of what bigotry and prejudice produce, he ever afterwards exhibited a bright example of Christian charity; and though he always manifested decision of character in regard to his own sentiments, no man could be more candid or more liberal in respect to the opinions of others. To the narrow-minded and bigoted it might almost appear latitudinarianism. Not to love all who loved the Lord Jesus in sincerity and truth, he considered to be inconsistent with and a violation of the grand principles of Christianity itself. Although his disease subjected him to considerable depression of spirits, except when enlivened by a friend, he never experienced any desponding fears in respect to his eternal interests. He had not, indeed, that elevated state of mind which some enjoy; but calm, tranquil, and firm in faith, he ever expressed his resignation to the Divine will, and confidence in the rock of his salvation. Upon his first seizure he remarked to a friend, "What a mercy it is I have not now my salvation to seek! What a blessing to be reconciled to God!" Much of his time was spent in silent prayer,

and he frequently uttered short ejaculations, and such passages from the Scriptures as contained the promises of God to his people, and to support those whose heart and strength failed. He frequently repeated those beautiful lines of Montgomery's—

"Prayer is the Christian's vital breath,  
The Christian's native air,  
His watchword at the gates of death:  
He enters heaven by prayer."

And such was the close of the life of one who for a long series of years had faithfully preached to others those doctrines, the worth and value of which he himself exhibited on the bed of sickness and in a dying hour.

MR. THOMAS BARRETT,

*Bethnal-green.*

The great uncertainty of life was never more strikingly manifest than in the sudden decease of this estimable man. On Sunday morning, August 20th, while on his way to the Abbey-street Sunday-school, of which he was the punctual and devoted secretary, he suddenly fell and expired, though he had, a short time previously, left his home in apparent health and cheerful spirits. Thus, while his fellow-teachers and the scholars were assembling, little did they think that at the very period of his expected arrival among them, his spirit had passed so suddenly into the eternal world, and had already united with the glorious company of the saints made perfect before the throne of God. The subject for that day's instruction in the school was, "Eternal life," into which the secretary's happy spirit then entered, to enjoy it for ever. The memorial of this esteemed coadjutor remains among them, which, while it has become a subject of mourning, stimulates them to renewed exertion in their disinterested and self-denying labours. The estimable superintendent feels that he has lost a faithful companion, and all the teachers an affectionate friend.

Thomas Barrett was born in the parish of Bethnal-green, in the year 1787. He had scarcely any school instruction in early life, and served his apprenticeship in the parish; and, we believe, was a steady, persevering young man. He entered the marriage state in his twenty-fourth year; and he has left a widow and daughter to lament their loss, the one bearing testimony to his having been a faithful husband, and the other an affectionate father. As a tradesman, he was honest, industrious, and trustworthy, and therefore deservedly respected by all who knew him.

He was united in Christian fellowship with the church in Virginia-row, Bethnal-green, January 1st, 1819; and from that period till his death he manifested a strong

attachment to the gospel of Jesus Christ, and to the ordinances as conducted at Virginia chapel, which he evidenced by his punctual attendance, allowing nothing but illness to prevent him from being present; exhibiting a rare example to many in our metropolitan congregations. He also sustained the honourable office of deacon for the last seven years, the duties of which he performed with so much solicitude for the welfare of the church, as rendered him a bright pattern of Christian affection and fidelity. Indeed, as the writer has often witnessed, if any one thing seemed to excite his anger, his surprise, or grief, it was the irregularity of attendance by some members of the church, especially at the Lord's supper. He kept all the cash accounts with great exactness, and the expenditure of the money intrusted to his care evinced a strict regard to economy. The loss of an officer so valuable to the church will be supplied with great difficulty.

Mr. Barrett was also for many years secretary to the Sunday-school; and on its removal to Abbey-street he continued the office. On him devolved the duty to admit and register the scholars; to write up the numerous names in the class-books, amounting nearly to 400, every quarter; also to keep the school registers and accounts, all of which he attended to with peculiar diligence and punctuality; and all the entries were made in very good handwriting, a circumstance the more remarkable, as Mr. B. had scarcely any advantage from an early education. But self-improvement was an obvious feature in his character. He was ever ready to do anything for the advantage of the Sunday-school, from the higher duties to the lowest offices; nothing came amiss to him. This has appropriately been termed a model school, and in him was a model of a secretary and teacher. In fact, his spirit may be apostrophized in the language of the poet:—

"Brother! with thee all's well;  
Thy bark has passed the narrow sea of time,  
And gained, well freighted, the eternal shore.  
Thy bosom is at rest; thy tears are dried for ever."

Such a bereavement as this rarely occurs. It has been severely felt in the family, in the church, and in the Sunday-school; and in each, to all human appearance, such a man could ill be spared. But our times—the times of duty and privilege, of enjoyment and privation, of death and bereavement—are in the hands of unerring wisdom and love; and in this and every other mystery of Providence, we are taught to believe that "what we know not now we shall know hereafter."

Mr. B.'s funeral sermon was preached at Virginia chapel, on August 27th, by Mr.

Henry Althans, before the mournful church and congregation, when the place was filled to overflowing, and numbers could not find admission. And on September 10th another funeral sermon was preached at Brown's-lane chapel, Spitalfields, by the Rev. W. Tyler, to an overflowing audience; the children of the Abbey-street Sunday-school attended, and sung an appropriate hymn.

Such was the great respect paid to the memory of this sincere, and humble, and self-denying Christian, whose talents were well employed, and happily devoted to the glory of his Divine Redeemer. Sabbath-school teachers, church members, and deacons, what impressive lessons are here!

J. R.

*October, 1843.*

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## Home Chronicle.

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### ENLARGEMENT AND IMPROVEMENT OF THE EVANGELICAL MAGAZINE.

For more than fifty years this Religious Periodical has paid its monthly visit to the churches; and, through the fostering care of Divine Providence, has realized an unwonted measure of success. It has rendered important service to the interests of spiritual Christianity, both at home and abroad, and has expended many thousands in relieving the pressing necessities of the widows of pious ministers.

The Trustees of the Evangelical Magazine feel themselves responsible, to the Christian Church, for the use of all legitimate means to uphold its popular claims, and to render it still more worthy of the generous patronage it has so long enjoyed. Regarding it as set for the defence of the gospel, and as the medium of temporal comfort to many a widowed heart, they are resolved to employ the most strenuous efforts to extend its circulation, and to promote its more general usefulness.

With the pleasing hope of realizing these important objects, it has been determined, at a special meeting of the Trustees, to introduce the following improvements into the work, which, they doubt not, will be duly appreciated by the Christian public.

#### ENLARGED SIZE.

Instead of three sheets and a quarter, the quantity of letter-press hitherto supplied in the work, three sheets and a half will in future be given; which, when the Portrait is taken into account, will render the Magazine one of the cheapest Publications of the age. The Trustees are of opinion that the expenditure thus incurred, though large, is fully warranted by existing circumstances; and they would assure their friends, that effectual arrangements have been made for improving the character of the work, as well as for increasing its size.

#### THEOLOGY.

In every future Number of the Magazine, it is proposed to furnish its readers with one article, at least, of standard excellence in Theology; and to keep alive

the expectation of the public, by preserving, as much as possible, a continuous character in this department of the work.

#### ECCLESIASTICAL HISTORY.

With a view to meet the advancing intelligence of the age, and to counteract the formidable evils resulting from a wrong use of antiquity, it is intended to devote considerable attention to subjects connected with Ecclesiastical History. It is hoped, by a series of carefully written Papers, on this useful branch of knowledge, to supply to many readers of the Evangelical Magazine the substantial advantages of a succinct History of the Christian Church.

#### ORIENTAL ILLUSTRATIONS.

As recent travellers, especially in Palestine and the adjacent countries, have thrown much additional light upon many subjects connected with the Orientalism of Scripture, it is proposed to enrich the pages of the Evangelical Magazine by a succession of papers on Eastern scenery, customs, and manners; and on the natural history, botany, and geography of the Holy Land. These various topics will be occasionally illustrated by appropriate wood-cuts.

#### APHORISMS.

Among the improvements contemplated by the Trustees, at the present crisis, it is proposed to reserve a corner in the Magazine for the select sayings of great and good men, who have either passed into glory, or who still live to edify and bless the Christian Church.

And may not the Trustees look with renewed confidence to the friends of evangelical religion, throughout the empire, for a combined and vigorous effort, to promote the still wider circulation of a work, which has lent its aid to every good cause for the space of half a century, and which, even with its present sale of *sixteen thousand* copies, distributes annually more than 1,500*l.* among the widows of the devoted servants of Christ?

The Trustees cannot but express an earnest solicitude, that the pastors of our churches may feel the obligation of still pressing the claims of the Magazine upon their flocks, until it shall have reached a sale of at least 20,000. Let all the friends of the widow and the fatherless do what they can, and their "labour cannot be in vain in the Lord."

Signed in behalf of the Trustees,

H. F. BURDER, *Treasurer.*

J. MORISON, *Editor.*



DR. VAUGHAN'S LETTER ON THE DUTY  
OF CHURCHES TOWARDS THE CHRIS-  
TIAN MINISTRY.

DEAR BRETHREN,—My object in this address is to express to you some of my thoughts and solicitudes in respect to the Lancashire Independent College. The prosperity of this establishment, as you will readily suppose, lies very near my heart. The remainder of my days are given to it; and your own generous efforts in its favour afford sufficient evidence of the high place which it holds in your esteem. Bear with me, then, in speaking freely on a subject in which we feel a common interest.

1. It is, I presume, scarcely necessary that I should remind you of the connexion which has always subsisted between the efficiency of the Christian ministry and the piety of the Christian church. It is, however, instructive to observe, that every age distinguished by an enlightened and earnest Christianity, has been an age no less distinguished by an enlightened and earnest preaching of the gospel. The times of the Apostles, the Reformers, the Puritans, and the Methodists, have become memorable as intervals in which religious knowledge and religious feeling were widely diffused, and those times are no less remarkable on account of the value which was then attached to preaching, the careful study which was then bestowed on preaching, and the eminent power which attended that preaching. In ages of superstition, forms are raised into the place of instruction; in ages of piety, instruction is raised into the place of forms. Separate from preaching, the meaning of external observances, even when of divine origin, is soon obscured and lost. It is only when allied with evangelical instruction that such things are assigned to their proper place, and used to their proper end. The mission of the gospel is a mission to instruct and edify—but to instruct and edify is a service pertaining to the preacher, and not to the ritualist. The end of religion may be worship, but the means to that end are instruction, and instruction mainly by preaching. Hence the language of Scripture—go preach my gospel to every creature—Christ sent me not to baptise, but to preach the gospel—woe is me if I preach not the gospel.

It is manifest, therefore, dear brethren, that according to the lessons of inspiration, it was by labour in the office of preaching that the gospel, even in its first age, was to demonstrate its power; and judging from the lessons of experience in all subsequent time, it is equally plain that it must be delusive to hope that the religion of Christ will be felt as a mighty agency in any connexion, apart from energy and devotedness in the proclamation of the truths of that religion. If piety has value, preaching, which is the

producing and nurturing power to piety, must have value. If to save souls be the greatest among the good works possible to man, then to sustain the ministry of the gospel, which is the special means of saving souls, must be the greatest Christian obligation. Other means of usefulness may have worth, but this must be more worthy than them all, as being, in some sense, the parent of them all. Failure at this point must be as when the fountain is sealed, and the streams are dried up.

2. But if in all ages an intimate connexion has thus manifestly subsisted between the power of the Christian ministry as a means of instruction and the piety of the church, our own age will not be expected to form an exception to this rule. If you look to the church or to the world, you cannot fail to see that we have to deal, more or less, and on either hand, with learned and powerful forms of opposition. In the church old superstitions are revived or retained, and every attraction which may be conferred on them by means of wealth, rank, and fashion, or in the shape of literature, and taste, and ancient knowledge, is placed in requisition to that end. Many new questions also are arising, questions which point to a new state of things as assuredly at hand, and these require to be viewed after the manner in which learning, and cultivated mind, will be alone capable of viewing them. In the world, on the other hand, the press has become the rival of the pulpit, and may be seen sending forth its publications, partaking of every conceivable variety, and like the sand of the sea for multitude. All these productions contribute, in their measure, to mould and fix the public mind. In this sense, they all assume something of the office of the preacher; while the tendency of a large proportion of them is thoroughly antichristian. In general, the opinions on worldly questions which are sent forth from the press, are presented with much practised skill and force, such as men cannot readily preclude from their memory, as they become observant of the manner in which the preacher publishes his opinions on the topics of religion from the pulpit. The ability with which society is made to be familiar as applied to the concerns of this world suggests, imperceptibly, the more elevated standard by which judgment is formed in regard to the ability which should be brought to the business of teaching in respect to the concerns of a world to come. It is insisted that all teachers should be men of greater acquisition, readiness, and power; and the demand in respect to religious teachers, rises naturally in the same proportion. Very little reflection will suffice to show, that as the popular intelligence of our times is greater than in any time heretofore, so the power of the pulpit, if it is to continue

a governing power, must be greater than in any former age.

3. But how is this to be realized? My answer is,—by securing to natural talent and sincere piety all the advantages of a wise mental training. The press is eminently an educated power, and the pulpit, if religion is to prosper among us, must be eminently an educated power. Every advantage that may be derived from talent and culture is on the side of error; and if truth is to prevail, every advantage of that nature must be secured on the side of truth. Some men may lean on the promises of divine influence so as to neglect means, and to expect miracles; but the result is the natural one—they do nothing, or next to nothing, and, as their only solace under a sense of failure, they are careful to impute to the gospel the weakness which belongs to their own misconceptions.

It is not denied that the church has sometimes received important aid from men who have been self-educated. But there is a material distinction between being self-educated, and not being educated at all. Some preachers also may have compensated for small knowledge by great natural capacity. But they have still been men of small knowledge, and their usefulness has been restricted according to the measure of their deficiency in that particular. Even such men, however, are rare; and in human affairs our rulers have respect to things, not as they are found rarely, but as they are found generally.

Nothing could be further removed from the disposition of the Reformers, the Puritans, and the Nonconformists, than any tendency to make light of the aid which may be derived by the godly minister from sound learning. Their own preaching was not only that of educated men, but often that of men distinguished by a various and profound scholarship, and their sermons frequently displayed that scholarship in a manner which in our time would be censured as highly ostentatious and ill-placed. Such men as Luther and Knox, and Cartwright and Ames, and Owen and Howe, and Baxter and Charnock, and Doddridge and Watts, could hardly have been brought to own any spiritual relationship to a man who should doubt the expediency or the importance of the most laborious processes of education in connexion with the office of the ministry. They well knew that it was not their talent, nor even their piety—eminent as those endowments may have been in their case—but the combination of those endowments with acquired knowledge, and acquired mental habits, which, under God, had fitted them to perform so great a service to the cause of truth and godliness. Such were the views of our great forefathers in regard to

what the Christian ministry should be in this respect, and we are ourselves the fruit of the blessing which was shed so abundantly by the Spirit of the Most High on the ministry thus constituted.

4. In what manner, then, may we best succeed in giving perpetuity to the kind of ministry which has been thus transmitted to us? The answer to this question is supplied in the fact—that the church is not instituted for the ministry, but the ministry for the church. Pastors and teachers have existence that they may “edify the body in love.” They are *of* the church, but they do not constitute it. They exist *for* the church, but they do not occupy its place. It is purely with a view to the good of the church that this ministry has its appointment, and it is accordingly imperative on the church to see that this ministry is duly and scripturally sustained. The edification intended is assigned to the church as a matter of privilege; and the forethought, and effort, and sacrifice, necessary to the attainment of that edification, are enjoined upon her as a matter of duty. She may be unmindful of this duty, but that must be to neglect her *great* duty, and to wrong her own soul.

Such, moreover, is the artificial state of things in this old country, that among us, as Protestant Dissenters, attention to this obligation is in a special degree necessary. Speaking generally, the men who give themselves to the pastoral office in our churches may be said to choose a life of comparative poverty for the sake of the gospel. The majority live and die poor; the men of better income are expected to disburse as much as they receive; and of the few who rise by talent and character to eminence, the greater number might have risen to eminence and wealth in the several departments of professional life. As we have little deserving the name of emolument to offer our ministers as pastors, we should be careful not to lay heavy pecuniary burdens upon them as students. It may be well that education should be costly, when the office to which it is preparatory promises opulence; but in our case, justice and wisdom alike demand that we should facilitate the introduction of young men of piety and talent to the ranks of our ministry by every means within our power.

We look, then, to the educated and wealthy in our churches to evince an enlightened sympathy and liberality in respect to this object. In you we expect to find the discernment which will at once appreciate such effort, and the generosity which may impart to it a powerful impulse. Weighty contributions and bequests have been made in past ages, and down even to our own time, in support of collegiate institutions in connexion with the established

church—and have been made, in a large proportion of cases, with a special view to the assistance of “poor scholars.” The last provision—provision for the “poor scholar”—strikes me as a manner of aiding the cause of sacred learning, which is not only just and seemly, but highly beautiful. It sets forth one of those elements of antique greatness, and of really Christian charity, which may frequently be traced amidst the superstitions even of the darkest times. The genius of our country has often found her favourite children at the plough or the loom. Nor has it been thus in a less degree with religion. Indeed, the great men of all lands have become such by means of the natural or the spiritual possessions which Heaven has bestowed on them, and not by means of the artificial or the worldly which the earth has thrown about them. In his general providence, no less than in religion, God has often appeared to choose the foolish things of the world to confound the wise, and the weak things of the world to confound the mighty.\*

It is not my wish to see the Lancashire Independent College free from popular control. On the contrary, it is matter of thankfulness with me, that so much care has been taken to provide against danger in that form. But the expenditure which will be necessarily involved in carrying out the plans of this institution to the full, is much too great to be expected in the form of annual contributions from so limited a constituency. Were we possessed of endowed scholarships sufficient to defray the expense of board and education for the whole number of our students, the expense of sustaining this building, its appurtenances, and the requisite body of professors, would leave necessity for an annual income sufficiently large to guarantee for ever an efficient popular oversight and management. Until some such state of things shall come into existence, the object of the founders of the Lancashire Independent College must be, as it appears to me, an object of hope rather than of vision.

And through what other channel, brethren, may your wealth flow with so certain a pros-

pect of bringing honour to God and benefit to man? By multiplying able and devout men as pastors of churches, you multiply in those men every other means of usefulness which the church of God is commissioned to employ. With the increase of able ministers, comes the increase of prosperous churches, and with that increase, not only all the good which such churches include, but all the collateral good which they diffuse. Attendant on the labours of the efficient pastor, you see efficient schooling for the young, efficient teaching for the homes of the ignorant, efficient effort for sending the gospel to the heathen, compassionate regard for the needy and the suffering, a generous sympathy with whatever is just, equal, and free among men—in a word, all the influences which belong to “the promise of the life that now is, and of that which is to come.” In all these blessed fruits you may share while living, in proportion as you lend effective support to the kind of effort which so naturally produces them; and by more permanent provision, with the same view, you may cause such fruits to abound on the earth, when you shall yourself long have ceased to be numbered with its people. In this manner you may, in a sense, extend your short life through the duration of ages, and may augment its good on a scale which eternity only can reveal. How many are there who only need the courage proper to right principle in order to be thus happy!

But while the educated and the wealthy have rarely done in regard to this object, as duty and their own happiness have demanded, it must be confessed that this is a department of usefulness which has been left too exclusively in the hands of such persons. Progress, however, is the characteristic of our times. We now look to the increase of liberal men, and not less to the increase of liberal churches. The time is come in which the whole brotherhood in our churches may be expected to understand this subject. If it be not at present seen by them in its just light, it is, as I suspect, because we have not adopted adequate means to place it before them in that light. Surely it cannot require any special discernment to perceive, that if the prosperity of churches be mainly dependant on their being blessed with a spiritually-minded and well-instructed ministry, the great duty of churches must consist in seeing that such a ministry is provided and sustained. Inasmuch also as it is the spiritual welfare of the poorest and the least educated, in common with that of the richest and the most educated, which is thus dependant—the interest being common to all, the duty pertaining to it must be common to all. From those who can do no more

\* We have not, I think, been sufficiently careful as pastors, or as a denomination, to do what we might toward disposing the sons of our more wealthy families, when manifestly qualified for the work, to give themselves to God in the office of the ministry among us. I am aware that on this point, as well as when affording encouragement to young men in other connexions purely on the ground of piety and natural capability, much discretion is necessary. But it is to be regretted, when the fear of not doing a good thing discreetly, is allowed to prevent our doing it all. It is not to the honour of any church, that its numbers should be multiplied, and that it should fail of sending its standard-bearers to the field.



than pray, we entreat no more than an interest in their constant and earnest intercessions on our behalf. But from those who may add actual service to intercession, in however small a degree, from such we expect that service. We need the poor man's prayers as truly as the rich man's wealth; and we feel assured that the prosperity of our Colleges will be secure, in proportion as they become an object of affectionate regard with our people at large.

Dear brethren, the pastors of our churches, suffer the word of exhortation. In the circle embraced by the constituency of the Lancashire Independent College, we cannot afford that a single church should be indifferent to its interests, or that a single pulpit should be withholden from its advocates. Allow me then to beseech at your hands, that on some early day you will convene the members of your flock, and read to them this address, commending its purport to their devout thoughtfulness with the weight of your own pastoral counsel. Your pulpits are especially solicited, not simply because of the amount of temporary contribution which may be thus obtained, but rather from a settled conviction, that we only need be at a little pains to place the subject fully and fairly before the mind of our people, in order to secure from them a general, a cordial, and a permanent co-operation. Only allow it to appear, that the education we are concerned to impart is of a kind carefully adapted to strengthen the attachment of the students to the distinctive doctrines of the gospel; of a kind to *make* preachers and not to *spoil* them; to give a man fulness of knowledge, readiness of utterance, power to make the difficult plain, and to add force to clearness; and to secure to him withal, the wisdom which may teach him how to behave himself in the house of God—let these things be seen, and the understanding of our churches will demand no more. Their hearts will be with us.

It is not good that our people should be strangers to the influence of such modes of thought as belong to a just appreciation of this higher form of usefulness. So far as possible, their affections should be placed under the influence of such ennobling purposes, and they should be made to drink of the pleasure inseparable from efforts of so much compass and enlightenment. What we want in our churches is an increase of Christian intelligence and of Christian piety, and what we want from our colleges is simply that they should minister largely,—more largely than ever, to such increase. Confiding, dear brethren, in your generous solicitude, and in that of the flocks committed to your charge, with regard to this object,

I remain with much esteem and affection,  
yours in the bonds of our common faith,

ROBERT VAUGHAN.

*College, Jan. 25th, 1844.*

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#### BISHOPSGATE CHAPEL.

*To the Editor of the Evangelical Magazine.*

DEAR SIR,—I have heard an esteemed minister of this metropolis say to his Christian auditory, "You will find the voluntary principle to be a most excellent and effectual principle, if you have got it." I think I may venture to say that the Bishopsgate chapel flock have got it; for last year we raised among ourselves above two thousand two hundred pounds, which, with a few donations from some kind friends, actuated by the same great principle, has enabled us to pay off the entire debt upon the chapel and its Sabbath, day, and infant school-rooms. I may say *entire* debt, for the liquidation of the sum lent for eighty years is provided for by means stated in an advertisement, which appears on the cover of the Magazine.

Yours, faithfully,

HENRY TOWNLEY.

3, *Highbury-place*,  
*Feb. 15, 1844.*

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#### PROVINCIAL.

##### REVIVAL SERVICES AT PENRITH.

Special religious services were conducted by the Rev. E. Cornwall, of Jedburgh, Scotland, and the Rev. J. A. Coombs, of Ambleside, during three successive weeks in the month of November last, in Ebenezer chapel, Penrith, Cumberland. Though the attendance was for a while somewhat discouraging, owing partly to the time of the year, it became at length so numerous, that the place of worship was scarcely large enough to accommodate the crowds that came together to hear the word of God. The attention of the people was remarkably sustained, night after night, to a late hour. Almost the whole of the congregation, after listening to two sermons, usually remained to hear the more familiar address explanatory of the way of salvation, and at the close of the various addresses, about eighty persons in all lingered behind for conversation with the ministers, many of them manifesting the deepest concern about their souls. A great number of these, before the meetings were over, professed to enjoy peace with God, and in most of the cases, as far as opportunities of observing have been afforded, their professions have been borne out by their subse-



quent conduct. Whilst individuals of all ages have come to the knowledge of the truth, a considerable proportion of the converts is to be found among the young: a fact which furnishes a striking comment on those beautiful words of holy writ, "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth." Many of the youthful branches of pious families have been brought to decision, and in various domestic circles, sisters in the flesh are now recognizing in each other the higher and more endearing relationship of sisters in the Lord. Not a few who had for a length of time been connected with various bodies of professing Christians, and some on whom church discipline had been painfully exercised, have been led to see the way of salvation, as they had never seen it before. Having ceased to build on the shifting and sinking sand of their own feelings and experience, they now rejoice in Christ Jesus, and exult in the liberty of the children of God. A young man, who had not been in a place of worship for a year, was induced by a friend to attend the services, and as soon as he came within the sound of the gospel, he was so powerfully awakened, that he could hardly retain his seat; he soon embraced the truth, and, as a natural consequence, a marked change became visible in his conduct; and now, as he is going along the road, attending to the humble duties of his calling, the New Testament is his companion and directory. An old man, who had had been for many years a "hearer only," was, during the delivery of one of the sermons, struck with the thought that his name was in the Bible—not his two names, (as he himself afterwards, with the greatest simplicity, expressed it,) but his one name, "sinner." As soon as he perceived this, he was convinced that the gospel-message was addressed to him. That moment the clouds in which he had been enveloped were dispersed, and he at once received, as a little child, the kingdom of heaven. In addition to prayer-meetings in different parts of the town, there was one held throughout the whole of the time, at seven o'clock in the morning. At the close of the last morning prayer-meeting, an interesting scene took place. The benediction had been pronounced, and several of the worshippers had withdrawn, when the wish of an individual to speak a few words was intimated to the pastor. Those who had not left the room being requested to remain a few minutes longer, a friend from a village, about three miles distant, stood up, and, in the most artless manner, expressed his desire to come forward as one of Christ's "living witnesses." He stated, that after seeking peace in a wrong way, for nearly thirty years, he had,

during the special services, found it by simply believing God's testimony concerning his Son. He also acknowledged, with thankfulness, the happy result of his faithful dealing with his wife, in relation to the ground of her hope; and concluded by feelingly calling upon all present to pray for the dark and benighted locality in which he resides. A second prayer-meeting was immediately held, in compliance with this request. About three weeks after this, the Rev. Henry Wight, of Carlisle, accompanied the pastor of the church at Penrith to the village above referred to, and had the pleasure of addressing more than a hundred persons in an afternoon, who had been brought together by one or two friends, who had been riding about all the morning among the inhabitants of the surrounding hamlets and farm-houses, to invite them to come and hear words whereby they might be saved. It is a pleasing fact, that many of the members of the church have been greatly benefited. They have become more spiritually minded, prayerful, and zealous. The attendance on the ordinary means of grace is improved; and many who never saw it to be their privilege, as well as duty, to make a public profession, are now, having first given themselves to the Lord, giving themselves to his people according to his will.

It should be stated that many of the members of the church, and other friends interested in the success of the undertaking, divided the town into districts, for the purpose of distributing small tracts, and inviting personally their fellow-townsmen to attend the meetings. Circulars of invitation were also sent to a great number of families and individuals. Tracts, too, were freely given away at the close of the different services. The meetings at length became the subject of very general conversation and inquiry. Many, unaccustomed to open their lips on the most momentous of all topics, seemed no longer able to maintain their wonted silence, and so strongly marked was the state of feeling throughout the town and neighbourhood, that it was thought desirable to continue the services nearly a week beyond the period originally fixed upon. This arrangement was attended with the happiest results; and there is reason to believe that many, of different denominations, will have eternally to bless God for the privilege of attending the Penrith special religious meetings in the closing part of the year 1843.

#### WEYMOUTH.

On Tuesday the 16th instant, the church and congregation of the Independent chapel, St. Nicholas-street, invited their pastor, the Rev. J. C. Bodwell, A.M., to a tea-party, in order to present him with a new year's-

gift, consisting of a handsome set of Baxter's complete Works, twenty-three volumes; and to Mrs. Bodwell, three volumes, splendidly bound, of Finden's Bible Illustrations. The books were presented by Mr. Richards, deacon, in the name and on behalf of the congregation, in a feeling, kind, and suitable address; which was answered by Mr. Bodwell, in a way that a pastor, who truly loves his people, and honours his Divine Master, should do. The meeting was addressed by the Rev. Mr. Butterworth, Baptist minister;

the Rev. Mr. Lamb, Independent minister; and the Rev. Mr. Williams, Methodist minister. It is needless to say the greatest harmony pervaded the meeting, and the cheerful enthusiasm with which the whole body sung the hymns written for the occasion was most delightful; but it was still more delightful to see Christian ministers of different denominations thus meeting in cordial and Christian union. We have no doubt but there will shortly be a tea-party, in which the different congregations will unite.

## General Chronicle.

### CONTINENT.

#### RELIGIOUS INTELLIGENCE FROM VARIOUS PARTS OF THE CONTINENT.

##### *Wurtemberg.*

Extract of a letter from the Rev. Dr. Barth, dated Calw, (a provincial town in the kingdom of Wurtemberg,) September 1, 1843:—

"Our Bible and missionary festivals have been attended with a signal blessing. The Bible Society meeting commenced at nine o'clock in the morning of the 24th of Aug. It was held in the cathedral church of the capital, (Stuttgart,) which was crowded. The Very Rev. Dean Gerock opened the proceedings with an introductory address and prayer. He was followed by a country clergyman, the Rev. Mr. Wolf, who, in an interesting speech, referred to the pleasing fact, that in all the Protestant schools of the kingdom of Wurtemberg the Bible is used as the principal book of religious instruction. Another parish minister reported the progress of the Bible cause in the principality of Hohenloh. A public distribution of Bibles and Testaments then took place. The Rev. Mr. Sigel, chaplain to the garrison of Stuttgart, read a report of the transactions of the Wurtemberg Bible Society during the past year, and the Very Rev. Dean Kapff concluded with an address and prayer. The collection amounted to 367 florins, (about 30*l*.) which was larger than any preceding one.

"The missionary meeting was held at two o'clock on the same day. The cathedral was still more crowded than in the morning, so much so, that hundreds could not find access. Between four and five thousand persons are said to have been present on this solemn occasion. The Rev. Mr. Clemm, the rector of the cathedral, offered up the introductory prayer. I then endeavoured to give, in the concisest manner, a compre-

hensive view of the missionary operations now carrying on in different parts of the world. After an address delivered by a country clergyman, a missionary from India, the Rev. Mr. Sutter, dwelt upon that important field of missionary operations; and the Rev. Mr. Hoffman, Inspector of the Basle Missionary Seminary, closed the solemnities of the day with a survey of the African missions, and with prayer. The impression was deep and general. The collection at the doors amounted to 946 florins, (about 80*l*.)

##### *Pomerania.*

Extract of a letter from Pomerania, dated March 6, 1843:—

"Since the last fifteen years, a considerable revival of true vital religion has taken place in many parts of Pomerania, among the cheering effects of which may be mentioned an increase of lively interest in the concerns of the missionary work among the heathen and the establishment of a greater number of clerical associations. The missionary anniversaries were so numerous attended last year, that instances were not wanting in which spacious churches could not contain the crowds of people, which were flocking from various parts to partake of these Christian festivities. Whole Synods have united, as with one common consent, for the furtherance of the missionary cause, and established larger or smaller associations, in some of which all the inhabitants of a village, including even the day-labourer and the man and maid-servant, have taken a share.

"In some country parishes there is such an attachment to the house and service of God, that there is not to be found one single parishioner, who would wilfully, and without a cause, absent himself from the public worship of God. Indeed, in many instances, the attendance is so regular and strict, that

at the very commencement of the first hymn, the whole congregation is assembled together, and remains so till the last verse of the concluding hymn is finished."

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*Silesia.*

Extract from a periodical publication in Silesia, denominated "The Ecclesiastical Advertiser," dated Breslau, Aug. 5, 1843. It contains an address, delivered at a large assembly of Protestant clergymen, convened at Gnadenburg, near Bunglau, from which the following passages are translated:—

"Among the signs and symptoms which mark our period as one of spiritual revival, I notice only a few.

"The very question *now* so generally proposed, 'What is the church?' is an infallible sign that the church is awakening to a conscious sense of its momentous design and vast importance. This is intimately connected with the rekindling of a living faith. A long season of apathy preceded; but, blessed be God, it is now passed over. Faith is reviving, and a fresh effusion of the Holy Spirit manifests itself. Among the clergy and the laity, among the preachers and hearers of the word of God, among the learned and the illiterate, among divines and philosophers, among lawyers and military men, from among all ranks and conditions of society, Christ's invisible church gains fresh accessions, and they combine their exertions to raise up the visible church. Conversions of almost entire congregations are in our days nothing unheard of.

"This new awakening life of faith evidences itself in whole parishes, by a strong desire of their parishioners to be blessed with the sound preaching of the gospel of Christ. They know how to distinguish the pure word of God from the mere doctrines of men. They will no longer endure dry treatises of morality, or high-sounding words of human eloquence. They require edification from the gospel of Christ, from the word of God, as contained in the Bible. The churches in which mere morality or rationalistic sentiments are taught, become more and more empty, whilst those of faithful ministers of the gospel are filling. A few exceptions destroy not the truth of this assertion. A strong outcry is also raised against such hymn-books, in which sound Christian principles and sentiments are sacrificed to mere elegance of diction, or flights of poetry. At no period have so many collections of truly edifying church hymns been published, and as rapidly sold, as in our days.

"At such a period of revival of true religion, a strong conflict between light and darkness, between belief and unbelief, could not but be expected. Light and darkness, faith and infidelity, must counteract each

other. Seasons of ease and tranquillity are indeed more pleasant, but they are not always conducive to the promotion of the best and truest interests of the church of Christ. Stagnant waters soon get into a state of putrefaction. Let us, therefore, bless God, that such a conflict is going on; for in this very conflict we have an additional sign, and sure pledge, of a revival having actually taken place."

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*Berlin.*

Extract of a letter from the Rev. Mr. Kuntze, one of the clergymen in the city of Berlin, dated Berlin, Oct. 24, 1843:—

"A spiritual life is kindling among our clergymen, and among their parishioners, in a greater degree than before. I had informed you in a former letter, that the parishioners of one of our largest parishes, which contained a population of 30,000 people, with one single church, had determined immediately to open a subscription among themselves, in order to collect the needful funds for building another church. Meeting, as they did, with much encouragement, the resident inhabitants of two other parishes have adopted the resolution to follow so good an example, and have also begun to make collections for building two additional churches. The king supports them by his sanction and his generous contributions.

"The number of missionary associations is also increasing, and they operate in a beneficial manner both upon the clergy and the people. They determined mutually to assist each other, and to hold public meetings, sometimes in one town, sometimes in another. In a certain town in the Lower Mark district, the people had been indifferent to the missionary cause, and scarcely done anything in its behalf. But when they saw hundreds from other parishes flocking to the meeting, which had been appointed to be held in their town, they attended also, and such an evident blessing accompanied the solemnities of that meeting, that a sacred flame of zeal was kindled, and loud praises were given to the Lord for his gracious presence there so evidently manifested. Among the company present was a poor sickly woman, who felt the deepest concern that she had not even a farthing to present as a free-will offering to the Lord, and she prayed earnestly that it might please him to enable her to offer, if it were ever so small a mite. Coming home, some benevolent friend slipped a silver groschen into her hand, with which she immediately returned to the place of the meeting, filled with gratitude for this answer to her prayer. A schoolmaster brought from his village a contribution of twenty rixdollars, two of which had been the produce of the active exertions of the children of a poor day-labourer, who gathered woodberries and sold them.



"A remarkable awakening took place in a Pomeranian village. A pious young clergyman had faithfully preached the gospel there, without perceiving any visible blessing on his labours. Thus he went on for five successive years, when it at length pleased God to call two of his churchwardens and his clerk, to a saving knowledge of the truth as it is in Jesus. These three converts united together in their endeavours to communicate the blessing which they themselves had experienced, to their neighbours and friends; and out of twenty-two farmers, no less than seventeen, with their wives, children, and servants, turned unto the Lord. Still more the sacred flame spread to the neighbouring parishes, so much so, that this devoted young clergyman was surrounded the whole day, from morning until evening, with anxious inquirers after the truth."

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LETTER FROM THE REV. J. C. GALLOWAY,  
OF ST. JOHN, NEW BRUNSWICK.

*December, 1843.*

MY DEAR SIR,—Permit me to direct your attention to the claims of Congregationalism, in connexion with this city and neighbourhood. The population of Saint John is estimated at 30,000. It is a key, in a religious point of view, to Nova Scotia, Prince Edward's Island and New Brunswick, the combined population of which places amount, perhaps, to 500,000. In the first and second of these places I know of no Independent churches; in the third, we have two, but they are very small, and are situated in the rural districts. Already have I received two urgent applications from two different places in Nova Scotia, requesting me to endeavour to procure the services of Congregational ministers; but I can do very little in this way until we have obtained a good standing in St. John. To this place it would be sound policy for the British churches to render speedy and efficient help. Our principles are evidently regarded with much favour, and a remarkable spirit of hearing has been awakened. Most unpropitious as were the circumstances in which I commenced my labours here, yet now the building which we have rented for six months, which we shall be obliged to relinquish at the expiration of that time, and which will accommodate 500, is crowded to excess on Sabbath afternoons. Among the attendants are many Episcopalians. Our attendance on Wednesday evenings exceeds 300. I deeply feel the responsibility of my situation. It calls for an energetic and decided effort, as well as for wisdom and prudence. I have no doubt that the erection of a suitable chapel would prove as conducive to the stability and increase of our congregation, as it is rendered necessary by our present attend-

ance. But we cannot look to St. John to defray the entire expense of such an erection. I am a stranger. A great effort at money-getting would awaken unfavourable suspicions. The city, too, is almost in a state of insolvency, through commercial losses and destructive fires. We absolutely need help from England in the erection of the first Independent chapel in St. John. Let this object be properly accomplished, and we shall be able to carry on chapel extension in other directions, without further appeals to British liberality. The sum that we shall need for our erection is from 1,500*l.* to 2,000*l.* We venture to implore a portion of this amount from our fellow-Congregationalists in Old England. Having relinquished much at the call of the Colonial Society for the furtherance of our beloved principles in these extensive and rising provinces, I feel that I may, without impropriety, direct my attention to the land I have left, and ask those who continue to enjoy its many privileges and comforts, to render me the aid that I so greatly need in my present peculiar position. Do, my dear Sir, render us all the help you can—plead our cause.

All contributions can be forwarded to us through the Rev. A. Wells.

I remain, my dear Sir,

Yours truly,

J. C. GALLOWAY.

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CHINA.

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EXTRACT OF A LETTER FROM DR. LEGGE.

*"Hong Kong, 8th Nov, 1843.*

"John Morrison, alas! is no more. Dear Mr. Dyer has too soon followed him. He died at Macao, on the 23rd of last month. His death is an almost irreparable loss to our mission. No one can take up his peculiar department of type-casting; and it will probably be a century before a missionary with his genius and qualifications for all sorts of mechanical contrivances enters the field. But our loss is his gain. He is now happy in the enjoyment of the presence of that Saviour whom he served; and if like attracts like in heaven as on earth, a kindred fellowship has been established between him and the disciple whom Jesus loved. May his afflicted widow, and orphan children, find support from the all-sufficient God!

"Sincere devotedness, ardent zeal, disinterested benevolence, eminently characterised him. I had not only an esteem for him, but a deep affection, and both these feelings were, I have reason to believe, fully reciprocated by him.

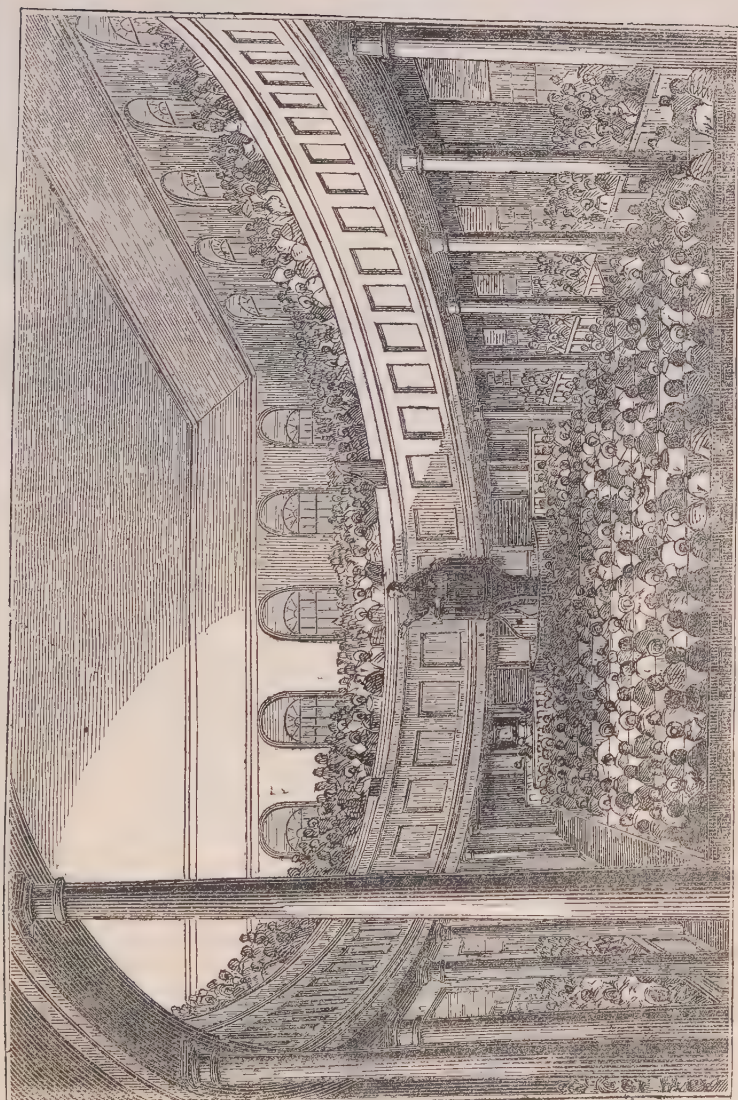
"At Macao he died, far from his family, and there he is buried, as much a saint as ever Francis Xavier was.

"JAMES LEGGE."



THE  
MISSIONARY MAGAZINE  
AND  
*Chronicle.*

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INTERIOR OF THE NEW MISSION CHAPEL AT NEW AMSTERDAM, BERBICE.

## MISSION AT NEW AMSTERDAM.

NEW AMSTERDAM, the capital of Berbice, was the scene of the labours and death of that honoured and devoted servant of Christ, the late Rev. John Wray, who commenced his labours there in 1812, and shortly after had the privilege of forming a church of eleven members. In 1824, the small chapel which he had succeeded in erecting, was destroyed by fire; but another place of worship, of larger dimensions, was built in the following year. In 1837, Mr. Wray was called to his rest, leaving behind him a church of 200 members at New Amsterdam, and several large and flourishing churches, of which he had been the founder, in the country districts. He was succeeded by the Rev. H. S. Seaborn, who arrived in 1838; but, after a few months, was obliged, by failure of health, to return to his native land.

The Rev. E. Davies, the present pastor, arrived early in 1840; and, finding the chapel too small for the comfortable accommodation of his hearers, and altogether unadapted to the advanced state of society consequent on the act of emancipation, he promptly adopted the necessary means for providing an edifice of suitable character and dimensions. The new place of worship, combining all the contemplated advantages, and amply fulfilling the desires that led to its erection, was opened July 31, 1843; and the *First of August* was also devoted to solemnities proper to the occasion. Mr. Davies observes, "It is a splendid triumph of the voluntary principle, and the steady, self-denying efforts of the people, in the midst of great discouragement and distress, deserve to be held in lasting remembrance."

The interior of the building measures 94 feet by 50, furnishing comfortable accommodation for about 1,200 people, and from 200 to 300 children. The gallery is circular at both ends. In the rear of the pulpit a marble tablet has been placed to the memory of Mr. Wray, the revered Father and Founder of our Mission in British Guiana.—(*Vide p. 145.*)

On the 1st of August, a service was held in the morning; and, in the afternoon of the same day, the communion of the Lord's Supper was celebrated for the first time in the new sanctuary. The church in New Amsterdam contains 400 members, and to these were added about 200 members from neighbouring Missionary churches, affording to Mr. Davies, and his brethren who were present on the occasion, the hallowed and animating sight of 600 Christian negroes united in commemorating the death of Christ: "It was felt by both ministers and people to be a most interesting and delightful service." In the evening a public meeting was held, when the ministers present delivered short addresses to various classes of characters—to the careless, the undecided, the young convert, the lukewarm professor, the backslider, and the aged Christian.

In a period of little more than two years, the people had raised the sum of £3,000 towards erecting the present place of worship. From a statement made at a social meeting, held July 31, it appeared that one female member of the congregation had collected about £50 sterling, and three others about £30 each, entirely from among strangers. On occasion of the opening services, the additional collections for the same object amounted to nearly £500. In this instance, therefore, as in many others that might be named, they have evinced a noble and exemplary spirit of Christian zeal and generosity.

"More than two months have elapsed," says Mr. Davies, "since the opening, and the congregation has continued to justify us in the erection of a place so large and so attractive. We now only want a few copious showers of divine influence to make our wilderness rejoice and blossom as the rose."

## Anniversary Sermons in May.

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### NOTICES.

THE Directors are gratified in announcing to the Friends and Members of the Society, that they have engaged to preach, at the Anniversary in May next:—

Rev. ROBERT NEWTON, D.D., of Manchester, Secretary of the Wesleyan Conference.

Rev. JAMES HAMILTON, Minister of the Scots Church, Regent's-square, London.

*Further arrangements in our next number.*

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### TO THE AUXILIARY SOCIETIES IN LONDON.

The Officers and Committees of the Ladies' Auxiliary Societies in London and its vicinity are respectfully requested to meet at the Mission House, Blomfield-street, Finsbury, on Tuesday, the 26th instant, at twelve o'clock, to pay their subscriptions, and the amount of their respective collections, &c.

The Rev. GEORGE CLAYTON has kindly engaged to preside and to deliver an Address on the occasion.

The Officers and Committees of the other Auxiliary Missionary Societies in London and its vicinity, are respectfully requested to pay in their amounts at the Mission House on or before Saturday, the 30th instant, the day appointed for closing the accounts. The lists of contributions should be forwarded to the Mission House on or before that day, in order that they may be inserted in the Society's Annual Report for 1844.

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### TO AUXILIARY SOCIETIES IN THE COUNTRY.

The Officers of the Auxiliary Societies throughout the country are respectfully requested to transmit their contributions, so as to be received at the Mission House on or before Saturday, the 30th instant, together with correct lists of subscribers of ten shillings and upwards, *alphabetically arranged* for insertion in the Annual Report; also *distinct* statements of the sums collected from Congregations, from Branch Associations, and by Deputations sent from London.

They are also requested to mention the number of Reports and Abstracts, respectively, that will be required for Subscribers, and how many of the *latter*, at seven shillings per hundred, will be wanted for circulation, to be stitched up with their own Local Society's Lists of Subscribers and Officers. The Abstracts are printed in an octavo form for that purpose, and the Directors recommend to the Auxiliaries the purchase and circulation of them on the principle of economy.

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### JUVENILE MISSIONARY MEETINGS.

THE Directors have great pleasure in announcing to the Sabbath-school and Juvenile Missionary Associations, that they have been enabled to make arrangements for the following DISTRICT JUVENILE MISSIONARY MEETINGS to be held in London, on *Tuesday the 9th of April*.

The CENTRAL DISTRICT .....	FINSBURY CHAPEL.
The EASTERN DISTRICT .....	WYCLIFFE CHAPEL.
The SOUTHERN DISTRICT.....	SURREY CHAPEL.
The WESTERN DISTRICT .....	CRAVEN CHAPEL.
The NORTHERN DISTRICT.....	CLAREMONT CHAPEL.

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*Further particulars in our next number.*



## THE MISSIONARY SHIP.

It is with the highest gratification we announce the complete success of the efforts of our young friends to provide a suitable ship for the service and extension of our Missions in Polynesia. Seldom, if ever, has any object connected with the operations of the Society received more unanimous approval, or more generous support; and we cannot but cherish the assurance that the results of the undertaking will harmonise with the exemplary spirit in which it was commenced and achieved. Among the very numerous communications received since our last publication, and of which it is only possible to present a very small selection, the following supply further evidence of the self-denying generosity which has been exemplified by many of the young in their endeavours to advance this important measure. A friend in Northamptonshire writes:—

Two little boys, who possessed half-a-crown each, and another who had a shilling, were determined to give their little all towards buying the Missionary Ship. One was told that he had better give part to the Ship, and part for something else. But he replied, "I am glad I have so much to give; perhaps I may have more money given me when there is something else so well worth giving to." The younger brother said, "I will give my half-crown too." The other little boy, not knowing what the others would do, said, "O what a good thing it is my aunt has given me a shilling for a Christmas-box, I will give that and my penny too." It was suggested whether it would not be better for him to reserve sixpence to spend in the holidays. He replied, "No, for I should only spend it about some trifle that would not do me much good; and I love to do as much as I can to buy the dear Missionaries a ship to travel over the great waters, that they may preach the Gospel to the poor Heathen."

In a letter from Dublin, a similar act of youthful self-denial is thus stated:—

The enclosed 10s. is the Christmas gift of two little Irish girls, which they cheerfully and voluntarily appropriate towards the purchase of the Missionary Ship, rather than that of two toys for which it was originally intended.

The following is from a Christian parent in Dover:—

I enclose you, with much pleasure, a post-office order for — from my two little ones, which you will kindly receive, and add to your Missionary Ship fund. I believe the enclosed may be truly called a free-will offering. One *new* half-crown has been saved with care for nine years; but now, without a word of persuasion, it has been taken from the silk purse and devoted to this noble cause.

Some of our most cheerful donors have been found among *the children of the poor*; and, in proportion to their means, they have also proved themselves as liberal in their offerings as the most affluent. Among our testimonies to this effect, a friend in Yorkshire thus writes:—

I beg to present the sum of —, being the amount which the L— C— Chapel Juvenile Missionary Society had contributed towards the purchase of the New Missionary Ship. It is very pleasing to see the children putting their pence upon the altar of Christian benevolence, and contributing of their mites to the spread of the glorious Gospel of Jesus Christ. One little girl, extremely poor, whose parents had had no work for some time past, came, and said, "Teacher, here's a penny for the Missionary Ship." On telling her that she was too poor to spend the money, she replied, with the simplicity of a pious child, "I have earned it myself." The willingness manifested by the scholars, to collect and to contribute to this praiseworthy object, is very commendable; and I trust the excitement occasioned by the effort we have made, will have a beneficial influence on



their future contributions. The amount collected is not great, but it is more than I had anticipated, for our school is comparatively poor. It is the pence of the many that have raised the sum I have the pleasure of remitting you.

A letter from a friend in the West of England contains a similar testimony:—

I enclose an order on the general post-office for —, collected for the Missionary Ship, in E—— Chapel Sunday-school. I never saw our children more delighted than they were to give. Could they address you, they would all with one voice thank you for the pleasure afforded them in being allowed to contribute to this good cause. I never saw a more beautiful illustration of the sentiment, "It is more blessed to give than to receive." Did you know the poverty of many of the donors you would conclude that you have rarely had a more liberal collection, and certainly never a more cheerful one.

From several of our juvenile friends, *direct communications* have been received, assuring us of the lively interest which has been awakened in their minds, and encouraging the hope that many of the young, who have contributed towards the purchase of the Ship, will become permanent and zealous supporters of the Missionary cause. A young person in Staffordshire thus writes:—

My fellow-scholars request me to tell you that we wish the whole world to learn the way of salvation, and therefore hope you will accept the enclosed, towards building the New Missionary Ship, so that the Missionaries may take the glad news about Jesus Christ that we ourselves have learned, and that the heathen may enjoy the comforts which we possess, through the Gospel being brought to our land. We want, too, to call a plank in the Missionary Ship our own.

We cannot withhold another communication, equally gratifying, from a youthful correspondent in the Isle of Wight:

Your appeal in the *Missionary Magazine* has excited great interest in the minds of some of the young people of N——, and I have no doubt it has done the same throughout the country. That heart must be cold, indeed, on which such an affectionate appeal failed to make an impression, in favour of so benevolent an undertaking. We could not let the opportunity pass, without contributing something, however small. God looks at the heart, and the motive which prompts the gift; and I hope we have all done this to promote the glory of God. We have heard much of what the *Camden* has done, and trust that from time to time we shall hear what great things have been accomplished by means of the "Juvenile Missionary Ship."

Our concluding extract is inserted for the sake of the sentiment expressed in the closing sentence, to which we are assured our readers will heartily respond:—

I have great pleasure in enclosing you a post-office order for —, towards the New Missionary Ship. Although we live in the cold regions of the "far north," yet our hearts can be warmed by the heat and the zeal manifested in your great city. May the young people in the south be alive to the call made upon them on the present occasion! And may their zeal for the poor heathen not be confined to the collecting and giving of their money, but may they follow it up with their prayers, and a personal surrender to the Lord Jesus!

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#### AMOUNT RECEIVED.

THE amount received considerably exceeds £5,000; and we confidently expect, as we stated in our last number, that the total sum, when all the collections are remitted, will be sufficient to cover the expenses both of purchase and outfit. Those young friends, who have not yet paid their contributions, are requested to *transmit them forthwith*, as the Directors are anxious to close the account.

## ADDRESS TO THE YOUNG.

WE are gratified in being able to present the Address of the Rev. A. FLETCHER, delivered to our Juvenile Friends, January 22nd, on occasion of their assemblage in Broad-street Chapel, after presenting at the Mission House, the amounts collected by them for the purchase of the New Missionary Ship. After a few introductory remarks, our reverend brother, in his own peculiar and happy manner, first adverted to the *value of a ship devoted to the work of Missions*; and then directed the attention of his youthful auditory to the various *scenes which it visits*, and the *blessed results that may be anticipated*.

## SHIPS.

You know what a ship is. The most of you have *seen* ships. How delightfully Dr. Morison has described in your hearing a gallant ship! And it is truly a noble object, with its sails spread out to receive the breeze, its curiously-arranged rigging, its lofty masts, its deck, its hull, its compass, its helm, its mariners, and its rich cargo.

Consider what ships have done, and especially what they have done for *Britain*. They brought *civilization* to our land. Some little child, perhaps, does not know the meaning of the word *civilization*, and feels desirous that the minister would explain it. Observe then, that our forefathers, many hundreds of years ago, when the Romans first came to our country, went about naked, with their skins painted, appearing more like wild beasts than human beings. Cæsar came from Rome with his military legions, and though he knew it not, he was, under Providence, the forerunner of many blessings. Soon after, the people were taught to provide themselves with clothes and many other comforts. *This is civilization*.

But we still ask, what have ships done for Britain? They brought us *learning*, without which, we must have continued to this day as ignorant as the Hottentots of Africa, before they heard the Gospel. They brought *Missionaries*. And you know, my young friends, that without ships we never could have had Missionaries, and must have remained ignorant of Christ and his salvation to the present day.

Consider what ships *will* do. They will do for other nations what they have done for us. Do any of you ask, whether there are any nations at this time as barbarous, and ignorant, and wild, and wretched as our nation was, when Cæsar, with his Roman legions, invaded our land? There are *many*, my young friends! Very likely at this moment, while you are assembled in this place, there are people eating human beings, and very probably eating dear little children. It is, indeed, shocking to the ear, and the heart, to mention such a subject as this; but, alas! it is too true! Now, ships will be the means of conveying to these nations, and savage islands, all the blessings they have brought to us, namely, civilization, learning, and the useful arts; but above all, the Bible, the Gospel, and Missionaries to proclaim salvation through Christ.

## PANORAMA.

Children are fond of wonderful sights, and I will now show you a wonderful *Panorama*. It is very extensive, and the objects exceedingly numerous. You must ascend with me a beautiful Mount, from which we shall have a noble view of this Panorama. The name of it is the *MISSIONARY MOUNT*. You know we are close to the Mission House, where the Directors of the Missionary Society meet to manage the affairs of that great Institution. Let us, therefore, consider ourselves as standing on this Missionary Mount, to see the wonderful sight. Very different feelings will be excited in our mind, as the different objects and places pass in review before us. At one time our minds will be filled with joy, and at another time with grief. At one time we shall be ready to sing, and at another time to weep! In this extensive Panorama, we shall see continents, and kingdoms, and islands: we shall see some countries overspread with clouds of pagan darkness, and others where the Sun of Righteousness sheds abroad a blessed light.

Now look! What immense country is that before us, beginning at the Mediterranean Sea on the north, and reaching onward thousands of miles to the south? That country is Africa. Nearly all its inhabitants are black. They are the descendants of Ham. Alas, alas! the greater number are ignorant barbarous savages, devouring each other by cruel war, and sunk in the greatest ignorance, vice, and misery! O what a melancholy sight!

What point of land is that we see in the far distant south? That is the Cape of Good Hope; and hundreds of miles to the north, is the spot to which Mr. Moffat has lately returned to unfurl the banners of salvation.

What island is that before us on the coast of Africa, and in the regular course to far-famed India? Do you observe it? That is the Island of Madagascar. The Rev. Mr. Freeman, now present, knows it well. Oh, my heart shudders to think of that Island! Its sovereign is a cruel Queen, an enemy of Christ, and the persecuting murderer of his followers.

But we must proceed. What immense land is that before us, looking eastward along the ocean? That is India. What a magnificent river now comes into view! Do you see it? That river is the Ganges; to the blinded pagan Hindoos, a sacred river; rolling on its waters to the great Pacific. There is an aged pagan dying. He cannot walk. His relatives are carrying him along. They are drawing near to the banks of the river. Now they have reached its very verge. Deluded old man! He wishes, according to his false and cruel religion, to finish his days in that sacred stream. See! they have thrown him into the river—he is borne down by the force of the current. What do you observe in the air above him? These are vultures, greedy birds of prey. They are now lighting down upon his aged emaciated frame, and are beginning to pick out his eyes, even before life has left his feeble dying body! Let us turn away from this frightful scene!

Proceed onward, and you behold an immense empire, long called the Celestial Empire. Dear children, look! that is China, of which you have lately heard so much, idolatrous China, with it hundreds of millions of inhabitants, but where the Gospel shall yet be proclaimed, and Jesus shall reign throughout the length and breadth of its vast territory.

Cast your eyes across the blue waves of the Pacific Ocean. O what beautiful coral spicy islands are these coming into view? To the extent of two thousand miles they are scattered along the mighty deep. My dear young friends, these are the South Sea Islands, where we have many Missionaries, and where multitudes know and love our blessed Saviour. You are providing a ship, that the Missionaries may be able to go from island to island, to proclaim the wonders of Redeeming love.

What is the name of that island filled with ferocious savages? They are, indeed, dreadful to look upon! That is Erromanga! It was there the holy Williams was put to death by the clubs of the infuriated inhabitants. Wretched deluded people, they took their best friend for an enemy; and, by a fatal mistake, they put him to death! There, there, he finished his course; and from the shores of Erromanga, his blessed spirit took its flight to mansions in the sky.

I have only time to show you one object more. It is an appalling sight! But you must look at it, that you may see the absolute necessity of sending the Gospel to all the nations of the earth. What do I see in this part of the Panorama? I see hundreds of millions of the human race in slavery, bondage, and chains! You must have a sight of that empress who reigns over them, and who is the cause of all the degradation and wretchedness of her subjects. She is aged. She has reigned nearly six thousand years! What an aged sovereign! And her dominion has extended to all the nations of the world. Look at her countenance! It is more ferocious than the blood-thirsty wolf. Satan sits at her right hand upon her throne. They are united in heart, and counsel, and purpose, against the King of Heaven, the Saviour of men. They are the deceivers, the destroyers, the murderers of the nations of the earth. But this empress must be hurled from her throne. Her reign must cease. The time shall arrive when her sceptre shall be broken in pieces, and when the children of men shall be for ever delivered from her infernal dominion.

But how shall she be brought from her throne? By what means shall her frightful wretched government come to a close? How is it, my young friends? You know. It is by the Gospel of Christ. That is the rod of the Redeemer's strength. And by that rod, far more wonderful than the rod of Moses, shall idolatry, that vile, that cruel sovereign, be driven from her throne, and her countless subjects receive a glorious liberty. My young friends, do you not wish this to be the case? And will you not assist in the destruction of this horrid queen, by sending Missionaries and the Gospel to idolatrous nations? (*Many of the children answered aloud—Yes!*)

#### A RENOVATED WORLD.

Beloved young friends, you have seen a part of the magnificent Panorama from the summit of the Missionary Mount. And were you not ready to exclaim, when you saw the queen of Madagascar, and the aged man drowning in the Ganges, and hundreds of millions under the frightful government of the empress idolatry, "O, surely, things will not always remain as they now are?" Certainly, they shall not. What a difference betwixt things as they are, and as they shall be! What a difference between the earth as it is now, and the earth as it shall be, when the waters of salvation shall have visited every land! You cannot conceive the greatness of the difference. If you saw a lion in this chapel, changed into a



gentle lamb, how it would surprise you! If a dangerous venomous serpent were presented before you, and if it were instantly changed into a beautiful dove; if it were to spread its lovely wings and fly from one part of this sanctuary to another, till at last it lighted on the pulpit where I now stand, how much this would astonish you! Indeed it would! But my young hearers, a far more wonderful change shall take place upon the hundreds of millions of the human race, by means of the glorious Gospel, attended by the power of the Holy Spirit.

The prophet Isaiah, in his eleventh chapter, has given a most glowing, just, and affecting account of this amazing change. Multitudes of human beings, as they now are, he compares to wolves, leopards, young lions, and bears; and the habitations of cruel men, to the hole of the venomous asp, and to the den of the devouring cockatrice. O what a picture! But how just, how true! And it is *this* which sin has rendered man! And is not this sufficient to make tears of sorrow run down our cheeks? Come now and see the blessed change which the Gospel will produce on guilty, cruel, wretched man, and then dry up your tears, and let your weeping be followed by songs of praise. "The wolf, also, shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion together, and the fatling together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play upon the hole of the asp, and the weaned child shall lay his hand upon the cockatrice den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea."

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### DEATH OF REV. SAMUEL DYER.

IN communicating the intelligence of this mournful and distressing event, which took place at Macao, on the 24th of last October, the Directors are assured that the strong emotions of sorrow, it has awakened in their own minds, will be shared by the friends of the Society generally. The varied and substantial services which our devoted brother rendered to the cause of the Redeemer on the frontiers of China, during a period of sixteen years, afforded ample assurance of extended usefulness in connexion with the direct operations of the Society on behalf of that great empire now contemplated; and his removal, at a period when the doors so long shut against the Missionaries of Christ appeared to be gradually unclosing, is no less painful than mysterious. Our beloved brother, whose amiable manners and ardent piety, greatly endeared him to his friends both at home and abroad, has had an abundant entrance into the joy of his Lord, and our faith must calmly repose on the promise that what we know not now we shall know hereafter.

The following extract from *The Singapore Free Press* conveys the particulars of this mournful dispensation:—

"It is with feelings of deep regret that we have this week to record the death of the Rev. Samuel Dyer, Missionary to the Chinese. This melancholy event took place at Macao, on the 24th of last month. Mr. Dyer had gone, with other Missionaries of the London Missionary Society, to hold a conference at Hong Kong, in regard to the openings in China. Towards the close of his residence there, the seeds of fever had been introduced into his system, but the disease did not discover itself until after his arrival at Canton. By the assiduous attentions of Drs. Parker and Majoribanks, the fever was reduced, but it left him very weak; and it was only slowly and partially that he regained strength. The only step which appeared as likely to benefit him was to commence his voyage to Singapore. The ship *Charlotte*, in which he was passenger, touched, on its way, at Hong Kong and Macao, and during that time he regained some degree of vigour; but while detained in Macao-roads he had an alarming relapse. He was immediately carried on shore, and, though medical assistance was promptly procured, and assiduously rendered him, his remaining strength rapidly declined; and on Tuesday morning his sainted spirit gently took its flight to the bosom of the Saviour he loved. While anticipating speedy dissolution, Mr. Dyer expressed himself delighted with the prospect of being speedily, through sovereign grace, admitted into the presence of his Redeemer, to enjoy, as a saved sinner, the ineffable blessedness of heaven. His funeral took place on the evening of the same day; and now his remains rest, in immediate proximity to those of Dr. Morrison, and his recently departed son, awaiting, together with them, the arrival of the joyful morning of the resurrection."



# CONTRIBUTIONS FOR THE PURCHASE AND OUTFIT OF THE NEW MISSIONARY SHIP.—(Continued from last Month.)

The names of Collectors of less than 1l., and of contributors under 10s., will be given in the Report.			£ s. d.			£ s. d.		
The last sovereign of a youth who died on Missionary ground .....			1	0	0	Miss Archer.....		
S. L. P. ....			1	0	0	Miss Scrivner .....		
Master Courtney, a bag of farthings .....			0	11	3	Miss Anderson .....		
Amicus .....			2	10	0	Miss Cooper.....		
A Widow's mite .....			0	10	0	Girls in the day-school, by Miss Wilmot .....		
Mrs. Deacon.....			0	11	0	Boys in the day-school, by Mr. C. Harrison ..		
Do. from a little boy .....			0	10	0	Other sums .....		
Do. from a little girl .....			0	10	0	25l. 14s. 9d.		
H. Roberts, Esq. ....			1	0	0	Guildford-street, Welsh Chapel .....		
J. Young, Esq. ....			1	0	0	Highgate, addition to 11l. Hoxton, in addition to 26l. 2s. 2d. ....		
Five very young children			0	10	0	Mile End New Town, in addition to 3l. 14s. 8d.		
Misses J. W. and A. K. Fawcett.....			1	13	0	Barnsbury Chapel, in addition to 14l. 10s.....		
Mr. J. F. Johnson .....			2	2	0	Kentish Town Sun.-sch. ....		
A Help .....			0	10	0	Scotch Church, River-terrace, in addition to 5l. 10s. 6d. last month.....		
A few friends .....			1	0	0	110 1		
Sums under 10s. ....			0	16	0	Union Chapel, Islington : Including amount acknowledged last month.		
Miss M'Donald's pupils, New North-street .....			0	11	4	Collected by—		
Sunday-school, Farm-st., Berkley-square .....			0	5	6	Miss Knight.....		
Ditto, Great George-street, Bermondsey.....			1	9	0	Master Anderson .....		
Collected by—			Master J. E. Saunders .....			Mrs. Pearsall .....		
Master J. E. Saunders .....			1	16	8	Miss Smither, Odiham ..		
Master Shaw .....			0	16	0	Miss Leachman .....		
Miss Drutt .....			0	15	6	Miss Jennings.....		
Sarah E. Green .....			0	15	4	Young friends at Llan-ely, viz.—		
Miss Farmer .....			1	0	0	Miss Davies .....		
Master F. Ball .....			1	0	0	Miss Waddle .....		
H. Adams .....			0	11	6	Miss Gibson .....		
Mr. E. Purser .....			1	0	0	Miss Rees.....		
A Friend .....			0	11	0	Miss Magberry .....		
The children of Eben. Smith, Esq. ....			2	10	0	Miss H. Howell.....		
Master Dobbin .....			2	12	0	Miss Price .....		
Master J. Wilkinson ..			0	13	4	Miss Lynch .....		
The children of J. Vaisey, Esq. ....			3	5	6	Miss K. Evans .....		
Mr. John Gibbs .....			4	0	0	Miss Duthoit .....		
Master Angas .....			0	15	0	Miss Goodbody .....		
Miss Todd, in addition			0	10	0	Miss A. Goodbody .....		
Miss M. M. Sewell.....			0	10	0	Misses Dove.....		
Misses Phillips, Wandsworth-road .....			1	1	6	Misses Howard.....		
Miss Silvester.....			0	12	1	Master Henry Spicer... 1 2 6		
Under 10s.....			2	15	10	Sunday-school .....		
Collected by Mr. T. Powell—			S. Latham, Esq. Epping ..			Mr. Baker.....		
S. Latham, Esq. Epping ..			10	0	0	Other sums .....		
Master Clear, Shepreth, Cambs .....			5	5	0	51l. 8s.		
Dartford, Lowfield Chapel Sunday-school ..			2	10	0	Oxendon-street. Particulars of amount acknowledged last month—		
Mr. White, Blakeney, Gloucester .....			0	10	0	Prayer Meeting .....		
Miss Drew .....			0	13	2	Young people in congregation .....		
Friends .....			0	5	0	Sunday-school, Shipyard, Wardour-st. in connexion with Oxendon & Well-st. Chapels ..		
Juvenile Friends, Marlborough Chapel, Old Kent-road—			Miss Louisa Sewell.....			28l. 7s.		
Miss Page's Young Ladies.....			1	1	0	Paddington Cha. col. by—		
Miss Page.....			2	3	0	Miss Stratten .....		
Misses Hogshesh .....			1	6	9	Master Gomms .....		
Miss M. Goulston .....			1	5	0	Miss Hancock.....		
Miss H.....			1	5	0	Miss Lawrence.....		
Miss A. M. Graffley ..			0	17	0	Master Arber .....		
Miss Fell's Pupils .....			0	16	6	Miss Benham .....		
Master Chambers .....			0	7	0	Miss Hudson .....		
M. Hall.....			0	7	1	Miss Phœbe Thompson ..		
			E. Gribble.....			Miss Manning.....		
			Marlboro' Chapel Sunday-school, in addition to 1l. 7s. 6d. acknowledged in Jan. 34l. 7s.			Master Lines .....		
			5 4 6					
			Albany Chapel, Camberwell—					
			Col. by Miss M'Lean...					
			0 11 0					
			Albany Chapel, Regent's-park. Particulars of amount acknowledged last month :					
			Collected by—					
			Mary E. Tyler.....					
			1 4 2					
			Col. by Miss Collier.....					
			2 10					
			Master R. Russell .....					
			0 19 6					
			Miss Sarah Gurner.....					
			0 17 0					
			Sunday-sch. children...					
			3 4 4					
			Master J. S. Lee.....					
			1 0 6					
			Emma Owen .....					
			1 10 0					
			Other sums .....					
			8 3 9					
			18l. 2s. 3d.					
			Albion Chapel—					
			Col. by Isabel Smith ...					
			1 0 10					
			Other sums .....					
			8 19 5					
			10l. 3d.					
			Aldermanbury, in addition to 9l. 10s. ....					
			0 11 0					
			Barbican Chapel, in addition to 159l. 2s. last month .....					
			0 15 0					
			Bishopsgate Chapel, col. by—					
			Miss Peek .....					
			7 0 0					
			Miss C. Townley.....					
			1 9 0					
			Small Sums .....					
			0 13 7					
			Sunday-schools .....					
			22 7 0					
			31l. 16s. 7d.					
			Brixton-hill, young gentlemen at Mr. Jardine's... 5 5 0					
			Collected by—					
			Miss Rideal.....					
			3 0 0					
			Miss Hunt .....					
			1 11 0					
			Miss Dawson .....					
			1 10 0					
			Miss Brand .....					
			1 2 6					
			Master Mead .....					
			1 0 0					
			Sunday-school .....					
			1 8 1					
			Other sums .....					
			1 16 11					
			16l. 13s. 6d.					
			Trinity Chapel, in addition to 4l. 1s. 6d. ....					
			0 8 0					
			Broad-street, in addition to 10l. 14s. 3d. ....					
			0 10 6					
			Bethnal-green, in addition to 13l. 1s. 3d. ....					
			0 13 0					
			Camberwell Juv. Assoc. and Boy's Sunday-sch. ....					
			1 19 2					
			Clapton, col. by—					
			Miss Louisa Sewell.....					
			1 1 0					
			Miss Vautin .....					
			2 1 0					
			Claremont Chapel, col. by—					
			E. and R. Brass .....					
			1 0 0					
			Master W. H. Hughes ..					
			1 0 0					
			Other sums .....					
			0 12 9					
			Last month .....					
			10 7 0					
			12l. 19s. 9d.					
			Commercial Dock Chapel, Rotherhithe—					
			First-fruits of Juv. Aux. ....					
			1 0 0					
			Col. by young friends... 3 7 3					
			4l. 7s. 3d.					
			Craven Chapel, col. by—					
			Miss Swaine.....					
			3 10 0					
			Miss Brown.....					
			2 11 6					
			Miss E. Wilson, and Miss D. Richmond... 2 2 6					

	£	s.	d.		£	s.	d.		£	s.	d.
Miss Low .....	1	2	6	Trinity Chapel, Philip-				Twyford, per Rev. J. Whit-			
Miss Green .....	4	0	0	street, Sunday-school...	2	1	10	well.....	1	13	10
Sunday-school, by Mr.				Trevor Chapel, in addi-				Wallingford, col. by Miss			
Murray .....	1	4	2	tion to 42l. 1s. 3d.—				Bartholomew .....	1	0	0
Other sums .....	10	12	10	Mr. Egerton and family	1	0	0	Mrs. Greene's Ladies'-			
51l. 7s. 9d.				Other sums .....	0	18	2	school.....	1	10	0
Pavement Chapel, by Mrs.				Union-street, Southwark,				Miss Greenwood .....	1	1	4
Wall .....	1	14	6	including amount ac-				Other sums .....	1	16	7
Pekham, on account:				knowledge last month:				51l. 7s. 11d.			
Collected by—				Collected by—				Windsor—			
Miss Field .....	1	16	6	Miss Arundel .....	5	0	0	Elizabeth and James			
Miss E. Haldane.....	2	0	0	Miss M. Arundel .....	3	0	0	Chisholm .....	0	5	0
Miss Hollyer .....	3	0	6	Miss Smith .....	3	0	0	Buckinghamshire.			
Miss M. K. Jones.....	1	14	6	Miss Johncock .....	3	5	0	Buckingham—			
Miss J. K. Jones.....	1	8	6	Mrs. Faulkner.....	1	6	0	Church-street Chapel,			
Miss S. Viney.....	1	11	0	Miss M. Stephenson ..	1	2	0	by Young Friends ...	2	15	6
Miss M. Walton .....	1	2	8	Miss Gilham .....	1	2	0	Old Meeting, col. by			
William Horley .....	1	5	6	Master J. Pain .....	1	10	6	Misses French and			
Boy's Sunday-school ...	2	0	7	Miss Webb .....	1	0	0	Chappell .....	4	3	3
Other sums .....	3	0	6	Miss N. Nash .....	1	4	4	Brill, per Rev. J. Howell	0	6	6
19l. 3d.				Mr. Ed. East .....	1	0	0	Marsh Gibbon Sun.-sch.	0	15	6
Pimlico, Buckingham Ch.—				Capt. Patrick .....	1	0	0	Do., Blackthorn .....	0	14	6
Col. by Mr. Herbert ...	2	4	2	Small sums .....	13	7	10	Beaconsfield, per Rev. J.			
Last month .....	12	15	10	Sunday-schools .....	3	9	10	Harsant .....	1	13	4
15l.				Ragged School .....	0	16	8	Newport Pagnall, includ-			
Poultry Chapel, in addi-				46l. 4s. 2d.				ing amount acknow-			
tion to 68l. 6s. 2d.	0	7	0	Well-street—				ledged last month:—			
Poplar, Trinity Chapel,				Col. by Miss J. Harvey	1	2	0	Collected by—			
in addition to 7l. 1s. ...	2	8	8	Weigh House, in addition				Master W. R. Bull.....	1	1	0
Shadwell, in addition to				to 17l. 2d. ....	0	12	6	Miss Keep .....	1	0	0
11l. 4s. 7d. ....	0	3	6	York-street, Walworth,				Mrs. Lilley .....	1	1	9
Shepherd's Market—				Collections included in				Sunday-school .....	1	0	4
Col. by Miss Mather...	1	3	6	sum acknowledged last				Other sums .....	2	1	0
Stepney, col. by—				month—				6l. 4s. 1d.			
Master E. W. Wheeler	1	3	6	Miss Dobbin.....	1	1	6	Ravenstone, col. by Mr.			
Master J. F. Franks ....	1	1	0	Misses Potter .....	2	1	6	T. K. Adkins—			
Last month .....	23	10	10	Miss Remington .....	1	9	5	Sunday-school.....	1	2	9
25l. 15s. 4d.				Female Schools .....	1	8	10	Teachers and Young			
Stockwell—				Additional .....	0	7	0	People .....	3	4	0
By young gentlemen at				Col. by Master J. Bur-				4l. 6s. 9d.			
Mr. Long's .....	1	6	4	rup .....	1	0	0	Wingrave, col. by—			
Miss Ada Mason.....	0	7	0	Wycliffe Chapel, col. by				Miss Griffin .....	0	6	0
Last month .....	8	14	9	Young people in the				Woburn, col. by Miss			
10l. 8s. 1d.				congregation .....	24	11	6	Jane Weston .....	0	12	6
Surrey Chapel Sunday-				Children of the Girl's				Cambridgeshire.			
schools, and Maternal				Sunday-school .....	6	1	8	Bassingbourne, col. by			
Associations—				Do. Abbey Sunday-sch.				Miss Bird .....	1	0	0
Master W. Gardner ....	2	1	6	Bethnal-green .....	1	13	0	Cambridge, per R. Hay-			
Master Harriss .....	4	5	0	32l. 6s. 2d.				lock, Esq.....	10	0	0
Master Thompson .....	1	2	0	Bedfordshire.				Fordham .....	0	11	6
Miss M. Joy .....	1	10	0	Bedford, Mrs. Bedell's				Melborn Sunday-school...	1	10	0
Miss Taylor .....	1	1	0	family .....	1	1	0	Meldreth, col. by Miss			
Miss Ruck .....	1	2	0	Luton, by young people..	3	0	0	Ellis .....	2	0	0
Miss Sherman .....	13	0	3	Berkshire.				Royston, John-st. Chapel,			
Miss Reed .....	1	4	11	Abingdon, col. by—				col. by Masters W. H.,			
Miss Chorley .....	1	1	6	Miss Dodd .....	1	0	0	A. and E. Nash .....	1	1	0
Misses Hamer .....	1	3	6	Miss M. Smith.....	1	3	0	Sunday-sch. Boys .....	1	2	6
Misses Robinson .....	1	18	10	Sunday-school children	2	2	7	Girls .....	1	2	6
Miss E. Parker .....	1	4	0	Other sums .....	3	4	5	Juvenile Working Soc.	1	5	0
Masters Purvis .....	1	3	6	7l. 10s.				4l. 11s.			
Miss E. Carpenter .....	1	1	0	Farringdon, col. by Miss				Royston, New Meeting,			
Miss Needham .....	1	9	7	Howard .....	2	10	0	by Young People.....	4	3	4
Master and Mrs. Cabell	1	10	8	Goring, per Rev. J. Howes	1	13	0	Chishill Sun-sch., &c.....	1	10	0
Misses Burtenshaw .....	1	5	6	Hungerford, col. by Miss				Cheshire.			
Miss Smith .....	5	0	6	Jane Frost .....	2	6	6	Chester, Queen-street:			
Schools—				Maidenhead, col. by—				Collected by—			
Surrey Chapel .....	7	11	2	Master J. Poulton.....	1	3	6	G. and J. Marsh.....	2	6	7
Kent-street .....	2	2	8	Miss Swallow .....	1	1	0	Miss Buckley .....	2	0	0
Borough-road .....	2	1	3	Miss Whyte .....	1	3	0	Miss Royle .....	1	15	9
Gravel-lane .....	1	7	8	3l. 7s. 6d.				Miss Firth .....	1	3	8
Jurston-street .....	1	5	8	Mortimer, by young friends	2	2	6	Miss Dinwoodie .....	1	1	0
Castle-yard .....	1	5	0	Reading, Broad-st. col. by—				Miss Woodins .....	1	5	6
Bond-street .....	1	3	4	Masters Legg .....	9	17	0	Other sums .....	6	0	8
Dock-head .....	1	1	6	W. and E. W. ....	1	0	0	15l. 13s. 2d.			
John-street .....	0	19	4	Girls' Sunday-school...	1	7	0	By the Ladies of Mrs.			
School of Industry .....	1	11	4	Boys' do. ....	1	0	0	Williams's school, Duke-			
Do. Mr. Nash .....	1	6	2	Other sums .....	1	16	0	street .....	6	0	0
Other sums .....	40	1	6					Stretton Hall, by Miss			
104l. 1s. 10d.								Williamson .....	1	17	1
Tabernacle, in addition				Casle-street, col. by—				Knutsford, by Miss May-			
to 12l. last month .....	2	0	0	Misses M'Coy .....	5	0	0	hew .....	2	14	0
Tottenham Court-road, in				Misses Bruce .....	1	6	6	Bucklow-hill, by Young			
addition to 5l. 4d. ....	0	12	0	Other sums .....	2	0	6	Friends .....	2	0	0
				23l. 7s.				Altrincham Down's Chapel,			
								a few Friends .....	5	1	0

Birkenhead Sunday-sch.	5 8 7	Beer Ferris .....	1 3 0	Other sums .....	7 11 6
Heaton Mersey, by Mr.		Cawsand Sunday-school.	2 0 0	10l. 15s. 6d.	
Watts .....	1 15 3	Devonport, Mount-street		Chelmsford, collected by—	
Macclesfield, by E. Cor-		Sunday-school .....	1 5 0	Miss and Master Perry	5 6 4
bishley .....	1 5 0	Dartmouth Sunday-sch.	7 5 0	Per Rev. J. Gray .....	3 16 6
Middlewich, per Mr. W.		Dawlish .....	0 18 6	Clavering, col. by Miss E.	
Hitchin .....	4 2 0	Exeter, Grosvenor Chapel,		Pavitt .....	2 2 0
Northwich, by Young		Col. by Miss Hellings...	1 0 0	Colchester, per Rev. T.	
Friends .....	1 15 0	Exmouth Ebenezer Cha-		W. Davids .....	17 18 0
Per Rev. W. Silvester.		pel Sunday-school .....	4 17 0	By Misses Tabor .....	0 8 0
Sandbach .....	3 5 11	Point-in-View .....	1 3 6	Coggeshall, collected by—	
Hastington .....	2 8 0	Honiton .....	1 1 0	Miss Lucy Beard .....	1 1 0
Wheelock .....	1 0 7	Ilfracombe Sunday-sch.	2 14 6	Miss Jane Gardner .....	1 0 3
		Kingsbridge Sunday-sch.	2 12 9	Miss Naomi Mount .....	1 1 0
	6 14 6	Loddswell (additional) ...	0 6 0	Master Stephen Philip	
Less expenses .....	0 2 6	Oakhampton .....	2 15 9	Unwin .....	2 15 0
		Ottery, St. Mary's :		Other sums .....	2 9 4
	6 12 0	Collected by—		8l. 6s. 7d.	
Tintwistle, col. by—		Sunday-school .....	1 15 0	Dunmow, collected by—	
Mr. Davies's children...	1 19 6	Miss Sheppard .....	1 13 0	Miss E. Newell .....	1 5 6
Master Rusby and Miss		Master J. G. Evans ..	1 1 3	Miss S. A. Newell .....	1 11 0
E. Littlewood .....	1 0 6	Miss Wakeford .....	0 12 2	Mr. J. Newell .....	1 3 6
	3l.	Miss Wheaton .....	1 10 0	Sunday-school .....	1 17 0
Stockport, Orchard-street		Miss E. E. Bounsall ..	1 8 7		5l. 17s.
Sunday-school .....	2 4 2		8l.	Felsted Sunday-school ...	2 2 0
		Sidbury, Miss Rocket,		Finchingfield, col. by Miss	
		per Mr. Horne .....	0 10 0	Christie .....	1 0 0
		Plymouth, col. by—		Grays, per Rev. J. Chap-	
		Miss C. D. Stuart .....	5 0 0	man .....	2 14 0
		Miss Stritchel .....	3 12 10	Halstead, per Rev. E.	
		Other sums .....	1 8 2	Prout .....	16 1 6
			10l. 1s.	Rev. B. Johnson .....	10 0 0
		Tavistock Sunday-school	2 5 0	Hatfield Heath, Sunday-	
		Tiverton (additional) ...	0 10 0	school, &c. ....	2 1 6
		Topsham Sunday-school.	0 8 0	Maldon and Heybridge—	
		Torrington do. ....	1 0 0	Col. by Mr. E. Stow ...	2 10 4
				Mr. H. May .....	1 5 4
				Miss Cross .....	1 0 0
				Mr. J. Belsham .....	2 0 0
					6l. 15s. 8d.
				Manningtree Sun-sch. ...	5 0 0
				Ongar, per Rev. R. Cecil	5 9 0
				Purleigh, by Miss S. L.	
				Theobald .....	1 0 0
				Rochford—	
				By young friends .....	2 19 9
				Sunday-schools .....	1 15 2
					4l. 14s. 11d.
				Saffron Walden, col. by—	
				William Stokes .....	3 6 0
				Master F. Thurgood ...	1 13 9
				Miss E. Thurgood .....	0 12 6
				Miss Starling .....	2 3 10
				Masters W. and R.	
				Starling .....	1 6 6
					9l. 7s. 7d.
				South Ockendon and Ave-	
				ley, per Rev. A. Brown	5 12 0
				Stansted Sunday-school.	1 2 0
				Stebbing, by young	
				friends .....	8 2 11
				Sunday-school .....	3 15 3
					11l. 18s. 2d.
				Stratford Green, col. by—	
				Miss Harrison .....	0 16 2
				Master Harrison .....	0 11 10
				Terling, by Miss H. Cou-	
				sins .....	1 2 0
				Thaxted, collected by—	
				Miss K. Sewell .....	1 14 0
				Master A. Franklin ...	1 3 6
				Miss Haslam .....	1 3 0
				Other sums .....	7 0 6
					11l. 1s.
				Witham, collected by—	
				Miss E. and J. Butler...	1 0 0
				Miss Prior .....	1 5 6
				Master G. Foster .....	1 11 6
				Sunday-schools .....	1 14 4
				Other sums .....	3 5 5
					8l. 16s. 9d.
				Gloucestershire.	
				Cam .....	0 5 0
				Cheltenham, Highbury	



	£	s.	d.		£	s.	d.		£	s.	d.
Chapel Sunday-school,	19	0	6	Ithen day schools.....	3	12	8	Collected by—			
Collected by Master Ja-				— Sunday-school .....	0	5	4	N. E. Cresswell .....	1	17	6
comb and Master G.				Milbrook do. ....	0	5	8	E. E. Cresswell .....	1	6	6
F. Jacob Hood.....	5	0	0	50 <i>l.</i> 10 <i>s.</i>				H. Christian.....	1	5	0
Master Gresham Paske				Mr. W. H. Roe .....	0	10	0	Emma Christian.....	1	2	6
Rawson Crozier .....	0	10	0	M.W. and W. B.W. jun.				Other Sums .....	3	6	6
Ebley Sunday-school.....	1	5	0	Shirley-common .....	0	2	0	11 <i>l.</i>			
Frampton, col. by Mrs.				Stockbridge Sunday-sch.	3	8	0	Chatham, col. by—			
Lewis.....	1	19	2	Totton, in addition to 4 <i>l.</i>				Hughes, Master H. ....	1	5	0
Gloucester, col. by—				acknowledged last mo.	1	10	0	Johns, Miss C.....	1	0	3
Master Grimes.....	3	0	0	Winchester, col. by—				Thomson, J. R. ....	1	10	0
Master Paull.....	2	7	3	Master Smith .....	1	1	0	Thomson, Anne .....	1	6	0
Master Gittins.....	1	13	6	Miss Sparkman .....	1	0	0	Sunday-schools .....	6	13	0
Other sums .....	3	18	1	Masters Warren .....	1	5	9	Mr. Whitehead.....(D.)	1	0	0
10 <i>l.</i> 18 <i>s.</i> 10 <i>d.</i>				Other sums .....	12	3	9	Other sums .....	9	13	5
Little Dean Sunday-sch.	1	13	0	15 <i>l.</i> 10 <i>s.</i> 6 <i>d.</i>							
Moreton-in-Marsh .....	0	11	0	Herefordshire.				Less expenses .....	0	1	4
Nailsworth, young ladies				Ledbury, col. by Miss							
at Miss Norton's.....	0	10	0	Burden .....	0	11	0				
Painswick, by young				Hertfordshire.							
friends .....	4	10	8	Bishop's Stortford, col. by—				Dover, the Misses S. and			
Sunday-school.....	0	14	4	Master Everard .....	1	0	0	A. M. Bentley .....	0	7	6
5 <i>l.</i> 5 <i>s.</i>				Master F. and J. Mul-				Faversham, col. by—			
Rodborough, col. by—				linger .....	1	2	6	Miss Jane Rook .....	1	0	0
Miss Marling .....	6	0	0	Miss Fanny Stallybrass	4	2	0	Sunday-school .....	2	12	2
Miss Barnard .....	1	5	0	Miss Waterman .....	4	2	6	Other sums .....	1	10	10
Miss Hill .....	1	5	0	Master E. Waterman...	1	2	6	5 <i>l.</i> 3 <i>s.</i>			
Other sums .....	2	0	0	Sunday-schools .....	1	5	3	Deptford, per Rev. J.			
10 <i>l.</i> 10 <i>s.</i>				Other sums .....	3	11	4	Pulling .....	8	4	5
Stonehouse—				At Stansted .....	1	17	4	Gravesend—			
Sunday-school .....	0	10	0	19 <i>l.</i> 6 <i>s.</i> 5 <i>d.</i>				Princes-street Chapel,			
Tetbury, by Miss Collins..	0	11	6	Bushey, by young friends	1	14	0	Sunday-sch. see last			
Hampshire.				Buntingford Sunday-sch.	3	0	0	month .....	6	10	0
Alton, col. by Miss Butler	0	12	6	Hatfield, per Mr. B. Young	1	4	6	Col. by Rev. J. Tippetts's			
Andover—				Hertford, by young people	14	2	6	Bible Class. ....	5	0	10
Sunday school.....	2	1	2	Hitchin, col. by—				Miss Eversfield .....	1	10	0
Charlton do.....	0	13	10	Miss F. Wayne .....	1	3	3	Rev. J. Tippetts .....	4	0	0
Col. by Mrs. Macklow,				Miss Conder and Miss				Northfleet Sunday-sch.	1	0	0
and Miss Nicholls—				Forster .....	1	0	0	Miss E. Lacey .....	2	13	1
Mr. and Mrs. Gibbs ...	5	0	0	Sunday-school.....	1	7	0	Other sums .....	2	2	8
Other sums .....	1	12	6	Wymondley, col. by—				22 <i>l.</i> 16 <i>s.</i> 7 <i>d.</i>			
9 <i>l.</i> 7 <i>s.</i> 6 <i>d.</i>				Misses Wright.....	5	5	0	Perry-st. Sunday-sch...	0	8	0
Basingstoke, Countess's				Sunday-school .....	0	14	9	Greenwich-road Sun.-sch.	0	10	0
Cha. by young friends..	5	0	0	9 <i>l.</i> 10 <i>s.</i>				Greenwich, Maize-hill,			
Emsworth, per Rev. D.				St. Albans, col. by—				col. by—			
Evans .....	2	7	0	Miss Harris .....	1	1	0	E. and J. Marshall....	3	4	6
Fordingbridge, by children				Miss Rix .....	2	15	6	E. Coultrup .....	0	5	6
in Schools.....	5	17	6	Sunday-school .....	1	6	7	E. Todd .....	0	10	0
Gosport, per Rev. J. D.				Other sums .....	3	6	9	4 <i>l.</i>			
Morell—				8 <i>l.</i> 9 <i>s.</i> 10 <i>d.</i>				Margate, col. by Master			
Sunday-school .....	5	12	0	Watford, by Mr. Tid-				Pelly .....	0	5	0
Col. by Mr. F. White...	3	13	0	comb's children .....	2	2	0	Milton Sunday-school ...	2	5	0
9 <i>l.</i> 5 <i>s.</i>				Huntingdonshire.				A Friend, by Miss E.			
Col. by Miss Silly .....	1	0	0	Huntingdon, per Rev. W.				Ray .....	0	10	0
Havant—				Wright .....	1	10	0	2 <i>l.</i> 15 <i>s.</i>			
Mr. Coldwell's family...	3	3	0	St. Ives, col. by Miss Ro-				Rochester, by W. H. and			
Master John Padwick..	1	0	0	binson .....	1	0	0	J. V. Bell .....	2	0	0
Other sums .....	5	17	6	St. Neots, Old Meeting				Sheerness, Bethel Chapel			
10 <i>l.</i>				Sunday-school .....	1	0	0	Sunday-school.....	20	0	0
Odiham, col. by Master				Witton, by Mr. E. Good-				Minster do. ....	1	1	6
Slater—				man .....	0	15	6	21 <i>l.</i> 1 <i>s.</i> 6 <i>d.</i>			
Mr. Seymour .....	2	0	0	Isle of Wight.				Whitstable, by young			
Mr. W. Seymour.....	1	0	0	East Cowes, col. by—				friends .....	2	17	8
Mr. J. G. Seymour.....	1	0	0	Miss C. Blake .....	2	0	8	Woolwich, per Mr. Bick-			
Other sums .....	1	0	0	Master J. S. White.....	1	11	2	erdike .....	2	9	5
5 <i>l.</i>				Other sums .....	3	12	6	Lewisham, per Rev. T.			
Petersfield, col. by Miss				7 <i>l.</i> 4 <i>s.</i> 6 <i>d.</i>				Timpon .....	3	12	7
Neighbour .....	1	0	0	West Cowes—				New Cross, by young			
Portsea, King-street Cha-				Union-road, Sun.-school				friends .....	1	5	0
pel, by young people ...	28	1	3	Teachers & children	4	8	2	Lancashire.			
Buckland Chapel Sun-				Col. by E. A. Hansen ..	1	15	6	Ashton under Line, col. by—			
day-school.....	2	15	10	Portfield Sunday-sch.	0	17	6	Ashton, Catherine .....	2	5	0
Ringwood—				Mark's Corner, do. ....	0	14	0	Ashton, Elizabeth .....	1	10	1
Sunday-school.....	2	10	7	7 <i>l.</i> 15 <i>s.</i> 2 <i>d.</i>				Garlick, Sarah .....	1	2	6
Ibsley do. ....	0	12	6	Newport, St. James-street				Haughton, James .....	1	0	0
Verwood, do. ....	3	3	0	Sunday-school .....	6	0	0	Kenworthy, Geo. H. ....	1	11	0
Cumplestyle do. ....	0	10	3	Node-hill, Juv. Assoc.	4	2	0	Sutcliffe, Nath. B. ....	10	0	0
3 <i>l.</i> 16 <i>s.</i> 7 <i>d.</i>				Ryde, George-st. young				Spencer, H. and E.,			
Romsey Sunday-school...	7	18	8	friends and Sunday-sch.	18	5	0	Tweedale .....	11	1	6
Southampton, per E. M.				Kent.				Sunderland, Eliz. ....	2	14	6
Randall, Esq.—				Bromley, by young friends	12	12	0	Tomlins, Eliz. Ann.....	11	3	6
Juvenile Association..	36	6	4	Canterbury, H. Christian,				Tinker, Sarah .....	1	2	0
Sunday-school .....	10	0	0	Esq. ....	2	2	0	Other sums .....	7	3	4
								50 <i>l.</i> 13 <i>s.</i> 5 <i>d.</i>			



£ s. d.	£ s. d.	£ s. d.			
Blackpool Sunday-school	1 1 3	Edward Pierce.....	0 7 6	Melton Mowbray, col. by—	
Blackburn—		3l. 3s. 6d.		Master Peach .....	1 0 0
Rev. A. Frazer's Bible		Newington Chapel, col.		Miss Peach .....	1 0 0
class .....	7 5 0	by—		Other sums .....	1 7 6
Park-place Sunday-sch.	0 12 0	Hayward, Miss .....	1 1 0	Market Bosworth, S. sch.	1 13 4
Nova Scotia, ditto .....	0 10 8	Pearson, Miss M. A. ...	1 4 2	Nasborough, collected by	
James-street, ditto.....	3 0 7	Williams, Miss .....	1 3 0	Master Bedford .....	1 0 0
By Misses F. and M.		Other sums .....	6 1 4	Newton Burgoland Sun-	
Eccles, and Master		Sunday-sch. children...	4 11 0	day-school.....	1 10 0
Abbott .....	0 14 6	One shilling added to		Theddingworth .....	1 7 6
12l. 2s. 9d.		26 cards, by George		Ullesthorpe, col. by—	
Bolton—		Summers .....	1 6 0	Mr. J. Wells.....	1 4 8
Mawdsley-street, by		15l. 6s. 6d.		Other sums .....	5 7 10
young Friends.....	11 2 6	Claremont Chapel, Kirk-			
Ditto, Rose-hill school	2 3 3	dale, Sunday-school ...	7 0 0		64 1 1
13l. 5s. 9d.		Salem Chapel, Brownlow-		Less expenses .....	0 4 9
Burnley, Providence Chap-		hill .....	2 8 6		63 16 4
el, Marsden-height,		Garstang Sunday-school .	1 0 8		
Sunday-school.....	2 9 0	Per S. Fletcher, Esq.,			
Bury, Bethel Chap. Sun-		Manchester—			
day-school.....	0 13 2	Grosvenor-street, in ad-			
Chorley, St. George's-st.		dition to 74l. 5s. 10d.,			
Sunday-school .....	1 6 6	last month.....	0 5 0		
Darwen—		Ashby-lane .....	10 10 0		
Lower Sunday-school...	0 10 0	Mosley-street S. School	11 8 0		
Col. by Master A. Eccles	1 10 0	Hope Chapel ditto.....	6 0 3		
2l.		New Windsor .....	2 5 9		
Edgworth Sunday-school	1 0 0	Rusholme-road, second			
		class of boys.....	1 0 0		
Elswick.....	2 1 7	Ducie Chapel .....	2 14 0		
Kirkham .....	5 3 0	Zion Chapel .....	12 13 2		
7l. 4s. 7d.		Cannon-street .....	6 6 3		
Fleetwood, col. by Miss		Every-street.....	1 9 5		
S. E. Kemp .....	0 14 0	Bury, Castle Croft ....	2 0 0		
Halshaw Moor Sunday-		Heywood, Ebenezer ...	3 7 0		
schools .....	3 12 0	59l. 18s. 10d.			
Horwich, Lee Chap. Sun-		Ormskirk Sunday-school	3 5 0		
day-school.....	1 2 0	Mansion House Aca-			
Lancaster, col. by Nutmeg	0 7 6	demy, by J. Antrobus	2 0 0		
High-street Chapel, per		Preston, Grimshaw-street			
E. Dawson, Esq.....	4 10 0	Coll. by Miss Slate.....	4 9 6		
Liscard Sunday-school ...	1 15 2	Miss Seed .....	0 10 6		
Hastingden Sunday-sch.	1 10 0	Sunday-school .....	2 1 4		
Knowl Green Sund.-sch.	0 17 6	7l. 1s. 4d.			
Liverpool—		Pole-street, col. by—			
Great George-st. Chap.,		Young Friends .....	1 0 0		
col. by—		Rochdale, Providence Cha.			
Miss Burstall .....	2 2 0	Sunday-school .....	15 11 0		
Mr. W. W. Raffles .....	20 0 0	Wigan, St. Paul's Chapel—			
Mr. F. Morrish .....	3 3 0	Col. by M. A. McEwen	1 1 0		
Mr. Arthur Stephens...	1 0 0	E. Hilton .....	1 1 0		
Master J. and Misses		In memory of the late			
S. and M. Howell ...	6 1 6	A. Marsh, by three			
Master Thos. Webster.	1 2 0	sisters .....	3 0 0		
Maggie Crosfield.....	5 0 0	Other sums .....	2 18 0		
Miss Job, and Miss S.		8l.			
J. Job.....	1 4 6	Hope Chapel, Boys in the			
Eliza Cooke and Eliza-		first class .....	3 3 0		
beth Job .....	3 0 0	Leicestershire.			
John W. Cooke .....	1 5 0	Aux. Society, T. Nun-			
Collected by the follow-		neley, Esq., Treasurer—			
ing children, to be		Ashby-de-la-Zouch .....	3 4 0		
presented in the name		Barrow, per Mr. Sheavyn	1 11 6		
of their infant brother		Earl Shilton Sunday-sch.	1 0 6		
Robert Moffatt		Hallaton .....	2 3 3		
Marples, as his first		Hinckley .....	1 0 0		
Missionary contribu-		Hugglescote.....	0 17 0		
tion—11l. 7s. 6d.		Kibworth .....	1 0 0		
E. M. M. ....	2 2 6	Leicester, An old Friend	5 0 0		
J. O. M. ....	1 13 6	Bond-street, col. by—			
J. M. ....	4 0 0	Master and Miss Nun-			
S. S. M. ....	1 0 8	neley .....	2 2 0		
M. M., and M. A. M.	2 10 10	Miss Coleman .....	1 4 0		
Great George-st. Girls'		Other sums .....	6 11 7		
daily school .....	3 2 9	Sunday-school girls ...	4 0 9		
Other Sums .....	7 17 9	Ditto boys .....	2 3 0		
66l. 6s.		Bible Class girls .....	1 1 6		
Tabernacle Sunday-sc.		Osborne-street school...	2 2 4		
Great Cross Hall-st.	2 5 4	All Saints' ditto .....	1 1 8		
		Gallowtree Gate, a few			
Bethel Chapel, Bedford-		friends .....	4 7 6		
street—		Sunday-school.....	1 2 0		
B. L. Owens.....	1 15 0	Lutterworth, Sunday-sch.	5 3 8		
William Owens .....	1 1 0	Coll. by Miss Ivens .....	0 10 0		
		Loughborough, S. School	1 5 0		

£ s. d.			£ s. d.			£ s. d.				
Children's Missionary Box .....	1	10	6	Old Meeting Juvenile Aux., per Rev. A. Reed .....	15	15	0	St. James-street Chapel—		
Other sums .....	7	8	8	Thetford, by Miss and Master Brown .....	1	9	0	Master J. E. Dudley .....	1	12
10l.				Wymondham, col. by Miss Cadywold .....	2	16	0	Master J. R. Wild .....	1	1
Second Congregational Church, Sunday-sch.	5	0	0	Northamptonshire.				Miss S. A. Styring .....	0	8
Poyle, in addition to 6l. 12s. 2d., acknowledged last month .....	1	6	7	Brigstock .....	0	11	0	Collection after Public Meeting in Castle Gate Meeting House.	8	15
Hammersmith, Ebenezer Chapel Sunday-school	1	1	0	Byfield .....	2	2	8		60	3
Mill Hill, in addition to 2l. 6s. 3d. last month .....	0	4	8	Crick Sunday-school .....	1	4	0	Less expenses .....	1	3
Staines, col. by Misses Boucher and Parker ...	2	0	0	Davertry, ditto .....	2	0	0		59	0
Uxbridge, young people in Rev. T. G. Stamper's congregation .....	17	1	2	Everdon, ditto .....	1	0	0	Oxfordshire.		
Whetstone, col. by— Caroline Reed and Fanny Stuchbery .....	3	0	0	Kettering, in addition to 7l. 14s. 2d. last month .	0	12	3	Adderbury:		
Miss Stovell .....	2	10	0	Old Sunday-school .....	1	2	3	Collected by—		
Sunday-school children 5l. 14s. 3d.	0	4	3	Orlbury, col. by Master Manning .....	0	10	0	Maurice Phillips Parker	1	2
Ponder's End .....	1	11	0	Potters Pury, col. by Miss E. M. Slye .....	1	12	6	Mary Chalcr, Deddington .....	1	14
Monmouthshire.				Rothwell—				Mary Davis, Hempton. .	0	9
Abergavenny S.-school, per Mr. J. H. Morgan.	9	0	0	Sunday-school .....	2	15	0	3l. 5s. 6d.		
Newport, per Mr. W. Penny,—				Col. by Sarah Hodgkin	0	12	8	Banbury, M. R. B. ....	0	10
Collected by Miss I. Penny .....	1	4	7	3l. 7s. 8d.				B. G. L. R., a very little boy .....	0	5
Other sums .....	1	15	7	Weedon, col. by—				Bicester Sunday-school ..	0	7
3l. 0s. 2d.				Miss Green .....	1	11	6	Oxford, per Rev. E. Jones	1	8
Per Mr. G. V. S. Batchelor .....	2	1	3	Sunday-school .....	0	13	4	Witney, a few Friends ...	1	0
Per Mr. G. H. Phipper ...	1	13	6	2l. 4s. 10d.				Rutlandshire.		
Usk, W. Graham, Esq., & collected by Miss E. H. Graham .....	5	0	0	Welford, col. by Miss H. Smeeton and Miss U. Hobson .....	6	14	0	Oakham Sunday-school...	0	12
Indept. Sunday-school	1	0	0	Wellingborough, col. by—				Uppingham, col. by—		
Norfolk.				Miss H. Wright .....	1	13	1	Miss C. Hope .....	1	1
Briston and Guestwick, Collected by—				Miss Renals .....	2	13	6	Misses E. and A. Green	1	1
Mr. T. Cooke, jun. ....	4	0	0	4l. 6s. 7d.				Sunday-school Boys ...	1	11
Miss S. A. Ireland .....	1	11	0	Salem Chapel, Sund.-sch.	2	10	0	Girls .....	1	11
Sunday-school .....	0	15	0	Northumberland.				Thomas Hopkins's money-box .....	0	6
6l. 6s.				Alnwick Secession Church				5l. 10s. 6d.		
Burnham—				Sunday school .....	5	9	4	Shropshire.		
By Miss Brown .....	1	15	2	Sion Meeting Sunday-school .....	4	1	0	Bomere Heath Sunday-sc.	0	11
By Miss Savory .....	6	1	6	Berwick, per Mr. W. Ainslie .....	1	0	0	Bridgnorth ditto .....	1	0
Dereham—				Newcastle, per Rev. A. Reed—				Harner Hill, col. by Master Bickerton .....	1	0
Collected by Ann C. Warner and Mary H. Fairbrother .....	1	3	6	Sandgate-school .....	1	5	6	Newport, col. by—		
Fakenham Sunday-sch ..	1	6	6	Postern ditto .....	0	16	7	Misses Bell .....	1	14
Foulsham, by Elizabeth, Mary Ann, and Sarah ..	0	10	0	Collected by Hannah Moffatt and Jane W. Crawcrook .....	0	5	6	Miss Mary and Master J. U. Huxley .....	3	3
Harleston .....	0	13	0	2l. 7s. 7d.				Miss Diggles .....	1	4
Lynn, Collected by—				Collected by Miss C. Pringle .....	1	4	6	Miss Heatley .....	1	10
H. H. Share .....	1	5	0	North Shields, col. by Miss Young .....	7	4	6	Sunday-schools .....	1	19
Mrs. Hellan .....	1	1	4	Sunday school .....	3	5	6	Other sums .....	1	3
Sunday-school .....	1	0	2	10l. 10s.				10l. 15s. 6d.		
3l. 6s. 6d.				Nottinghamshire.				Oswestry, col. by—		
North Walsham, per Rev. J. Browne .....	7	1	0	East Retford, per Rev. T. Odell .....	2	1	6	Miss M. Davies .....	1	10
Norwich, Princes-street Chapel, col. by—				Mansfield Sunday-school.	2	0	3	Miss M. Minshall .....	1	0
A Princes-st. Friend ...	1	0	0	One of the least .....	0	2	0	Mrs. Griffiths, Domgay, (D.)	1	0
Three Friends, by J. A. Miss Aggs .....	5	0	0	Newark Sunday-school ...	4	0	0	Other sums .....	2	14
A Baptist Friend .....	1	0	0	Nottingham Juvenile Missionary Society.				4l.		
John Jarrold .....	1	0	0	Castle Gate Meeting:				Collected by Miss Eastman .....	0	8
Thorpe Sunday-school	0	5	2	Collected by—				Somersetshire.		
Trowse Sunday-school	0	13	9	Miss Ann Mary Fowler	8	2	10	Bath Auxiliary, per W. T. Blair, Esq., Treasurer, in addition to 87l. 8s. acknowledged last month ..	10	14
Collected by—				Misses Leaver .....	3	10	0	Col. by Misses Lemon..	2	12
Emma Boardman .....	3	4	0	Miss Wells .....	1	2	0	Misses Finegan .....	2	0
Miss Grinter .....	1	0	0	Miss Thorpe .....	1	15	0	Master Metcalfe .....	2	0
Miss Gurney .....	1	15	6	Miss Knight .....	3	4	0	Mrs. Henry Stothert .....	1	17
Frederic Harmer .....	1	3	0	Master Chamberlin ...	1	12	10	Miss Spender .....	1	11
Emma Isley .....	1	9	2	Miss E. Moore, jun. ....	1	0	6	Master Northmore .....	1	10
Caroline Pigg .....	1	17	0	Master S. W. McAll ...	1	5	0	Misses Smith .....	1	9
Miss Rainbird .....	1	4	6	A few of Mr. Geo. Herbert's pupils, Castle Gate .....	1	5	0	Miss Barter .....	1	8
Other sums .....	2	15	7	Other sums .....	5	4	5	Mrs. King .....	1	4
25l. 2s. 8d.				Friar-lane Chapel—				Miss Louisa Paterson..	1	1
				Miss Cripps .....	13	13	0	Miss Mary Blair .....	0	13
				Master T. M. Herbert..	6	11	0			

	£	s.	d.		£	s.	d.		£	s.	d.
Miss Fisher.....	0	10	0	Miss Brough .....	1	10	0	Other sums .....	3	5	0
Mr. R. Griffith .....	0	10	0	Master W. Haynes .....	1	0	6	4 <i>l.</i> 5 <i>s.</i>			
27 <i>l.</i> 1 <i>s.</i> 6 <i>d.</i>				Sabbath scholars .....	0	14	10	Wickham Brook Sun.-sch.	1	10	0
Bishop's-hill, collected by				Other sums .....	2	3	8	Cowlinge do. ....	0	5	0
Miss M. Poole .....	1	8	6	6 <i>l.</i> 11 <i>s.</i>				1 <i>l.</i> 15 <i>s.</i>			
Bridgwater, Sunday-schl.	6	3	8	Newcastle-under-Lyne—				Woodbridge, per Rev. T.			
Bristol:—				Col. by Miss Edwards ..	3	17	0	Hayward .....	1	15	0
Sale of cabinet articles,				Sunday-schools .....	2	5	0	Col. by Miss S. Issett.....	0	10	0
by Mrs. Wills.....	3	7	6	Other Sums .....	1	10	0	Wrentham Sunday-sch...	1	2	4
Mrs. Garaway's two				7 <i>l.</i> 12 <i>s.</i>				Surrey.			
children.....	1	12	0	Shelton, collected by—				Chertsey, collection .....	1	1	8
Bridge-street, by young				The Misses Downs.....	1	0	0	Rev. T. Scholefield's fa-			
friends, and Sunday-				Walsall—				mily .....	0	10	0
school, in addition to				Master S. Stephens ....	5	0	0	Miss Scott.....	1	0	0
35 <i>l.</i> acknowledged last				Master J. Stephens ....	5	0	0	Mrs. Robinson.....	0	5	0
month.....	0	8	0	10 <i>l.</i>				2 <i>l.</i> 16 <i>s.</i> 8 <i>d.</i>			
Per Rev. W. Lucy—				Lichfield, Wade-street				Croydon, collected by—			
Miss Passmore's School	1	1	9	Sunday-school.....	1	0	0	Miss Stallybrass .....	3	8	6
Master Vallence .....	1	0	0	Teau, per Mr. D. Griffith	2	2	2	Mr. James Stallybrass ..	2	1	6
Knill's Sabbath-school,				Tutbury, young ladies at				Ann Prior .....	0	12	0
Lamb-street.....	0	11	0	Mrs. Carr's School.....	0	10	0	6 <i>l.</i> 2 <i>s.</i>			
Do. New-street.....	0	8	3	West Bromwich, Mayer's				Dorking, per Rev. R. Cor-			
Clutton do.....	3	10	0	Green Sunday-school....	5	10	0	nebee .....	12	0	0
Zion Chapel, do.....	1	19	0	Suffolk.				Col. by Miss Brawn .....	1	1	6
Hope Chapel, do.....	3	0	0	Beccles, col. by—				Epsom, col. by—			
Kingswood do. per Mr.				Miss S. Crisp .....	3	7	6	Miss W. Christie.....	3	0	6
Boult.....	5	0	0	Other sums .....	1	19	6	Miss E. Young .....	2	9	0
Tabernacle do. per Mr.				5 <i>l.</i> 7 <i>s.</i>				Miss Ball .....	1	12	6
Wallis .....	8	1	0	Bergholt, young Friends,				Miss J. Chandler.....	1	10	0
Lodge-street do. per Mr.				and Sunday-school.....	2	5	0	Miss Lacey .....	1	0	6
Pike .....	5	14	6	Boxford, per — Rev. Bil-				Master Graham .....	1	0	0
30 <i>l.</i> 5 <i>s.</i> 6 <i>d.</i>				loore .....	1	6	0	Other sums .....	4	7	6
Newfoundland-street				Bungay, col. by—				15 <i>l.</i>			
Sunday-school.....	3	8	7	Miss L. Delf.....	2	3	0	Farnham Sunday-schools	2	9	7
Castle-green Sund.-sch.	22	5	1	Other sums .....	1	11	6	Young ladies at Rev. J.			
Baptist Mills Sunday-				3 <i>l.</i> 14 <i>s.</i> 6 <i>d.</i>				Johnson's .....	3	0	5
school.....	2	8	2	Bury, col. by—				5 <i>l.</i> 10 <i>s.</i>			
Chard, young friends ....	7	0	0	Miss S. de Carle .....	2	5	0	Godalming, col. by Master			
Frome, Zion Chapel Sun-				Miss E. Ridley .....	2	5	6	W. Porter .....	1	5	3
day-school.....	3	3	3	Sunday-school .....	1	6	4	Guildford, Sunday-school			
Ilminster do.....	1	5	0	Other Sums .....	2	9	0	girls .....	2	5	7
South Petherton:—				8 <i>l.</i> 5 <i>s.</i> 10 <i>d.</i>				Ditto, boys .....	1	19	0
Collected by Miss Heb-				Clare, per Rev. S. L.				Col. by Misses Sprent,			
ditch.....	1	1	0	Harris .....	1	13	6	and A. Isaac .....	1	2	7
Miss Vaux.....	3	0	9	Debenham Sund.-school..	3	5	0	5 <i>l.</i> 7 <i>s.</i> 2 <i>d.</i>			
Other sums.....	1	18	11	Framlingham .....	2	0	0	Kingston, by young friends			
6 <i>l.</i> 0 <i>s.</i> 8 <i>d.</i>				Gorleston, H. S. ....	1	0	0	Sunday-schools .....	2	9	8
Taunton, per Rev. H. Ad-				Hadleigh, per Rev. R.				9 <i>l.</i> 11 <i>s.</i> 4 <i>d.</i>			
discott:—				Skinner .....	15	9	10	Mitcham, col. by Masters			
Juvenile Friends.....	7	8	9	Halesworth, per Rev. G.				Dean, Rutter, & Hitchin	4	13	10
Sunday-school.....	4	19	9	L. Smith .....	4	2	0	Norwood, per Miss Al-			
12 <i>l.</i> 8 <i>s.</i> 6 <i>d.</i>				Ipswich, Tacket-street,				dridge .....	7	11	6
Per Rev. H. Quick:—				col. by—				Tooting, col. by—			
Sunday-school.....	3	0	0	Misses Pitcairn .....	1	0	0	Miss Smith .....	2	2	0
Wellington:—				Mr. and Misses Ray ...	1	0	0	Sunday-school.....	1	0	0
Collected by Miss Bid-				Miss May .....	1	10	0	Wandsworth, per Mr. Ba-			
good.....	5	0	0	James Notcutt.....	1	1	0	ker,			
Miss Pring.....	1	0	0	4 <i>l.</i> 11 <i>s.</i>				Collected by—			
6 <i>l.</i>				Nicholas Chapel, by				Miss M. Baker .....	1	7	6
Wells, col. by H. G. Davie				young friends and				Master Kendall .....	0	10	6
Wincanton, col. by Miss				Sunday-school .....	10	15	0	Miss A. Nicholson .....	0	15	6
Hine.....	1	2	6	Lavenham—				2 <i>l.</i> 13 <i>s.</i> 6 <i>d.</i>			
Yeovil, col. by—				Per Rev. J. Millis .....	1	14	7	Collected by—			
Miss James .....	2	3	6	Per Miss Poulton .....	0	12	0	N. Ayling .....	1	3	0
Master Ryall.....	1	16	6	Melford, by young friends	0	18	0	Sunday-school .....	2	19	5
Master J. Pooks .....	1	6	3	Needham Market .....	2	4	6	Sussex.			
Master J. Harvey.....	1	4	0	Southwold .....	2	17	0	Brighton, Rev. J. Sor-			
Miss Rawlins.....	1	0	0	Stowmarket .....				tain's Bible-class....	36	0	0
Miss Willmot.....	0	13	4	By Juvenile Cards ....	12	1	0	Union-street, col. by—			
8 <i>l.</i> 3 <i>s.</i> 7 <i>d.</i>				Stowmarket Sabbath-sch.	1	2	3	Master H. Penfold ...	1	10	0
Staffordshire.				Stowmarket Infant Sab-				Miss Penfold .....	1	0	0
Burton-on-Trent—				bath-school .....	0	4	6	Miss Unwins .....	5	5	0
Per Rev. W. F. Buck..	1	0	0	Combs Sunday-school ...	0	11	6	Sunday-schools .....	1	17	1
Burslem, per Rev. S. B.				Finborough, ditto .....	0	11	1	Other sums .....	1	14	2
Schofield .....	10	0	0	14 <i>l.</i> 10 <i>s.</i> 4 <i>d.</i>				11 <i>l.</i> 6 <i>s.</i> 4 <i>d.</i>			
Per Rev. J. Fletcher, Han-				Sudbury, Old Meeting				Young ladies at Miss			
ley, Tabernacle Sunday-				Sunday-school .....	4	5	10	Brewer's, by Miss			
school .....	7	1	10	Other friends .....	5	3	5	Mundy .....	2	0	0
Shelton, Hope and Bruns-				9 <i>l.</i> 9 <i>s.</i> 3 <i>d.</i>				Chichester and Earnley,			
wick Sunday-school....	6	15	6	Walpole.....	3	5	0	Collected by—			
Ashley do.....	0	6	6	Watfield—				Master G. Allen .....	1	7	6
14 <i>l.</i> 3 <i>s.</i> 10 <i>d.</i>				H. Wisson, Esq. ....	1	0	0	Other sums .....	1	8	2
Brewood, Sunday-school.	1	0	0					2 <i>l.</i> 15 <i>s.</i> 8 <i>d.</i>			
Leek, col. by—								Cuckfield, col. by Miss			
Miss M. A. Nixon .....	1	2	0					Kidgell .....	2	1	7

£ s. d.			£ s. d.			£ s. d.		
East Grinstead, col. by—			Stratford-on-Avon, col. by—			Ashton Keynes S.-school		
Miss Emily Liddbetter...	2	8	5	Mrs. Noble .....	4	4	0	0 5 6
Miss E. Richardson ...	2	1	1	Miss Helmore .....	6	10	6	<i>Worcestershire.</i>
Other sums .....	1	15	6	Mr. Edward's Bible				Dudley, Sunday-school
6 <i>l.</i> 5 <i>s.</i>				Class .....	1	3	11	and young friends .....
Harting, col. by—				Miss Tysoe .....	1	0	0	28 7 8
Sarah Lillywhite .....	1	0	0	Elizabeth Wright, by				Hales Owen:
Other sums .....	2 <i>l.</i>			Mrs. Edwards.....	1	14	6	Collected by Master W. Harris—
Hastings, col. by young				Miss D. Canning .....	1	7	0	Mr. T. Harris's button
friends .....	4	7	6	Other sums .....	8	0	1	manufactory .....
Sunday-school .....	3	12	6	24 <i>l.</i>				Miss M. H. Harris, do.
8 <i>l.</i>				Lozell's, col. by Miss M.				Master W. J. Harris.
Lewes Sunday-school.....	1	4	6	Millichamp .....	1	3	4	from friends.....
Petworth, Miss S. A.				Nuneaton, young friends				Miss M. H. Harris, do.
Greenfield .....	1	1	0	and Sunday-school.....	2	8	6	Boys' Sunday-school...
Worthing do. and young				Solihull, collected by—				Col. by Miss Reeve ...
friends .....	5	11	3	Miss Hood .....	1	0	0	Do. Girl's Sunday-sch.
<i>Warwickshire.</i>				Miss M. A. Hood .....	1	0	0	7 <i>l.</i> 15 <i>s.</i> 10 <i>d.</i>
Atherstone, Sunday-sch.,				2 <i>l.</i>				Kidderminster Day and
per Mr. Fox .....	5	0	0	Stretton under Fosse, col.				Sunday-schools .....
Collected by—				by Miss Harrison .....	0	10	0	Collected by—
Miss J. Vernon .....	1	11	0	Smethwick, col. by Thos.				Miss Alice Head.....
Master E. Sinclair,				Powell .....	1	0	0	Miss Ellen Kiteley.....
Hartshill .....	0	10	6	Warwick, Brook-street				Miss Sarah Law.....
7 <i>l.</i> 1 <i>s.</i> 6 <i>d.</i>				Sunday-school .....	1	0	0	Miss Emma Lea.....
Birmingham, Carr's-lane				<i>Westmoreland.</i>				Miss Simpson .....
Sunday-school boys.....	0	17	4	Kendal, Sunday-schools.				Master Frank Law.....
Ditto, girls .....	4	4	5	Rev. J. Guthrie's .....	1	3	5	Master Henry Willis...
Two young friends.....	1	0	0	Stranongate .....	0	12	0	Other sums .....
6 <i>l.</i> 1 <i>s.</i> 9 <i>d.</i>				Per Mr. Knight, super-				Tea Meeting at Fish-
Ebenezer Chapel, juvenile				intendent .....	0	16	0	street-school .....
collection per Rev.				Fell side Sunday and				16 <i>l.</i> 0 <i>s.</i> 6 <i>d.</i>
J. Raven .....	51	12	8	Infant School.....	1	8	2	Worcester—
Park-lane, col. by—				Miss Cuthbert's do. do.	0	1	4	Ladies' Juvenile Society
Rebecca Jones.....	0	17	3	<i>Wiltshire.</i>				Boy's School .....
Caroline Salt.....	1	1	0	Calne, per Mr. H. Bow-				Girls' do. ....
1 <i>l.</i> 18 <i>s.</i> 3 <i>d.</i>				man .....	1	14	6	Young Men's Auxiliary
Spring Hill, col. by—				Chippenham Sunday-sch.	5	0	0	Block-house School ...
Mr. W. Fairbrother ...	2	3	0	Corsham ditto.....	1	7	0	Two young friends.....
Miss Barker.....	1	0	0	Devizes, col. by—				1 16 6
3 <i>l.</i> 3 <i>s.</i>				Miss Elliott .....	2	7	2	Leigh Sinton—
Per Mr. S. Cocks .....	0	16	6	Miss Whitechurch .....	1	4	6	Col. by a Servant .....
Per Mr. J. T. Rawlings...	0	4	0	Mary Randle .....	1	0	0	16 <i>l.</i> 7 <i>s.</i>
Per Masters Gilbert .....	0	6	0	Other sums .....	2	0	1	<i>Yorkshire.</i>
Churchover, Sunday-sch.	0	4	0	6 <i>l.</i> 11 <i>s.</i> 9 <i>d.</i>				Barnsley, per Mr. B.
Coventry, West Orchard				Downton, by the Misses				Beddow .....
Chapel, col. by—				Welch .....	0	7	6	Bawtry, col. by—
Miss Hawkes .....	2	10	0	Marlboro', young friends				Miss Rhodes .....
Rev. J. Jerard .....	1	0	0	and Sunday-schools ...	5	12	4	Beverley, in addition to
Mrs. Whitem .....	1	0	0	Melkham, Sunday-school	0	10	9	9 <i>l.</i> last month .....
Other sums .....	5	10	0	Mere, col. by Master J.				Bingley, Independent
10 <i>l.</i>				Jupe .....	1	9	0	Sunday-school .....
Well-street, by young				Other sums .....	2	3	0	Bradford Juvenile Society
friends .....	1	5	0	3 <i>l.</i> 12 <i>s.</i>				per Mr. R. Rudd.....
Per Rev. J. Sibree—				Salisbury, Endless-street				B. ....
Vicar-lane Sunday-				Sunday-school .....	2	6	0	Cleckheaton, col. by—
school teachers and				Trowbridge, Tabernacle				Misses Dixon.....
children.....	3	0	0	Sunday-school .....	2	6	6	Sunday-school.....
Joseph Cash, Esq.....	1	0	0	Per Mr. D. Millard, a				12 <i>l.</i>
4 <i>l.</i>				few friends at Silver-				Craven, M. A. G. M. R.
Leamington—				street Chapel .....	1	0	0	F. J. and B. ....
By young friends .....	8	17	2	Atworth Sunday-school	0	10	0	Doncaster—
Sunday-school .....	1	0	0	17. 10 <i>s.</i>				Halgate Sunday-sch...
9 <i>l.</i> 17 <i>s.</i> 2 <i>d.</i>				Warminster, Common				Col. by Emma Walker
				Close School, col. at ju-				7 <i>l.</i> 6 <i>s.</i>
				venile meeting.....	5	0	0	

Other Contributions for the Ship, and the General Contributions from 1st December, are unavoidably postponed.

Contributions in aid of the Society will be thankfully received by Rev. John Arundel, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by G. Yule, Esq., Broughton Hall, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow; and by Rev. John Hands, Society House, 7, Lower Abbey-street, Dublin.







Henry George Smith, Esq.  
London

THE  
EVANGELICAL MAGAZINE,

AND

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FOR APRIL, 1844.

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MEMOIR

OF THE LIFE AND LABOURS OF

THE LATE REV. WILLIAM LINDSAY,

*Of Letham, Forfarshire.*

WE much question whether, in the history of modern itinerancy, a brighter example has been supplied than in the apostolic labours of the devoted man, whose unpretending story we now present to the notice of the Christian public. In three counties he exerted an influence, which was powerfully felt while he lived, and which will be long remembered now that he has entered on his blessed reward. A sketch of his early life, of the steps by which he was conducted into the ministry, and of the remarkable success which crowned his unpretending efforts, will, we doubt not, be highly acceptable to our readers in general. We are indebted for our materials to a little volume reviewed in the *March Magazine*, and published by Mr. Maclehose, of Glasgow.

The Rev. William Lindsay was born in the vicinity of Dundee, on Lord's day, Sept. 27th, 1761. As a child, he realized many providential escapes from an early grave. Once he was rode over by a horse in the street, and so seriously injured, that he retained the mark of his hoof upon his head to the hour of his death. At the tender age of four,

he was seized with a malady which occasioned him much suffering for many years. In the school of affliction he was trained from his youth. But he had an affectionate and pious mother, who watched over his infant years with a sleepless care, and who sought to imbue his mind with the knowledge of divine truth, and with the love of Christ. Referring to her maternal fidelity, he bore the following testimony to her worth in after years :—

“My mother,” said he, “being a very pious woman, was much concerned to bring up her children in the fear of the Lord. She accordingly prayed with them, and I remember when she would have taken us out to give us an airing, she would speak to us, and particularly to me, of our need of a Saviour, lay down the youngest on the grass, and, with her kind arm over her first-born, pour out her soul in a whispering tone of voice, imploring blessings on her children, and especially on her afflicted boy, her only son. Beloved mother, and best of women! thy Willie still remembers thee! Peace to thy memory, who prayed for me, and taught my infant lips to pray! Thy prayers, my mother! I trust have not been lost. Thus, while to others she appeared stretched on the grass with her children in her arms, she was wrestling with God for blessings on them.”

In Dundee, Mr. L. was sent to a

school conducted by a female, who took some pains in teaching him to read the Proverbs of Solomon and the New Testament, and to commit to memory the "Shorter Catechism," and Willison's "Mother's Catechism." On reading one of Willison's addresses, in which he calls the Sabbath "the Christian's weekly market-day," young Lindsay was much struck with the expression, and asked his mother for explanation. She appealed, in justification of the expression, to the words of the prophet, Isa. lv. 1, 2, and said—"Your father, Willie, goes to the market in Dundee for provisions, on the weekly market-day, and then gives each member of the family an appropriate portion. Thus God's ministers bring, on the Lord's day, spiritual provision, and deal it out to God's children as they need it, 'rightly dividing the word of truth;' and, now, Willie, remember, there is not a sermon the minister preaches in your hearing, but there is something in it for you; and, my dear, you may be sure that the devil will always do what he can to prevent you from listening to your part of the sermon, and will tempt you to look about, and take off your attention: and, as you do not know what part of the sermon is yours, be sure to listen attentively to the whole of it."

"These words," says Mr. L., "made a deep impression on my mind, so that I listened carefully to the discourses that I heard, and if, by means of any noise, such as coughing, &c., my hearing was interrupted, I stood up, and bent my ear towards the preacher, lest the devil should take away my part of the sermon. I acted herein just like a child, for I did not at this time discriminate. My concern was simply, if possible, to hear every word. Hence, I remember texts and passages at this day which I then heard, and by this means I acquired a habit of hearing attentively, which was of great service to me in after life."

According to Mr. L.'s earliest recollections, he preferred the work of the ministry to any other employment,

which occasioned his being fond of reading, and of remembering and understanding what he heard and read.

Another conversation with his excellent mother may be given here in his own words:—

"My mother said, 'Where do you expect to go at death, Willie?' I answered, 'To heaven, mother.' 'But how do you expect to get there?' I replied, 'I dinna ken (don't know), mother, but I am sure you will get into heaven, and I will hold a fast gripe of you, and get in too; and I am sure God will not put me out after I once get in.' My mother, ceasing her work, with much feeling, told me, 'That though I got into the kirk by holding a gripe of her, yet I could not get into heaven by such means; that I was now capable of looking to, and receiving, Christ for myself; that I could be saved in no other way than that by which my mother could be saved; that I must look to the Lord myself, and not depend on any other. This conversation was further lengthened out. That same night I tried to pray to Jesus, as my only Saviour. I cannot now say much about it. I acted just like a child, and had, strictly speaking, no proper sense of prayer; but this I can say, that, from that time forward, I always considered myself an accountable being; and in all my prayers, even those that were formal, I considered myself as going to God for myself, and this has proved of great use to me."

About the age of seven, the disease already alluded to had made such progress, that he experienced much severe pain from it. A physician in Dundee ascertained its nature and extent, and pronounced a surgical operation indispensable. As he would not undertake this himself, it was resolved that the patient should be taken for that purpose to the Edinburgh Royal Infirmary. On this subject, Mr. Lindsay writes as follows:—

"My poor mother, having an infant at her breast, could not accompany me, and her apprehensions being strong that I could not survive the operation, she set herself the more earnestly to pray for my eternal welfare. Well do I remember, one night after I had had a very severe fit, and, through the greatness of the pain and struggling, was perspiring profusely, as I became a little easier, she wiped my face, covered me in the bed, then knelt down, leaning on the bedside, and prayed thus:—'Lord, hear the prayers of a mother in behalf of her only son and first-born, whom thou hast seen meet to visit with this sore affliction; O Lord! send him speedy relief, if it be thy holy will, and spare him, and bless him. But, Lord, if it be thy pleasure to



take him away in the morning of his days, O let him not die a stranger to the Saviour! O convince him of his need of a Saviour; and that having sinned against thee, he must perish, if he come not to the Lord Jesus Christ. Give him a place among thy children, that whether he live or die, he may be thine.' Thus did this dear woman pray for me. I heard her with fixed attention. The words never have been, and never can be, forgotten by me, while memory holds her seat."

On the 19th July, 1768, his father took him to Edinburgh, and on the 21st he was received a patient of the Infirmary. He had been often told, to reconcile him to the operation, that when it was accomplished, he should be quite free of pain, &c. And he so firmly believed all, that when the surgeons went their rounds in the ward, he hung upon them, and insisted they should instantly proceed to the operation. The happy day came at last, 31st July, 1768, being the Lord's day. But when matters came to an extremity, the agony of his feelings was made to co-operate with the labours of the surgeon, to his complete deliverance.

"So," said Mr. L., "in the providence of God, by the operation, I was instantly relieved; and, blessed be God, I have had no relapse!" He adds, "It may be proper here to notice, as an evidence of the Lord's care, that, on July 30th, the day immediately preceding that of the operation, there was a most dreadful thunder storm, about two, P.M. My father was driven from his seat the breadth of the room, and the electric fluid striking the window, drove frame and rybats, stone and lime, all pounded together, about me; and though my father remained insensible for a considerable time, yet none of us were hurt, or received the smallest injury! I recovered very fast from the effects of the surgical operation; and I supposed that I enjoyed more ease than any other person, for I could not recollect a time when I was free of pain."

When fit to be taken home, it was judged best he should proceed by sea, from Leith to Dundee. They were overtaken by a violent storm in St. Andrew's bay, on the morning of the 25th August. All the passengers were sent below, and the hatches closed. The vessel rolled fearfully; the cries of the women were frightful. The passengers, in general, expected death, and

cried every one to his God. His father prayed, and he endeavoured to pronounce every word after him. He had no particular fear of death, but was greatly agitated by what he witnessed around. Some were praying, others swearing, and the passengers tumbling one upon another. A water-cask broke loose, and rolled over him, and, had it not been that one end of it rolled over a more bulky object, which eased him of part of the pressure, it had killed him on the spot. As it was, his chest was much bruised. He arrived in Dundee, however, that night, though in a very poor state, and through the care of his mother, and the kindness of God, in about three months he had quite recovered.

At nine years of age, he was sent to the principal school in Dundee, and continued there four years. He was eager to learn, and denied himself, to make the most of his opportunities for improvement. His father, however, took him from school, and put him to a mechanical employment. Yet he never relished this occupation; he continued to attend evening school, and he redeemed every spare moment to prosecute his education, and every spare penny, to procure the means of it. The expedients he resorted to for these ends were ingenious and amusing, and show that Providence was preparing him, in spite of outward hindrances, for labours of which his parents had no anticipation.

In his eighteenth year, while attending evening school, a circumstance occurred which occasioned his becoming the teacher of the school himself: and from that period, he was occupied as a schoolmaster in Dundee and elsewhere, as he states it, "till the Lord at last was pleased to grant me my desire, and put me, a chief sinner, into the ministry;" for which many dispensations tended to prepare him.

In his sixteenth year, he was admitted to the Lord's Supper in the Established Church, by Dr. Small, then minister of one division of Dundee. His application and admission here

were connected, on his part, with much prayer; and Dr. Small seems to have been at commendable pains in ascertaining the religious character of the candidates for this ordinance. In course of his inquiries about William Lindsay, he ascertained the bent of his mind toward education and the ministry, and desired to converse with him on these subjects.

"Accordingly," says Mr. L., "I waited on him. He became my patron, and when I entered on teaching, and set out to be a scholar, he not only directed me as to my studies, but he also actually paid a fee for me. When, some few years after this, I joined the Secession, I was told by a lady, that when the news of this change came to his ears, he wept. Peace to his memory!"

It was some time after his connexion with the Established Church, ere he knew that there were any prayer-meetings in that communion in Dundee; but, being informed of four of these, and one of them consisting of men liberally educated, and of eminent talents, he says, "I expressed a desire to be introduced to that society, and being examined and approved, I was in due time admitted. In that society I remained five years. That was truly my Divinity Hall."

Having, for conscientious reasons, joined the Burgher Seceders, in 1785, he found his former religious acquaintances become less cordial in their intercourse, and it was gradually discontinued. This grieved him not a little, as his catholic spirit delighted in the fellowship of Christians in proportion as they seemed to possess the spirit of Christ.

Being called to visit upwards of three miles from his dwelling, he arranged for a prayer-meeting for that locality, to which there should be free access for any that desired to be present for instruction. Here he took the lead in the services, at the desire of the others who took part in them; and his labours seem to have been honoured and blessed of God, for the good of those attending. In course of visiting the sick in this district, he was introduced to her who, in two years after, viz., 1787, became his wife.

In the spring of 1792, Mrs. Lindsay's health seemed to require removal for change of air, and he being invited to take charge of a school in the Carse of Gowrie, accepted the situation. He had here also a Sabbath-school; but in conducting it, he was so cramped, by being prohibited from explaining and exhorting from the Scriptures brought forward in the lessons, that he could submit no longer, and returned to Lochee, where he was under no such restraints. The eighteen months of absence from Lochee he considered lost time.

In 1797 he removed to Buckhaven, in Fife, to take charge of a school there. He had an excellent attendance of scholars, but so inconvenient a school-house, that his health was impaired by it. He was invited to teach a subscription school in Leven; assented, and opened school there at Whitsunday, 1799. "Here," he says, "I had a most flourishing Sabbath-school, an average of two hundred scholars and hearers every Sabbath evening. I had plenty of work, and a competency of daily bread."

"About the time," Mr. L. says, "of my going to reside in Fife. Messrs. J. A. Haldane, Aikman, and Rait, made an extensive itinerancy in Scotland, which, some time afterward, they repeated. The Circus in Edinburgh was opened for sermon. Ministers, chiefly of the Independent persuasion, came from England to preach in the Circus; and on the week-days they made preaching excursions into the country adjacent. A society for propagating the gospel at home, was formed; catechists of approved character for piety, &c., were sent out, with a view to raise and encourage Sabbath-schools for the religious instruction of children, accompanied with suitable exhortations to others attending. I no sooner heard of any of these catechists or preachers being in the neighbourhood, than I visited them, and being satisfied of the necessity of their exertions, I gave them every encouragement in my power, with the use of my school-room to teach and preach the gospel. As there was only another family in the village who received the itinerants, we were sure of having notice when any of them came to the place. I also generally led the worship in praise."

Mr. Lindsay was then a strict presbyterian. He had found the word "presbytery," in the New Testament,

and supposed it to be enough for him, without inquiring into its meaning and application. But the late Mr. Cockin, of Halifax, being in his house on a preaching tour, so directed his attention to the word of God respecting the necessary qualifications of church members, and the order of Christian churches, that he felt, and yielded to, the force of the reasoning used. As a church had been formed in Edinburgh, under the pastoral care of Mr. James Haldane, he became an occasional communicant there, as often as his other duties would permit. And, by and bye, his mind being confirmed in Congregational principles, he stated his views to the session of the Burgher congregation with which he was connected, and resigned that connexion. This was done and accepted in the most friendly and affectionate manner.

He now connected himself with the Society for Propagating the Gospel at Home, but still continuing to teach his school, he neither sought nor received any pecuniary assistance from that society. His disinterested zeal and love in the cause of Christ, as they were remarkable in his whole career, were particularly so at this time. In his MS. he makes the following statement :—

“ In the years 1798, 1799, and 1800, I went at my own expense, during the recess of the school, to the upper parts of the parishes of Blairgowrie, Alyth, &c., more than fifty miles from home, and held meetings every day; catechising the young, and concluding with an address to all present. These meetings were sometimes so large, that it was necessary to hold them in the open air. In 1799, the two catechists who had been labouring in Fife, had been admitted students in a theological academy, and the schools they had opened were left without a teacher. I, by improving every opportunity, succeeded in keeping five of them alive. Two of these I visited every alternate Saturday. The first Monday of every month my school was shut for the evening; I gave that evening to another school. We had four public fairs yearly in the village, and two sacraments and fast days; on these occasions I went eight or ten miles from home, and catechised in two places, two or three miles asunder. These meetings in summer were in the open air. Delightful work!”

On one occasion, however, he nearly

fell a sacrifice to his exertions in this work. Indeed, in his future life, he often risked his health and life by his extraordinary labours, in what he regarded and enjoyed as “sweet work.”

“ Having still,” as Mr. L. observes, “ a desire after the work of the ministry, and a door being now opened for attaining the object desired, I was greatly straitened as to the path of duty, seeing I already occupied such a sphere of usefulness, with a competency of daily bread. To clear my way, I communicated to some respectable Christian friends in Edinburgh, the real state of the case, begging them seriously to consider the same, as I should consider their decision as the voice of God to me, and act accordingly. An answer was returned, namely, that my case should be considered on April 4th, 1801. I therefore spent the morning of that day in fasting and prayer. Next day I received notice that it was their mind that I should devote myself to the ministry. I immediately gave the necessary warning to my employers, and there being in the village at the time, a gentleman well qualified for, and willing to take charge of my school, I was left without any restraint, and prepared to join the class for the ministry in Dundee, under the direction of Mr. Innes.”

Thus we find that God, who had been otherwise preparing him all along to be a devoted labourer in his vineyard, now opened the door for the obtaining of that kind of preparation which was more immediately to introduce him to the work of a minister of the gospel. But, before he could leave his charge in Leven, he had to experience the pangs of a parting interview with his beloved Sunday scholars. He had been the means of bringing a number of them to the Lord Jesus, and hoped afterwards to see the children of some of these walking in the truth. In giving an account of their parting, he says—

“ Before dismissing the school, I gave out hymn 20—*Olney Hymns*, 2nd book—which was sung with weeping eyes. Happily I got unperceived into a closet in the school-room, and shut myself in, while the young people were running in every direction, crying, ‘O! where is the master?’ They went to my house, but could not find me. The recollection of that sweet but painful hour suffuses my eyes, so that I cannot see to pen this sentence till I wipe them. Several of these youths received lasting benefit through my poor instrumentality. Some of them, after living many years, have died in the Lord, and some of them are still active in his service.”



Letham was the first, and the only place of his stated labours in the gospel; and, as they who devoutly observe providences, will never want providences to observe, so he saw many remarkable occurrences, as so many links of the chain that led him thither, and fixed him there, as in the appointed centre of his labours in the Lord's vineyard. While yet in connexion with the Burgher Seceders, he, very unintentionally on his part, was led to assist the people of Letham to obtain sermon from that body. In this connexion, they set about building a chapel, but by and bye found they were unable to finish it, and pay the expected allowance to the preachers. In consequence of sermon being procured from the Burghers, a relative of Mrs. Lindsay settled in that village. This occasioned Mr. L.'s visiting it, and preaching there. As the Burghers felt unable to continue to support their preachers, a pious stranger at Letham suggested the probability of their obtaining sermon free of such expense from the preachers under Mr. Innes of Dundee. They applied, and succeeded. Mr. Lindsay was sent once and again; and, when he was afterwards appointed to a station in Mid Lothian, and another was appointed for Letham, it was found that the former station was otherwise supplied, and that it was improper to send the other preacher to Letham at all. Thus, by a variety of unexpected occurrences, he was shut up for Letham, and Letham for him. He was not disobedient to the leadings of Providence, but cheerfully proceeded to the station thus assigned him. On this matter he says—

"My appointment was for six months, and at the end of that period, I had no call to remove; I therefore continued to the present moment. On my coming to reside here, I had no knowledge of any Christian being in the place, but my relative and another man. I met with these two on the evening of a certain day of the week, regularly, for prayer and religious instruction. I preached also in all the country around, to the distance of six or seven miles off. The Lord added to us one, and another, and another, till our number amounted to twelve. About the beginning of September,

1803, we, by solemn prayer, gave ourselves to the Lord, and to one another. The members met, without my knowledge, and made out a call for me to be their pastor. I accepted. We got the property of the chapel conveyed to trustees on behalf of the church in all time coming. We borrowed money and paid the debt which the Burghers had contracted upon it; and I was solemnly set apart by prayer, and the laying on of the hands of five ordained ministers, on the 26th October, 1803,—a day never to be forgotten by me.

"On the following Sabbath I preached from 1 Thess. ii. 4."

When the infant church of Letham invited Mr. L. to become their pastor, he was much dissuaded from complying by several of his warmest friends.

"But my attachments," said Mr. L., "were formed; and nearly thirty years' experience has not loosened them. When I have heard eminently talented preachers displaying accurate knowledge, and attractive eloquence, I have coveted their gifts; but I never once coveted that I might be fitted for some splendid situation among the fashionable multitude, in some of our great cities. No; for I can truly say, that though I could have desired and acquired the knowledge of a Paul, with the eloquence of an Apollos, I would have consecrated them all to the service of my dear little flock in Letham. Though not ashamed to preach anywhere, yet I did not consider my talent as fitting me for the polished manners of a city or large town; whereas I believed that my plain and homely manner was of advantage in the country: nor have I yet seen, in my own apprehension, any place more suited to me than Letham. I had a populous country around, where I had opportunities, at short distances, of preaching the gospel to many; and large fields of labour among the adjacent mountains, which, from the circumstances both of food and accommodation, were almost inaccessible to those who had been delicately brought up. The Lord has, in many instances, smiled on my poor labours, and given me some souls for my hire. Not a few of them are already gone to glory: some are honoured members of other churches; of these some are preaching the gospel—a little handful are still with us. By the help of God, I continue to this hour, preaching as I did the first day,—'not myself, but Christ Jesus the Lord.' And whether I have a congregation of one or two hundreds, or of two or three scores, my Sabbaths are generally pleasant; and my chief desire is, that I may be honoured to be faithful, and, if the Lord see meet, successful to the last. And after death, I desire that my remains may be laid outside of the wall of the chapel, at the back of that pulpit in which I have been honoured to stand many an hour, for many years, proclaiming the glorious gospel of the blessed God. Oh, how it would gladden my heart, if I should see, or have reason to



believe, that my place would be filled with a man of talent, zealous for God, and the good of the church. But I desire to leave all in his hands who hath done great things for me, and who will ever maintain his own cause."

Mr. Lindsay's attachment to the little church at Letham was in no respect occasioned by secular advantages. He went, and remained amongst them, not to be ministered unto, but to minister, and in this he had meat to eat which the world knew not of.

His little church consisted of poor people, and while few in number, they were scattered abroad in ten different parishes, which prevented their regular attendance at the chapel in severe weather. This injured the collections on the Lord's day for the pastor's support; and, for a long period, these were his only source of supply. For several years, there were no deacons appointed, and the church were not stirred up to this part of their duty; but such was his disinterestedness, that he would rather have been content with bread and water, than offer any complaint. Many a Sabbath, especially when the weather was severe, his supply did not exceed six or seven shil-

lings for the week, and he has been known to have only five shillings weekly to support himself and Mrs. Lindsay. Toward the conclusion of 1805, he went to Edinburgh for mental improvement, when it was found necessary to give twelve shillings and sixpence weekly for the support of a preacher in his place, which on his return was continued to him. Mr. Innes of Dundee, inquiring of one of the members of the church, what was done for their pastor's support, was informed of the above allowance. He suggested the propriety of the inquiry, whether they could not, and ought not, to give more. This occasioned the matter being laid before a meeting of the church, when they agreed to give their pastor fifteen shillings weekly. "I shall never forget," says the brother who informs us of these particulars, "the expression he used, or the manner in which he used it, when told of what the church had agreed to. These were his words;—*Now, brother, I have a competency!*"

*(To be concluded in our next.)*

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## THE DOCTRINE OF ELECTION

### NO SOURCE OF DISCOURAGEMENT TO AN AWAKENED SINNER.

THIS proposition is, however, only true in reference to the scriptural representation of the doctrine. A false, defective, or exaggerated statement of any one of the doctrines of the gospel, must be directly injurious. Even a scriptural representation of such doctrine may be perverted and abused—as was the doctrine of justification by faith alone, in the days of the apostles; but its tendency must be exclusively good; it cannot possibly, of itself, do evil. God's truth is pure unadulterated medicine; man's statements of that truth are but too frequently injurious counterfeits—calculated to kill, rather than cure. It were hazardous, there-

fore, to assert that some exhibitions of the doctrine of election have never operated to discourage, even fatally to discourage, awakened sinners; it is sufficient to assert this of the doctrine as it is presented to us in the pages of Divine revelation.

In a late letter, inserted in your Magazine, I gave what appears to me the scriptural view of the doctrine. The best way to show, not merely its innoxious but its beneficial tendency, may possibly be, to place it in the light of contrast with a somewhat different conception which certain persons have formed of its nature.

There are persons who imagine that

God, determining to glorify his justice and his grace, in his conduct towards our fallen race, appointed one portion of that race to salvation, and another to condemnation; so that the final ruin of the latter is as truly predestinated, as the final deliverance of the former. They do not, indeed, seem to imagine that the latter will at length suffer condemnation without any cause of condemnation in themselves; for their premises are that the entire race thus divided, by the Divine purposes, into two ranks—the predestinated to life, and the predestinated to death—were guilty, depraved, &c. They do suppose, however, concerning the latter class that their not being included in the saving decree, and their positive appointment to condemnation, are sovereign purposes and acts of the Divine mind. Their punishment may not be without a cause in them, but their appointment to be left to suffer it, is so.

My present object is not to disprove this view of election—which, however, it would not be difficult to do—but to show its injurious practical influence. A person, then, we shall suppose, becomes convinced that he is condemned by the Divine law. He sees that all men, in their natural state, are guilty before God. He is told that God has passed an eternal decree, that certain individuals shall be exempted from the curse to which the whole race had exposed themselves; and that others shall be left to suffer it. Now, as the purposes of God must stand, how can he avoid saying to himself, “Those who are predestinated to life, will and must be saved; and those who are predestinated to death, will and must be destroyed. If I am included in the latter, my salvation is impossible. Ministers invite me to go to Christ. They tell me that God has invited *me*, and, indeed, *all men*, to go to Him, and promised to all men that, if they comply with the invitation, they shall be saved. But how can this be? If God has predestinated *some* men to destruction, how can he offer *salvation*

to all men, and *promise* salvation to all men, if they go to Christ? Has he salvation to *bestow* upon all men? Can he save the predestinated to death? Can I be saved if I am one of that number? The possibility of my salvation depends upon my being included in the number of those who are predestinated to life. How can I go to Christ with the confidence of being accepted until I know that my name is written in the Lamb’s book of life?”

It is impossible to deny that such views of election have led to such questions as these, and been, to awakened sinners, the source of unutterable distress. They appear to be not only natural, but necessary inquiries—rendered so by this view of election. They *ought*, we think, to arise in the mind of every man who believes in an election to death.

Further: these views of God’s eternal purposes cannot fail to modify, and do in fact modify, the notions which are entertained of the nature and extent of the atonement of Christ. God having predestinated some to salvation and some to condemnation, cannot well be supposed to have provided a sacrifice of expiation for the latter. The atonement of Christ must, they will surely think, have been adapted and intended to save the former, and the former exclusively. Why should Christ make an atonement for those who have been predestinated to death? Or if, when reminded of the infinite value of the death of Christ, they should admit it to be, in itself considered, sufficient for the salvation of all, how can they avoid supposing that it must have been especially intended for the salvation of the predestinated to life, and that this special intention would give to our Lord’s atonement for them some certain peculiarity, some especial ingredient, rendering it pre-eminently *adapted* to secure, and the certain *means* of securing, salvation to the former, which special ingredient was not in the general atonement made for all, even if they admit that, on these principles, there can have been any general atonement at all.

Now, what are likely to be, or rather must be, the effects of such views of atonement on the mind of an awakened sinner? "I am told," he will most likely say, "that if Christ has really opened the door of mercy for all men, he has not made a 'full and absolute atonement' for all men, 'by bearing the *punishment* due to all men.' Did he, then, make this full and absolute atonement for *me*? Did his atonement for *me* contain in it that special ingredient which, it is said, renders it, of itself, the certain means of securing salvation to all the chosen to salvation? If I knew myself to be one of the chosen, I should know that the death of Christ must have virtue and power to atone for me—power to save me; but, till I know *that*, how can I cherish this confidence?" The individual making these inquiries may be told that God has promised that He will save *all men* if they go to Christ; but this promise may not relieve him, because it may appear to him to stand in direct and startling contradiction with the doctrine taught him, at the same time, that the atonement of Christ was limited, or made for the elect exclusively. He distresses himself with the fear that, though the promise *seems* to be unlimited and universal, it is not *really* so—that it is addressed to certain characters only—to persons in a certain state of mind. He cannot be sure that he possesses this state of mind—that he is one of the invited! He does not, therefore, go to Christ; for no man will do that, till he is sure that Christ has invited him to come, and that he shall be certainly saved if he comply with the invitation. I ask, if facts of every-day occurrence do not verify these statements?

We put now, in direct contrast with this, the influence of what we cannot but consider more scriptural views both of atonement and election. All the world had become guilty before God—had exposed themselves to the inflictions of his law. The moral Governor seemed imperatively bound to execute the sentence of that law upon all. Yet

his heart, like the heart of David, longed to go forth in acts of mercy towards his rebellious children. In his infinite grace he determined, therefore, to remove the legal obstacles to the exercise of mercy. He gave his Son to die for sinners, that by this manifestation of his love of law and righteousness, he might exercise mercy without compromising his character, and endangering the stability of his government. His rectoral character required that pardon should be exhibited, and bestowed, on certain conditions, *i. e.* in a certain way, or according to a certain rule. That rule is, "Believe and thou shalt be saved." God declares to all men, to whom the gospel comes at least, that if they believe in his only-begotten Son they shall be saved, for the sake of his obedience and death, as if they had obeyed the divine law themselves. The atonement of Christ removed the obstacles to full reconciliation between man and God, on the part of God only. There were, however, obstacles on the part of man. Man needed to be reconciled to God, as well as God to man. And, had no provision been made for the reconciliation of the former, the work of salvation would have been incomplete. To remove the obstacles on the part of man, and thus to secure that the Saviour should see a seed, Jehovah determined, in the case of a multitude which no man can number, to put forth a special influence on their minds, which should lead them to comply with the rule of pardon and justification; in other words, to go to Christ for salvation. God's eternal choice of these individuals to become the subjects of this influence is election; and the persons themselves are said to be elected to salvation, because they are elected to become the subjects of an influence which will secure their salvation. There is thus no election to condemnation. God elects to *save*, not to *destroy*. The death of his Son has removed every obstacle, on his part, to the salvation of all men. As a moral governor, he invites all men



to go to Christ for salvation—promises salvation to all who comply with the invitation ; he would bestow salvation upon any man who did thus comply, *whether elected or not* ; for election is not necessary—and let this be most carefully observed—to secure salvation to any one who goes to Christ, it only secures his *going* to him. God bestows salvation upon *him* who believes the gospel, not because he has elected him, but because he has promised salvation to every believer. Election leads a sinner to Christ, and he finds rest and peace in him.

Now, what is there, I ask, in the doctrine of election, thus understood, to distress and discourage an awakened sinner ? Nothing. I believe it is only human admixtures that have turned God's medicine into poison. If, indeed, election had any influence upon the *reception* of an individual who goes to Christ for mercy ; if it determined whether he should be received or not ; I should expect it not only to discourage, but appal. But it has no such influence. All men are welcome to apply to Christ for salvation ; not elect men merely, but *all* men. All men are *invited* to apply to him—invited not as elect men, but as sinful men, needing salvation. The death of Christ has no more efficacy to atone for the sins of the elect than of the non-elect. It cannot have more, for it possesses infinite atoning efficacy to cleanse away the sins of all men. The Saviour requires no prerequisites in those whom he invites to come to him, not even (though without this they *will* not come) that they should *feel their need of him*. He does not *require* that they should belong to the number of the elect—that they should be noble, or rich, or respected ; that their sins should not be aggravated, and their guilt not of a crimson hue : he requires nothing whatever of those whom he invites but that *they come* ; while his own language is, “ Whosoever cometh unto me, I will in no wise cast him out.” The salvation of every man depends upon his coming to Christ, and I admit that

his coming to Christ depends upon Divine influence—the fruit of election ; because no man is willing to go to the Saviour till the Holy Spirit makes him willing. But we find, at the commencement of Christian experience, that the cause which, for a season, prevents the approach of the individual to Christ, is not mistrust of himself, but of Christ ; not doubt of his willingness to go to the Saviour, but of the willingness or power of the Saviour to receive him. The cause of his alarm is thought to be *out* of himself ; it is really *within* himself. “ Perhaps,” he thinks, “ the Saviour did not make an atonement *for my sins* ; or, if he did, perhaps it was not a full and absolute atonement—not sufficient, it may be, to save *me*. Perhaps he is unwilling to save *me*.” Thus the only point on which any doubt can rest, viz., “ Am I willing to be saved by Him ? ” is altogether overlooked ; and the blame of remaining in his present state of depravity and condemnation, instead of being taken to himself, as it ought to be, is thrown upon the spotless Lamb of God !

The doctrine of election to salvation, as stated in this essay, never ought to discourage ; rightly understood, never *can* discourage an awakened sinner. Its practical development is to make a sinner willing to be saved ; so that if it were right for a person in concern about his soul, to ask the question, “ Am I one of the elect ? ” the existence of such concern might be conceived as supplying somewhat of proof that he belongs to that number. But the fact is, that to an awakened sinner no question could be more inappropriate, more absurd even. A child might almost as well seek for evidence that he is an adult. A man must be *saved*—saved from condemnation, from the power and love of sin, before he can have evidence of his election, for that *is* the evidence, and the exclusive evidence. The only questions suitable to the state of such a person are the following, “ Is my alarm a well-founded alarm ? Am I really guilty and condemned ? Is there a way of



salvation?—of salvation for me? Is Christ able and willing to save me? *Am I disposed to be saved by Him?* The latter question is the only one in reference to which there can be the slightest doubt. Christ is able and willing to save all, but all are not will-

ing to be saved by Him. This, however, is not their excuse, but their crime; and, if persisted in, will be their condemnation. The language of the Saviour will be, "Ye would not come unto me that ye might have life."

## REFLECTIONS SUITABLE TO PARENTS,

### ON THE BAPTISM OF THEIR CHILDREN.

CHRISTIAN parents are accustomed, with the exception of one or two denominations of professors, to present their infant offspring to God by baptism. With the merely nominal Christian, this act is degraded into a formal or social custom, and made the occasion of unprofitable mirth and family rejoicing. But with those parents who feel the value of the great salvation, it will rather be a time of holy gratitude and devout meditation. To aid such parents in thus improving that interesting engagement, the following observations are respectfully and affectionately presented. Let us, first, observe the *significancy of this symbolic rite*. And here we may once for all say, that our object is not to introduce controversy. Those who seek baptism for their children may well be supposed to have satisfied their own minds respecting the scriptural authority for infant baptism. For their benefit we write, and shall therefore take for granted the usual arguments in favour of the practice. Let us remember, then, how significant this rite is of sacred truth. Here are brought before our minds, by a standing visible memorial, all the great and saving truths of the gospel. In the form of sound words used in the administration of the rite, Matt. xxviii. 19, we are reminded that the God whom we adore is revealed as the Father, the Son, and the Holy Ghost, each divine, yet but one God; and that their respective manifestations in the grand work of our redemption, though distinct, are perfectly harmonious. In the frequent use of the name of the Son alone, when this ordinance is re-

ferred to in the apostolic writings; *e. g.* Acts ii. 38; xix. 4; 1 John v. 6, 8; and from the manner in which the Lord Jesus Christ delivered to his apostles the commission to disciple all nations, Matt. xxviii. 18—20, his royal supremacy is visibly and emphatically set forth. And as in the corresponding ordinance under the old covenant our innate depravity of heart and the necessity of spiritual regeneration were manifestly taught, Deut. x. 16; xxx. 6; Rom. ii. 28, 29; so does this new covenant symbol testify, only with a simplicity and fullness of meaning, and a universality of application, so much greater as the dispensation itself is more spiritual and perfect, the same truths, together with a distinct reference to the blood of Christ, as the great means of cleansing the conscience, and to the Holy Spirit as the only sanctifier of the soul, Acts xxii. 16; Heb. x. 22; 1 Peter iii. 21; Ezek. xxxvi. 25—27; John iii. 5; vii. 38, 39; Tit. iii. 5—7.

But, again, in this ordinance, behold *a seal of spiritual blessings*. Here, as our apostle has more than once taught us, we have exhibited to us a visible seal or assurance of that covenant which is ordered in all things and sure, by which righteousness is promised to faith, which was first distinctly and formally made with Abraham, and sealed to him by circumcision, but whose spiritual and everlasting blessings are now offered to all, both who are near, and who are far off, and secured to all who are of the faith of our father Abraham, Rom. iv. 11—17; Gal. iii. 14—17, 26—29; Col. ii. 11—13. But what is still more perti-

ment to our present purpose is, that in this covenant we find, as we verily believe, an unalterable connexion between parents and their children; the blessings and privileges of the covenant are not for the former only, but for the latter also. Have we received that covenant for ourselves, and thereby taken God for our God? or are we ready to do so? Let us rejoice, then, that he will at the same time become the God of our children, and, as a token of this gracious arrangement, seek for them the seal of the covenant. We do not indeed expect this blessing for them as the effect of the administration of an outward rite, nor apart from, but connected with, parental nurture, discipline, and prayer; for no promises are assured in their fulfilment, except in connexion with the faithful discharge of duty, and the diligent use of means. The connexion to which we have just referred may be traced throughout the Old Testament; and nothing ever having been said of its dissolution by either Christ or his inspired apostles, we find them speaking in a manner that perfectly accords with its continuance, but not at all with the idea of its abrogation, Gen. xvii. 7—14; Exod. xii. 48; Isa. lix. 20, 21; Jer. xxx. 20; xxxi. 33; compare Rom. xi. 17 and Heb. viii. 10; Mark x. 13—16; Acts ii. 38, 39; iii. 26; xvi. 15, 32, 33; 1 Cor. vii. 16. And as we gather, from a comparison of these various passages of holy writ, that our children are not in a less favoured position under the new and enlarged dispensation of the covenant, than were those of our brethren under the old and more contracted administration, so do we also behold in the new rite of initiation a seal of that privilege quite as appropriate as the ancient seal, and much more suitable in its application to a spiritual and universal system.

Secondly, let us remember the *obligations we acknowledge by the observance of this rite*.

The observance of religious rites has always been understood as implying obligation, Gal. v. 3; 1 Cor. x. 2, 16

—21. So baptism involves a profession of our personal submission to the teaching of Christ. “Go ye, therefore, and make disciples of all nations, baptising them—; teaching them to observe all things whatsoever I have commanded you.” When his disciples disciplined others to him during his life, they baptized them, John iv. 1, 2, and those who gladly received the apostolic word on the day of Pentecost, were baptized and continued in attendance on the apostle’s teaching, Acts ii. 41, 42; also compare chapter xviii. 8; xix. 1—5, with 1 Cor. i. 12—16. Let us, then, bear this in mind, and submit in all things to the doctrine of Christ.

Again, baptism, especially of our children, involves *an avowed dedication of them*, as well as ourselves, *to the service of Christ and of God*. Abraham and his descendants were visibly dedicated to Jehovah, by the rite of circumcision, Gen. xvii. 1, 7, 10, 14, and hence “the circumcision” was their honourable title of distinction among the families of the earth, Jer. ix. 25, 26; Gal. ii. 7—9. And in like manner, by baptism are we and our families solemnly set apart to the service of the God of salvation, the Lord Jesus Christ. In the commission to disciple all nations, they are also to be baptized in the name, or on account of the Father, and of the Son, and of the Holy Ghost. “Repent,” says Peter, “and be baptized, every one of you, in the name of Jesus Christ—for the promise is to you and your children,” Acts ii. 38, 39; compare xvi. 15, 32, 33; xix. 5. Those who were baptized called on the name of the Lord, and were henceforth called by his name, Acts xxii. 16; 1 Cor. i. 2, 13—16; Gal. iii. 26, 28; Jas. ii. 7. Abraham owned this consecration by his conduct as the head of a family, Gen. xviii. 19; xxi. 4, 9—14; xxii. 1—3, &c., and the heirs of his faith are still taught to manifest it in a similar way, Eph. vi. 1—4; Col. iii. 20, 21.

Thirdly, let us *cherish those feelings and emotions which are suitable to the occasion*.

The rites prescribed by God, who is a Spirit, and who requires the worship of the spirit, are not mere outward ceremonies, as the formalities of heathen worship or of empty superstition. When these have been observed to the letter, they have fulfilled their end. But those which are required of the true worshippers, who worship the Father in spirit and in truth, are significant and instructive, meant to enlighten the understanding and to refresh the memory, in order to affect the heart, to move the springs of human action, and so to promote the same grand ends of a preached gospel, the entire regeneration of the soul. These all acknowledge to be the design of the other symbolic rite of the new covenant, the Lord's Supper. To a certain extent, we have already found baptism, that of believers and their offspring, answering the same purposes. With regard to what remains, how well fitted is its intelligent and believing observance to excite—

1. Deep humility and self-abasement, while it reminds us of our own depraved original, and of the moral taint which our beloved offspring have received through us, Gen. v. 3; Job xiv. 4; Psal. li. 5; John iii. 6; Rom. v. 12; Eph. ii. 3.

2. Gratitude, as we present them to Him that gave them, for the precious loan and the honourable trust committed to our hands, Job i. 21; Psal. cxxvii. 3. And as, like Hannah, we praise the Lord, so, like her, let us give them back to him,

"Joyful that we ourselves are thine,  
Thine let our offspring be."

How much gratitude do we owe also to God, because he has conferred upon

us the promises and privileges of that covenant which includes both parents and children in its blessings, and its seal! Acts iii. 26; Rom. xi. 12, 17, 22; Eph. ii. 11—20. And how great the honour to be brought into such a union, to be favoured with such a dispensation! Heb. xii. 22—24.

3. Let us not trust, however, in the outward privileges of this covenant, but seek earnestly to possess the blessings promised and sealed by it. Remember, he was not a Jew, who was one outwardly, neither is he a Christian, who is one only in profession and privilege. And as we enjoy all the privileges which God's ancient people lost by unbelief, so we stand by faith; "let us not, then, be high-minded, but fear; let us have grace, whereby we may serve God acceptably, with reverence and godly fear," Rom. ii. 23—29; xi. 17; 18, 20—22; Heb. xii. 25—28.

Lastly. Let us *connect* with such an occasion *earnest and special prayer, and follow it up with the faithful use of the appointed means*, to secure the blessings of the covenant for ourselves and our children. Special privileges lay us under special obligations, and the public acknowledgment of these in a solemn religious ordinance are as the vows of God upon us. Let us take believing Abraham, our father, for an example, Gen. xvii. 18; xviii. 19; the inspired precept for our guide, Eph. vi. 4; and the promises of an unchangeable Jehovah for our encouragement, Isa. xlv. 3—5; Jer. xxxii. 38—40; Ezek. xxxvi. 25—28, 37: then we may indeed hope that he will be our God, and the God of our families also.

PARENS.

## LOOK BEFORE YOU LEAP;

A WORD OF FRIENDLY ADMONITION TO CHURCHMEN AND DISSENTERS.

BELoved BRETHREN,—It is unquestionable that we are arrived at a very eventful period. The bands of society,

both civil and religious, throughout our beloved country, are loosening apace, and every day the clashing of parties



is unhappily becoming more fierce and bitter ; nor is it at all difficult clearly to foresee what must be the consequence, if something is not speedily done to bring about a kindlier state of feeling, particularly amongst those who, notwithstanding all their differences, love Christ in sincerity, and their country also, and are looking forward, when they leave the world, to be for ever united, through the mercy of God their Saviour, in the same happy community, where no jarring imagination will for a moment disturb a single individual of all the multitudinous association redeemed from amongst the human family.

The first thing that appears necessary to accomplish a better order of things is, to cherish towards one another an affectionate persuasion of our common Christianity. If this is done, it will completely take away the edge of our existing, and, perhaps, with our differing judgments, unavoidable controversies. Irritation will be carefully guarded against, and discountenanced upon both sides, and we shall be without serious offence in the statement of our different views, and the measures we may consider it our duty to adopt or patronise ; and it may be reasonably hoped that candour will be more generally promoted among all classes of the community, and what we each pre-eminently desire, in the universal reign of righteousness, will be more likely to be consistently accomplished.

That there are evils in the Establishment and among Dissenters, can scarcely be called into question on either side, by those who exercise reflection, and reverence the Bible. Few, if any, Churchmen or Dissenters of that character will, it is presumed, attempt to justify everything in their respective communities ; nor should either the one or the other feel surprise, much less displeasure, if what may be considered their respective improprieties are set before one another without reserve, for their mutual conviction and correction. And it is the same with all our civil and political institutions. There

must be expected to be a variety of judgments on these subjects, which will naturally lead to the adoption of measures by one party which will be contrary to those which may be adopted by another ; but this neither need, nor should, be allowed to interrupt mutual good feeling ; and where even a spirit of hostility and exasperation is unfortunately manifested, this should not be allowed to provoke resentment in ourselves, or its imitation, even though we should individually be made its object ; for this would be to be after the world, and “ not after Christ.” And if, in forgetfulness of our high calling, we have in past time in any way erred in this respect, it should be our immediate object carefully to correct our wrong feeling, and to be more guarded against everything of the kind in future.

If, instead of this, we allow our minds to meditate revenge, and set ourselves, by vituperation and courses of an exasperating character, to establish ourselves against and overpower our opponents, we should seriously ponder if this is right, and whereto it is likely to grow. We certainly have no authority to expect the blessing of God upon any unsanctified course of action, even though we possessed the power to effect our object ; and if we are without that power, it is as foolish as it is wrong. We are not taught by our great Master to expect exemption from trial, or from persecution, when we are walking in the way of righteousness ; and if we go aside out of that way, into a wrong path, we shall have only ourselves to blame if we suffer more than would otherwise be the case. “ They that take the sword shall perish by the sword,” is one of the established laws of Christ’s kingdom, and both Churchmen and Dissenters have abundant reason to mark well his holy ordinance. He, also, generally suffers those to be infatuated whom he means to punish, and this is equally true with respect to individuals and communities : we should therefore, every one of us, sedulously guard against the indulgence of a wrong spirit and improper



conduct; and, as far as in us lies, we should caution all our brethren in the same way, and avoid all combinations, political or religious, whose manifest tendency is to promote discord, confusion, and anarchy. Neither Christ nor his apostles ever countenanced anything of this description; they were un-deviatingly "gentle towards all men," even towards their bitterest persecutors, praying for them instead of reproaching them; and it should constantly be remembered by us, that the throne of universal power is now occupied by our Redeemer, and everything that transpires is under his observation; and if in the way of "well doing" we commit ourselves and our concerns to his disposal, we need not fear for any results, however opposed they may appear to be to his or our own interests.

Nor should it be overlooked, that in all we do we are narrowly watched by two very potent enemies—popery and infidelity, alike sworn foes to both sections of the Protestant church, and each anxiously contemplating a not distant ascendancy. The tender mercies of Rome, in paramount authority, we know but too perfectly by the experience of our forefathers to be cruel, even to a proverb; and as it respects infidelity, the French revolution, within many of our memories, ought sufficiently to teach us all what is to be expected from that quarter. Churchmen should therefore beware not to drive Dissenters to make common cause with the Chartists, to overturn everything; and Dissenters should

take heed not to expose themselves to have their present precious liberties abridged by the strong arm of authority. A little sound reflection may easily convince both, that neither party are likely, as Protestants, to be able to stand without the other, in any sharp conflict with either popery or infidelity, and that concession and conciliation are not only a religious duty on both sides, but they will assuredly prove the wisdom and the interest of each; and each should take care that they have not, in an evil hour, to reproach themselves for their unchristian conduct towards one another, as being in itself the grand cause of their common calamity. Anger, wrath, strife, evil-speaking, bitterness, and clamour, are not proper weapons for Christians of any name; and it is greatly better, if the will of God be so, that we are called to suffer wrong, to submit to it patiently, rather than we should subject ourselves to be devoured one of another, and overwhelmed by the insatiable enemies of both. Every thing portends a crisis of no ordinary character to the interests of our common Protestantism, and those of our beloved country. United, through God's mercy, both may stand securely, and be even more glorious than ever; but divided, both will not unlikely be overcome, and Ichabod may come to be written in letters of blood upon our self-destroyed land of delights! A word to the wise, in due time, may perhaps, through God's mercy, be for general benefit; which is the earnest desire of

MNASON.

## THOUGHTS ON PRAYER.

### No. II.

TRUE prayer proceeds from a heart renewed by Divine grace: it is, therefore, in accordance with the will of God. The man of true piety does not pray for worldly wealth, for sensual pleasure, or for secular influence. These are not the objects of his de-

sire. Taught by the unerring word of God, he has learned that these things, instead of blessings, are often accompanied with a curse. Extreme poverty may have some snares; but wealth has many more. He who lives in pleasure is dead while he lives; and, in too

many instances, where there is a more than ordinary share of reputation, there is little disposition to seek the honour that comes from God.

With Scripture for our guide, we are commanded to pray for our daily bread ; or as the Syriac version renders it, for "the bread of our sufficiency"—for that portion of this world's good which is suitable to the station in society which we occupy, and to the claims of the poor and the distressed which are pressing upon us. To enter into the spirit of this prayer, then, is to seek neither poverty nor riches ; but, with trustful dependence, to beg for every day's supply as the day recurs. Our Lord's model for prayer, to which we are alluding, includes many petitions, of which the greater number relate to the glory of God, and the advancement of his kingdom in the world. Other petitions bear on the spiritual and eternal well-being of the petitioner, but there is only this one that relates to our temporal good ; and even this has nothing prospective in it. It is confined to the day through which we are passing. It takes no thought for the morrow, but leaves each day to take thought for the duties, engagements, and supplies of the day. To learn the lesson implied in this prayer is no easy task. None but the regenerate and spiritually-minded Christian can use it aright. But he who, thus endowed, enters into the spirit of this part of our Lord's instruction, will "find rest to his soul." From the breast of such a man, anxious care and doubtful suspense will be expelled. He will not labour, and strive to be rich ; he will use the world so as not to abuse it, and be indifferent to that which agitates not a few with the alternations of raptures and of woe—the approbation or the reproach of his fellow-mortals. His station in life, whatever that station may be, will content him. Prosperity will not elate, adversity will not depress him. The glare of this world's splendour will not dazzle him, nor will its darkest scenes produce in him despondency, or drive him to despair.

And yet he is not apathetic ; he is not indifferent to truth and righteousness ; he is not unconcerned as he beholds the rise and progress, or marks the discouraging circumstances which attend the advancement, of the gospel in the world. He can feel also when a brother Christian suffers ; and he can rejoice with him in his triumphs. But yet the confidence which his habit of devout prayerfulness has given him, in the wisdom and goodness of the Most High—his deep conviction that all things are under the supreme control of God, and will work out his righteous and benevolent purposes, induces, with respect to the events and circumstances of his own present and future history, what some may mis-call apathy. But it is not apathy. It is resignation—repose on the Divine attributes—acquiescence in the infinitely wise, righteous, and gracious arrangements of his Heavenly Father.

And be it observed, that the sum of the Christian's prayer is not for temporal good, but for spiritual blessings ; for that, of which our Lord has said, "If ye being evil know how to give good gifts to your children, much more shall your Heavenly Father give good things (the Holy Spirit) to them that ask him." The different expressions in the two Gospels are instructive. He who prays for and receives spiritual food at the hand of God, will not fail to receive his Holy Spirit ; and where God bestows his Spirit, there no needful good will be withheld. He who gives to us his Holy Spirit, "will with him also freely give us all things." Now, with what desires must the heart of that man be imbued, who seeks for and who receives these blessings ? Assuredly they will be in full accordance with the Divine will. He with whom God by his Spirit dwells, will assume the character of the Heavenly inhabitant. The longing of the heart, sanctified, and raised above the dominant love of that which is earthly and sensual, will be for blessings which God is well pleased to have sought for at his hands, which he never refuses

to the earnest and persevering suppliant, and which he delights to bestow.

That God hears and answers prayer appears to an ungodly man an unfounded assertion. He also has his desires ; and he expresses them in prayer too ; but his prayers are unheeded ; his desires are not granted. He asks, but has not, because he asks amiss. But, amidst the complicated and wonderful arrangements of Divine Providence, should it so occur in the events of this man's history, that his prayers appear to be answered, inasmuch as he receives the very temporal objects for which he sought, these, consumed on his lusts, will only add to his condemnation. His desires centre in self and selfish gratifications. He has no thought of the need of pardon, purity, peace of conscience, a life devoted to the Divine glory. But these are the very blessings for which the man of piety prays. His desires are towards God, and towards the remembrance of his name. When he prays for pardon, for sanctification, for deliverance from the love and from the power of sin, for a conscience at peace with God, and for peace with all within, and with all around him ; for true humility, and for full conformity to the image of Jesus his Saviour and his Exemplar ; he prays for blessings which God promises to give, which tend to the Divine glory, and to the furtherance of the great end for which the Son of God made the great sacrifice ; for "he gave himself for us, that he might redeem us from all unrighteousness." Christ "gave himself for his church that he might sanctify and cleanse it with the washing of water, by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing ; but that it should be holy and without blemish," Eph. v. 25—27. Thus the prayer of the man of piety coincides exactly with the end for which the Son of God became incarnate, suffered and died on the

cross ; and thus, moreover, it coincides also with the will of our heavenly Father, in not sparing "his only begotten Son, but freely delivering him up for us all."

The prayer that is acceptable tends to the Divine glory. The Christian character appears at first view paradoxical. He secures in the brightest and best sense his own interest ; while his life is a life of self-renunciation. "He lives not to himself, but to him that died for him." His prayer, like that of his Divine Saviour, is, "Father, glorify thy name." This desire, that honour may redound to God, is the main-spring of all that he does. Our Lord's form of words meets and answers to this state of the Christian's heart. He can feel the force, perceive the beauty, and concur in the clauses which teach him to say, "Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Thine is the kingdom, the power, and the glory, for ever." And is it not reasonable and proper that it should be so ? Since God has created all things for himself, even "the wicked for the day of evil ;" and as "all his works in all places of his dominion" praise him, they especially ought to seek his glory on whom a nature, new and infinitely superior to that with which they entered the world, had been bestowed. The saints of old blessed God ; the angels, who announced the coming in of the gospel dispensation, sang "Glory to God in the highest ;" the virgin mother of our Lord, in prospect of giving birth to the promised seed, burst out into song, and cried, "O magnify the Lord with me, and let us exalt his name together ;" the apostles assembled at Jerusalem, and in the very face of persecution, lifted up their voice with one accord to praise Him who made the heaven, the earth, the sea, and all that in them is ;" and the glorified saints in heaven, one in emotion and in spirit with the saints on earth, ascribe "blessing, and honour, and glory, and power, unto Him that

sitteth upon the throne, and unto the Lamb for ever." And this state of heart is characteristic of the believer in Jesus Christ in the present state. He gives glory to God ; and his prayer is that God may be in all things glorified.

Prayer, then, while it belongs to earth, commences with, points to, and participates already in, the joys of heaven. He who never prays is "of the earth earthy." He who enters only partially into the spirit of prayer rises, indeed, above the world, but his elevation is brief, and ill-sustained. He knows and feels the value of prayer, but his heart is only occasionally occupied with its holy and trans-

forming objects ; his happiness as a Christian is imperfect ; his assurance of an interest in the Divine favour broken and interrupted ; and the consistency of his character too frequently put at hazard, and all but destroyed. While he who lives in the spirit of this holy duty rises above the turmoil of worldly strife, dwells in the very precincts of heaven, enjoys a full assurance of his interest in the great salvation, and is gradually, and perhaps rapidly, preparing for those realms of bliss where prayer shall be turned into praise, and where faith and hope shall be exchanged for sight, and for full and endless fruition.

D.

## DANGERS OF EXISTING CONTROVERSIES IN THE NORTH.

*To the Editor of the Evangelical Magazine.*

DEAR SIR,—I have been long a reader of your valuable miscellany, and feel a lively interest in its success, and which will have my best endeavours to promote, so far as my limited sphere will allow ; and this, both on account of the general character of its contents, and the very benevolent application of its free proceeds.

I have been particularly pleased with the two papers you have inserted in your December number, and the Supplement, from "The Author of 'Strictures on Dr. Marshall's Book,'" and hence I am induced to send you, if you shall approve of their insertion, a few cursory remarks on the same subject ; having had my thoughts for many years directed to it in situations very favourable for observation, as to the nature and tendency of the views which he opposes.

The author seems to have exceedingly just views of the nature and tendency of the Sandemanian system, to which the brethren who have seen it their duty to secede from the United Secession in this country appear to be approximating. I trust these brethren are anxious and sincere in their search after truth, and I hope they will be led

to examine diligently, deliberately, and impartially, "the law and the testimony," with prayer to the Father of lights to grant his Spirit to lead them into all truth. In this way they will, if the eye is single, be led to pause and ponder, and to shun the many errors connected with this scheme which are so plausible, so minute, and not easily detected ; but so fatal to the power of godliness in the soul, and so paralysing to Christian effort, and the spread of the gospel. The late eminent Mr. Fuller, by many of his writings, but especially his Twelve Letters on this subject, as well as Mr. Scott, the Commentator, laid the axe to the root of the system, and his book had a great effect in this country, where it was most seasonable.

There never was an attempt to answer his arguments, so far as I know ; and although it is a very difficult work to bring men to acknowledge they have been wrong, yet this noble stand for the truth occasioned many of the grosser features of the system to be laid aside ; and the abettors of it saw that several of their long cherished notions were untenable. As Mr. Scott says, it has a relaxing tendency ; and I am sorry to



say it has still, in many cases among us, given a tinge to the doctrinal sentiments, the preaching, and conduct of not a few, that, in no small degree, is injurious. I am rather inclined to think that some things of this kind are beginning to spread on your side of the Tweed, from the correct and very excellent speech of the Rev. R. W. Hamilton, at the late meeting, at Leeds, of your Congregational Union. If I am mistaken, it will give me pleasure.

Permit me now to fill up my paper, by mentioning a few of the injurious consequences resulting from this scheme ; and knowing how valuable is your space, I shall study the utmost brevity, so as to be intelligible.

1. First of all, then, the work of the Holy Spirit is greatly misunderstood, and his offices dishonoured. The Scriptures uniformly represent him as the agent in making us partakers of the blessings of the glorious Redeemer's work finished on the cross. He is the author of regeneration ; quickening those dead in trespasses and sin ; giving the new heart, taking away the heart of stone ; giving eyes to see, and hearts to feel, divine truth in its true spiritual and holy nature, in its beauty, glory, and loveliness. Now the scheme objected to makes the change at its commencement to be effected by the truth believed, by moral suasion ; thus placing the effect before the cause, and so leaving no room for the peculiar, sovereign, supernatural work of the Holy Spirit. That divine truth, when really believed, will have the most purifying and salutary effects, none, with the Bible in their hands, can deny : but how comes it to be believed, to have admission into the heart ? Our Lord solves the difficulty : "That which is born of the flesh is flesh." And his servant Paul, 1 Cor. ii. 14, "The natural man receiveth not," &c. "Ye must be born of the Spirit," John iii. Some, when speaking on this subject, have had the temerity or thoughtlessness (I shall not say audacity) to say that we are regenerated by faith ; but never have we such an

expression, or such an idea, in the whole book of God. We are said to be sanctified by faith, and by the truth, but never to be regenerated, or the new nature implanted thereby. This we are plainly taught flows from a much higher source, even the effectual supernatural work of God the Holy Ghost, the same almighty power that wrought in Christ in raising him from the dead, Eph. i. 19, and ii. 1. Hence believers are said to be born "not of the flesh, but of God," John i. 13. By the views objected to, this supernatural work of God is in reality set aside for what is the most common operation of the human mind, that is, belief being influenced by motives and principles that have gained our assent, and of which our judgments are convinced by our natural powers ; but how the carnal, proud heart of the sinner is brought to admit into the mind, or to savour or appreciate the holy, pure, and humbling truths of the gospel, that is left out of view. Here I might with great propriety refer to that admirable work of Dr. Wardlaw against Lord Brougham, wherein is shown so powerfully that our belief is so much influenced by our state of heart or disposition. If, therefore, we admit that the carnal mind is enmity to God and his truth, and that men naturally love the darkness, it requires no great stretch of logic, that in the order of things, the cause must be removed previous to the salutary influence of divine truth being experienced ; hence believers obey from the heart the truth into which they are moulded, Rom. vi.

2. Closely connected with the above we may mention another injurious effect. The strain in general of teaching becomes too much addressed to the intellectual faculties, rather than to the heart and conscience. Speculation is thus encouraged and nourished, while the religion of the heart and affections is, in a great measure, neglected. Plain and generally admitted truths are either discussed and dwelt upon at immoderate length, or covered over with a parade of literature, and

Biblical criticism holds an undue place. Hence a cold, superficial, and lifeless spirit is engendered, and barren orthodoxy prevails among the hearers of the gospel of all denominations, where these views have prevailed for any length of time.

3. From what has been said, it very naturally follows, that Experimental religion must suffer a severe loss. It is little understood, and still less followed after. The religion of the Bible, the effect of union unto Jesus, is most assuredly the religion or the service of renewed affections. The Divine Agent having, in regeneration, communicated the new nature, opened the heart, as in Lydia's case, the word of the truth of the gospel is received in faith and love, and his influences are continued all through the believer's course, to keep alive the flame, and to cause it to grow in all the fruits so fully enumerated by the apostle, Gal. v. 22, and brought to our view in many other places. Hence the genuine child of God has joys and sorrows which the world are wholly strangers to, and he can enter into the spirit of the holy affections breathing in David's language, *Psa. cxix.*, and also into the deep distress of Paul, *Rom. vii.* While he knows something of the joy unspeakable, *1 Pet. i. 8*, he mourns over sin, he fights against it, and he longs and prays for complete deliverance. But the views we are opposing, though generally sound as to the ground of the sinner's acceptance, have little in them of these things, such as confession of sin, a daily feeling sense of it, godly sorrow on account of it, or the life of faith in improving the gospel provision in all its fulness of application, as exhibited to the believer for his growth in the exceeding great and precious promises. The lying refuges and entanglements that the poor awakened sinner has to struggle through are either unknown, or treated with a rough hand, increasing his pain and perplexity, and thus he is often tempted to wrestle out of the Slough of Despond on the wrong side; and as to the Christian's warfare in the after part of

his pilgrimage, we hear next to nothing about it. A judicious and scriptural discrimination of character, separating the precious from the vile in Christian experience, or distinguishing a living from a dead faith, forms no part of the scheme. It was not so with the teaching of the apostles. John's first Epistle does not seem to be taken as a model by these friends. Having alluded to Bunyan's inimitable *Pilgrim*, I may just say, that it has frequently occurred to me, that if the honest tinker were now alive, he would have no occasion to complain, as he does, that though much pains had been used by the king's servants to mend the highway, and to fill up the Slough, all had been in vain, for it remained a quagmire still; for it would appear we have found a short way to accomplish this. "Holding the truth," or imprisoning the truth, as the apostle says, *Rom. i. 18*, "in unrighteousness," will do the business effectually. I may just remark, in passing, that this most masterly effort of native genius, Bunyan's "*Pilgrim*," is no great favourite with such as lean toward the sentiments we are opposing.

4. To avoid encroaching on your space, allow me to add, very briefly, that heart religion being uncultivated or nourished, the practical part must suffer deeply. Peculiar attention to outward observances, and some of these of "doubtful disputation," together with a tolerably fair external profession, will be deemed enough. There will be little tenderness of conscience or of conduct; heart sins giving little uneasiness, conformity to the world in their dress, amusements, and places of business will give little offence, or be eagerly followed. There may be a degree of zeal manifested in behalf of the many noble exertions using in our day for the spread of the gospel, and the good of our fellow-sinners; but these are very equivocal, while the general deportment is so contradictory. From these causes may be traced the little success of the gospel, and the withdrawing of the Spirit; for the Divine testimony will always hold true, "Them

that honour me, I will honour." Hence also arise the many mournful and disgraceful exhibitions of conduct quite unbecoming, that take place among evangelical professors—our evil tempers, strifes, and divisions, that tend to make us a reproach to an ungodly world. They can read our conduct pretty correctly, but know nothing of our holy and sanctifying principles.

Let none object to these sentiments, as we sometimes have heard: "These are metaphysical niceties, hair-splitting in divinity, a strife of words," &c. This is the language of the sluggard, "There is a lion in the way." Whoever investigates the subject on his knees, with the Word of God and his own heart before him, will view matters in a very

different light, and will see that the religion which has not its commencement from the Holy Spirit, and is not carried on by him daily, that "its root is rottenness, and its blossom will go up as the dust." When the professors boast, as your correspondent says, "that they had the Spirit when they had their Bibles in their pockets," we would say nothing. May they and we have him in our hearts, "as the well of living water springing up unto everlasting life."

Hoping these few imperfect hints may be improved upon by some of your able correspondents,

I am, yours truly,

A NORTH BRITON.

February, 1844.

## A WORD FOR THE EVANGELICAL MAGAZINE.

*To the Editor of the Evangelical Magazine.*

*Pimlico, March 2nd, 1844.*

MY DEAR SIR,—There are but few left who can say with myself, I have taken the "Evangelical Magazine" from 1793—fifty-one years! I have the set complete; and I have not only found this most valuable periodical agreeable and pleasant every month, but very useful as a work of reference as to events—my brethren in the ministry—their ordination, holy and useful lives, and happy deaths—the great cause of Christian missions, &c.

At the monthly missionary prayer meeting at Ranelagh last month, I took the volume for 1795 to the chapel; I read the first address relative to the formation of the London Missionary Society, which address so delighted the congregation, that many

wished to read it at home, and asked the loan of the volume, and it is now travelling among my people. May the blessing of an ever gracious God attend the perusal of it! The "Evangelical Magazine" must be well supported, and zealously recommended. I esteem these fifty volumes greatly. I love all my friends, but my attachment is very strong to old friends. The proposed improvements will add value and importance to it. I like the idea of a page or so of aphorisms; I will collect, arrange, and send you some. The sayings of the wise and good are gems. Go on and prosper.

Excuse the testimony of an old man and an old friend.

Yours, my good brother, faithfully,

R. H. SHEPHERD.

## APHORISMS;

OR, SELECT SAYINGS OF THE LIVING AND THE DEAD.

### TO CHURCH MEMBERS.

The rule of Scripture is this: "First pure, then peaceable." Let this be your rule. There is scarcely any bless-

ing more desirable than peace—true, well-grounded peace. It is so intimately connected with prosperity, that

the Hebrew word which is commonly translated "peace," signifies also "prosperity." '*Peace* be within thy walls, and *prosperity* within thy palaces.' The Hebrew word is the same in both instances.—*Rev. A. Fuller.*

Endeavour, by all means, to preserve a good understanding with your PASTOR. His peace of mind is essential to his happiness and your edification. \* \* Enemies will watch him with a desire for his halting; but do not you. Be not hasty in taking up, or falling in with reports to his disadvantage. Let your contributions for his support be distinguished, not only by liberality, but also by the cheerfulness with which they are given. Let them be a tribute of love. \* \* \* Always unite with him, that *he* may not have to endure all the prejudice and odium consequent on strict discipline.—*Ibid.*

Do not intermeddle with each other's temporal affairs. Different people have different ways of managing their domestic affairs; and, if your brethren do but act so as to be honourable in the world, what right have you to interfere?—*Ibid.*

Guard against a touchy temper. Charity is not soon angry.

"For every trifle scorn to take offence, It either shows great pride, or little sense."—*Id.*

Encourage no tale-bearers. Persons that make it their business, and feel it their delight, to go about telling secrets to the disadvantage of their neighbours, deserve the deepest marks of censure. Are you at variance with a brother? Mark the man who, by his insinuations and innuendoes, would make the breach wider, and shun him.—*Ibid.*

We shall never carry on the work of

communion, unless we grow up into Christ, by express dependence upon him, deriving life and strength from him, and returning all unto his praise and glory, as our Head, being thereby brought nearer, and more like unto him. The increase of faith in these things is our growing up into Christ.—*Rev. Dr. John Owen.*

Whatever your concern is in the truths of the gospel, let love be acted in it; and that is the means whereby you convey your supplies from every joint and part into the whole. Truth requires our pity, compassion, admonition, exhortation, forbearance, and the like; do it all in love. A church full of love, is a church well built up. I had rather see a church filled with love a thousand times, than filled with the best, the highest, and most glorious gifts and parts that any man in this world may be made partakers of. Could they go beyond and exceed all we aim at or desire; could they speak with the tongues of men and angels; it is ten thousand times more for the glory of God and our own comfort, to be with a company of poor saints, who are full of love, than with those of the highest attainments, without it.—*Ibid.*

The blessedness of a future world is ever represented in Scripture as the final end and scope of the Christian profession: the doctrines which it embraces, the duties which it enjoins, are represented as terminating in that, as its ultimate object. \* \* \* The church of Christ is unquestionably ordained merely as one of the instruments of qualifying its members for the possession of eternal life; but for this, it would have no existence.—*Rev. Robt. Hall.*

## POETRY.

### THE GOSPEL ECHO.

TRUE faith producing love to God and man,  
Say, Echo, is not this the gospel plan?

The gospel plan.

Must I my faith in Jesus constant show,  
By doing good to all, both friend and foe?  
Both friend and foe.

When men combine to hate and treat me  
ill,  
Must I return them good, and love them  
still? Love them still.

If they my failings causelessly reveal,  
Must I their faults as carefully conceal?  
As carefully conceal.



But if my name and character they tear,  
And cruel malice, too, too plain appear,  
And when I sorrow and affliction know,  
They love to add unto my cup of woe ;  
Say, Echo, say, in such peculiar case,  
Must I continue still to love and bless ?  
Still to love and bless.

Why, Echo! how is this? Thou'rt sure a  
dove;  
Thy voice will leave me nothing else but love.  
Nothing else but love.

Amen ! with all my heart then be it so,  
And now to practise I'll directly go.  
Directly go.

This path be mine, and let who will reject.  
My gracious God, me surely will protect.  
Surely will protect.

Henceforth on him I'll cast my every care,  
And friends and foes embrace them all in  
prayer.

Embrace them all in prayer.

TO THE COLLECTORS FOR THE NEW  
MISSIONARY SHIP.

WELL done, ye little pleaders,  
We will greet you with a cheer ;  
Ye have answer'd to our call,  
And six thousand pounds are here.

Well done, ye British children !  
 Soon your beauteous ship will glide  
 Over the South Pacific,  
 Borne by the restless tide ;

And there will tell the story  
Of the work of love you've done,  
That little Polynesians  
May join with those who sing

Hosannah and hosannah  
To Him who kindly took  
The little ones and bless'd them,  
Whilst adoring mothers look.

My little English maiden,  
Has that Jesus blessed you?  
Oh, go to him imploring,  
"Saviour, my heart renew."

Ye little boys of Britain,  
Dear collectors for the ship,  
Have your young hearts responded  
As you pleaded with the lip ?

Oh, Thou ! the God of missions,  
Deign, deign to hear our prayer,  
That these thy young disciples  
May thy Spirit's impress bear.

TO A MOTHER ON THE DEATH OF HER  
INFANT SON.

FOND mother, stay those falling tears,  
Lift up your drooping head,  
Eternal love forbids your fears,  
Your lost one is not dead.

Those eyes that beam'd with earthly love  
Gleam with a brighter fire ;  
That tongue now mute, resounds above  
In tune with David's lyre.

Melodious are his songs of joy  
Around the golden throne,  
Abiding peace without alloy,  
The new song now his own.

Can you not see his snowy brow  
Without a stain or frown,  
Bearing the seal all radiant now,  
Girt with a jewell'd crown.

Rejoice with him ; your earthly song  
Will pierce the far blue sky.  
Yes ! one among the angel throng  
Will welcome it on high.

Then let the breeze your music bring  
To his enraptured ear ;  
His voice will join you whilst you sing,  
His smile your sorrow cheer.

Think not thou bend'st the knee alone—  
There's one beside thee yet—  
An angel from the golden throne,  
Who ne'er will thee forget.

He lingers near, and even when  
You shun the world's gay care,  
He fondly hovers round you then  
To bear on high your prayer.

In weal or woe, in grief's lone hour,  
He hastens to thine aid,  
To shield thee from its tempest power.  
He smiles ; be not afraid.

When warm tears round thee trembling flow,  
Like drops of April rain,  
That smile will spread a radiant bow  
To wile away thy pain.

Yes! ere that silver cord is snapt,  
Which binds thy spirit here,  
When in the valley's shades unwrap,  
'Twill shine thy path to cheer.

And when the last long sigh is o'er,  
Whispering a fond adieu,  
He'll heavenward with thy spirit soar,  
Beyond the skies' fair blue :

Where, lighting at the Saviour's feet  
He'll claim a crown for thee,  
Whispering again in accents sweet,  
"Mother! rejoice with me."

## THE BACKSLIDER'S LAMENT.

I ONCE loved to frequent the house of the Lord,  
To hear the bless'd truths of his sacred Word ;  
But the charm has departed that bound my heart there,  
'Neath the hallowed roof of the house of prayer.

Gone ! gone is that peace that once beam'd round my soul,  
Which nought that was worldly or vain could control ;  
All the bliss has departed that bound my heart there,  
'Neath the hallowed roof of the house of prayer.

Yea ! sabbaths indeed were those sabbaths to me,  
When joys that were heaven-born were given so free ;  
But the joys are now fled that once bound my heart there,  
'Neath the hallowed roof of the house of prayer.

And gone is that sacred and balmy power,  
That was wont to descend as a vernal shower ;  
While all seem'd so peaceful and heavenly there,  
'Neath the hallowed roof of the house of prayer.

Say, has Heaven ceased to smile on this sorrowful mind,  
That the world's fascinations its passions may bind,  
That I ne'er more may tread, as a penitent there,  
'Neath the hallowed roof of the house of prayer ?

Shall there be no sweet promise to comfort and cheer,  
Enshrined in that volume once cherish'd and dear ?  
No tidings of mercy and succour heard there,  
'Neath the hallowed roof of the house of prayer ?

Thou glorious Supreme ! scorn not my appeal ;  
Oh send down thy Spirit this bosom to heal,  
That I once more may linger in ecstasy there,  
'Neath the hallowed roof of the house of prayer !

J. R.

## REVIEW OF RELIGIOUS PUBLICATIONS.

1. *MANNERS and CUSTOMS of the ANCIENT EGYPTIANS; including their relative Life, Government, Laws, Arts, Manufactures, Religion, and Early History; derived from a comparison of the Paintings, Sculptures, and Monuments still existing; with the Accounts of Ancient Authors. Illustrated by Drawings of those Subjects.* By Sir J. GARDNER WILKINSON, F.R.S., M.R.S.L., &c., Author of "A General View of Egypt, and Topography of Thebes," &c. In 3 vols. 8vo. Second edition.

*Country.* By Sir J. GARDNER WILKINSON, F.R.S., M.R.S.L., F.R.G.S., &c., &c. In 2 vols. 8vo. With Woodcuts.

John Murray, Albemarle-street.

2. *A Second Series of the MANNERS and CUSTOMS of the ANCIENT EGYPTIANS, &c. &c.* By Sir J. GARDNER WILKINSON, F.R.S., F.R.G.S., M.R.S.L., M.I.B.A., &c. In 2 vols. 8vo., and a volume of Plates.
3. *MODERN EGYPT and THEBES; being a Description of Egypt; including the Information required for Travellers in that*

The researches of the last thirty years, in the almost enchanting field of Egyptian literature, arts, and manners, have brought to light a multitude of facts, which were either wholly unknown, or which had well-nigh been overlooked by the generation, now passing off the stage of time. Among the authors who have contributed so greatly to enlarge our stock of knowledge, upon a theme of surpassing interest, we cannot omit making honourable mention of the names of Dr. Young, Champollion, Rosellini, Major Felix, and the historians of antiquity, Herodotus, and Diodorus. Others, indeed, have aided, incidentally, or more directly, in the collection of facts, and in the examination of monuments, upon which the history of ancient Egypt must be based; but to the eru-

dition and enthusiastic pursuit of these distinguished men, particularly Rosellini, we were largely indebted for all that we knew with certainty about Egypt, apart from scriptural records, up to the period when Sir J. Gardner Wilkinson entered upon his laborious and highly meritorious investigations. It was in a happy hour that the late Sir William Gell awakened a desire in the mind of our author to devote his attention to a class of studies, for which his persevering ardour and patient plodding industry peculiarly adapted him.

The works before us, as will be seen by their very titles, are devoted to two distinct, though connected, branches of inquiry, viz., *ancient* and *modern* Egypt. The first and second series, with numerous pictorial and hieroglyphic illustrations, and extending to six volumes, contain the author's researches into the manners and customs of the ancient Egyptians; and the third series, if such we may call it, relates to the present state of Egypt and Thebes, and supplies such information as is either essential or highly instructive, to those who visit the land of the Pharaohs, and who desire to take a passing glance, or a more deliberate survey, of a country replete with monuments of ancient greatness.

We deeply regret that our limited space will only allow us to make a few cursory remarks on works, which deserve very lengthened and elaborate notice; but we rejoice to think that the wide circulation of our miscellany may compensate, in some humble measure, for the brevity of our critique.

The author has well remarked, that "Egyptian history, and the manners of one of the most ancient nations, cannot but be interesting to every one; and so intimately connected are they with the scriptural accounts of the Israelites, and the events of succeeding ages relative to Judæa, that the name of Egypt need only be mentioned, to recall the early impressions which we have received from the study of the Bible." It is no small recommendation of the labours of Sir J. G. Wilkinson, that he has not failed, where opportunity offered, to make his researches tributary to the illustration of Holy Scripture. One of the most gratifying features of the age is, that modern travellers have, from some happy influence, been led to pay a profound respect to the data of revelation; and, in this state of mind, unlike the infidel Volney, they have found that the facts of Scripture have been fully borne out by the silent, but impressive language of monumental remains, ancient inscriptions, and abiding nature, testifying to the truth of God's word, both in the seas and on the dry land.

It is impossible to read such a work as Sir J. G. Wilkinson's on Egypt, and indeed to

contemplate the vast and beautiful remains of all Syria, and the Holy Land, without being convinced that, at periods far remote in the history of our species, communities of civilised men existed, amongst whom science and art had been carried to a degree of perfection but little surpassed, in more classic times, or even in the present enlightened age of the world.

Our author observes, that one "striking result derived from the examination of Egyptian history, is the conviction that, at the most remote period into which we have been able to penetrate, civilised communities already existed, and society possessed all the features of later ages. We have been enabled, with a sufficient degree of precision, to fix the bondage of the Israelites, and the arrival of Joseph; and though these events took place at an age when nations are generally supposed to have been in their infancy, and in a state of barbarism, yet we perceive that the Egyptians had then arrived at as perfect a degree of civilisation as at any subsequent period of their history. They had the same arts, the same manners and customs, the same style of architecture, and were in the same advanced state of refinement, as in the reign of Rameses II.; and no very remarkable changes took place, even in ever-varying taste, between the accession of the first Osirtasen and the death of that conqueror, who was the last monarch of the eighteenth dynasty. What high antiquity does this assign to civilisation! The most remote point to which we can see opens with a nation possessing all the arts of civilised life already matured; and though penetrating so far into the early history of the world, we find that the infancy of the Egyptian state is placed considerably beyond our reach. And, if Egypt presents no other attractions, the certainty of its being the oldest state, of which we have any positive or tangible records, must awaken feelings of interest, to which no contemplative mind can remain indifferent." The whole bearing of these striking facts is in direct opposition to the opinion of the sceptical writers, who maintain that the early stages of society were all perfectly barbarous; and that we are indebted for all our improvements to the meliorative tendency of human nature. Such writers do not fail to add to their ordinary theory the notion that Christianity itself is a progressive system, much improved by the additions which man has made to it. Pity it is that others who are not sceptics have too often acted, in reference to Christian institutions, as if they vainly thought that they could improve Heaven's unencumbered plan!

In Sir J. G. Wilkinson's historical account of the early state of Egypt, he has done all that could be expected to throw

light on a very obscure and perplexed subject; venturing as little as possible upon conjecture, or, when driven on to adopt it, doing as little violence as possible to the spirit of genuine history. But in this part of his work, there is room, of course, for great variety of opinion, the data being so very incomplete. The first series, extending to three volumes, consists of ten chapters, of very deeply interesting materials, and containing a vast collection of facts, illustrative of the early government, religion, science, architecture, merchandise, and domestic life of the ancient Egyptians.

The second series, including two volumes, and one of admirably executed plates, may be regarded as a continuation of the former series; or, rather, a supplement of such particulars as could not well be introduced into the first part of the work, without breaking the thread of the author's narrative, or swelling the work to an undue size. What has been omitted in the first three volumes, is here collected and arranged; and the apparent want of connexion, in certain instances, is abundantly compensated, by the rich supply of additional information furnished to the reader. There are some repetitions in the second series, partly to cement historical details, and partly to make up to certain readers the disadvantage of not possessing the first series.

Our author has expressed himself with great modesty on the much disputed topic of the religion of the ancient Egyptians. He rather contents himself with an induction of facts derived from ancient monuments, than ventures upon any distinct theory of his own. But he expresses his belief, that in the progress of discovery in hieroglyphical literature, the doctrines of this singular people will yet be brought forth to light, disencumbered from all conjectural hypotheses. The probability is, that all the ancient religious systems of Greece, Hindostan, and Egypt, are of one common origin; and, as Dr. Prichard has endeavoured to prove, are all corruptions, more or less remote, of the patriarchal worship recorded in the Books of Moses.

It would be difficult to give our readers any adequate idea of the vast labour bestowed by the author upon this most entertaining and instructive work. To ill-informed persons, little disposed to look back into the ages of a remote antiquity, the labours of our author will appear dry and insipid; but for such individuals he has not toiled through so many intricate fields of anxious inquiry; and by others of a more enlightened mind, his valuable efforts will be hailed with uncommon delight. The plates and hieroglyphical representations are beautifully executed; and the reader is furnished

with the present amount of knowledge in the art of deciphering these mysterious symbols; mysterious, simply because the entire clew has not yet been discovered. We earnestly recommend the work to all our readers who can afford to purchase it. To the younger branches in our intelligent and well educated families, it will supply a source of amusement and mental improvement of the most exciting and beneficial character.

The author's third work, entitled, "Modern Egypt and Thebes," is a lighter, but not less valuable production. It is, in fact, an improved and enlarged edition of a work upon Egypt and Thebes, which the author sent forth as early as 1827. The additions made to the original publication are of the most practical and useful character. Indeed, it is not saying too much to affirm, that no man should visit Egypt, or take the overland passage to India, without availing himself of this work as his travelling companion. He will find in it accurate information respecting the overland transit, the steam packets in the Mediterranean, and many hints and grave counsels, which he will do well to observe.

"I have," observes the author, "given a description of modern and ancient Alexandria; of the ruins in many of the towns on the Delta, and of the Naron lakes, the Oases, and other portions of the western and eastern deserts. And after treating of the ancient remains in the country, I have introduced a brief history of Egypt, under the Moslems, to the present time; a list of the Pharaohs, Ptolemies, and Cæsars, with their hieroglyphic names (which will serve as a guide to the dates of the monuments whereon they occur), and a brief explanation of the mode of reading hieroglyphics. The Arabic vocabulary, which was said to be of use, he has also increased to about double its former size."

So careful has the author been to render his labours as available to the public as possible, that he has introduced into an appendix such alterations respecting the Eastern transit as have taken place during the period that the work has been passing through the press.

In the concluding wish of the author's preface we heartily concur, "that the following pages may induce many to visit Egypt, and that the information they contain may be serviceable to travellers, both on the Nile and in the Desert." Indeed, we cannot doubt that the work we now introduce to our readers, will be used as a handbook by all who travel to India by land, or who venture to make the tour of Egypt and Thebes.



*The PROMISED GLORY of the CHURCH of CHRIST.* By the Rev. E. BICKERSTETH, Rector of Watton, Herts. 12mo, pp. 424.

Seeley, Burnside, and Seeley.

THIS is truly a catholic treatise, eminently worthy of that comprehensive charity for which its excellent author has so long been distinguished. It is, at the same time, a very seasonable production, as it contains many faithful warnings against the spirit of Antichrist, which now so lamentably prevails. Our author, unlike many episcopalians of our day, has got completely disentangled from the popish and sectarian notion of *catholicity*, so much vaunted in these times; and shows, by good and valid arguments, that the real unity of the church consists in the firm belief of that truth upon which, according to apostolic testimony, salvation depends. He well observes that "those who most claim the word *Catholic* are least of all entitled to it, from the schismatic, selfish, and contracted sentiments which they profess." This is a true witness; and indeed the boast of the Tractarians, as members of the English Episcopate, to a fellowship with Rome in *her catholicity*, is extremely absurd, as she has formally excommunicated the English church, quite as much so as any section of nonconforming heretics. Those who think they have a dispensation to determine, by human laws, the boundaries of the *Catholic* church, may enlarge or contract those boundaries as they please; but certainly no English clergyman, and no lay episcopalian, can belong to the same Catholic church with Rome, until Rome herself shall take off the interdict, and proclaim to the world that she has restored the English church to her maternal bosom. Mr. Gladstone, as a layman, and Mr. Newman, as a clergyman, may foolishly coquet with Rome, and make good, simple-hearted people believe that the English church and Rome, and very few if any beside, are safely housed in the Catholic church; but it is only child's play after all; for, in the stern ecclesiastical sense of the term *Catholic*, the English church, including all its present aspirants to the honour of antiquity, has nothing whatever to do with it. Rome has the sole monopoly of it; and she has cast off and disowned the English church; and if it now talks of catholicity, so as to satisfy any discerning man, it must doff the high church use of the term altogether, and take it, as good Mr. Bickersteth does, to express all believers in Christ of every name, or of no name at all among men. It is really lamentable to perceive the folly which abounds in volumes, pamphlets, and reviews, in the present age, on the subject of *catholicity*. Rome tells us that she alone is *catholic*; and as her catholicity must be turned to ac-

count, of course there is no salvation without her pale. It must be rather humiliating to the Tractarians, with all their filial affection to their crusty old mother, that they are one and all included in this sweeping excommunication. But how sad is it for those who have professedly separated from Rome, and who are under her *unrepealed* sentence of excommunication, to play the same tyrannical game in reference to others. Let them first settle scores with their inexorable mother, before they proceed to place all beyond the limits of the catholic church, who cannot conscientiously adopt this platform of the English episcopate. We verily believe that there is no word in our language that has been so tortured and abused, from the Nicene age downwards, as the word *catholic*. From being fitted to express the whole body of the faithful, in other words, all the true followers of Christ, throughout the world, it has become a mere party symbol, the watchword of bigots, a phrase to denote all that is narrow and selfish, to include the very worst portions of Christendom, and to exclude some of the best. It is a beautiful word, if it is used in the spirit of the apostolic benediction, "Grace be with all them that love the Lord Jesus Christ in sincerity;" but one most nauseating and hateful, when it is employed to hedge off episcopacy, in its best and worst forms, from the whole Christian world, and to surround it with the halo of exclusive catholicity. We care not by whom this is done; it may be by Rome herself, or by those who follow in her footsteps; but wherever such a use is made of the word *catholic*, it is the spirit of antichrist; the spirit that claimed precedence for Rome originally, that punished heretics even to the death, and that would do so again, if it should ever possess the power. Mr. Bickersteth distinctly perceives the danger that threatens his church from the party now boasting great things about *catholicity*.

"I have proved," he says, "elsewhere, that Rome is Babylon, and Popery the great mystery predicted in the New Testament, (referring to his 'Divine Warning,' 'Practical Remarks on the Progress of Popery,' &c.) To those who judge thus, the situation of the Church of England, as a national church, at the present moment, will be seen to be one of deep anxiety. There are, alas, among us, those who have forsaken, and who oppose the pure faith established amongst us by our Protestant forefathers; and being with us, I have no hesitation in saying that I think our danger from them on that account is the greater." And again: "In perfect contrast with these evils," (referring to the efforts of infidelity,) "a revulsion from them, and an intended opposition to them, though having affecting and painful points of union, is a most rapidly diffused conta-

gion of error, which corrupts the simplicity of the gospel, unduly magnifies outward ordinances, judges and condemns with severity even those who love Christ, if they dissent from an episcopal church; and will, in its result, if diffused and enforced, bring on us, as its forerunner the Laudian school did, in the great rebellion, the very destruction which it expects to avert."

We think our author has fully proved the general Protestant bearing of the Church of England; but he has not ventured to discuss those points in the church's ritual which seem most difficult to reconcile with the distinctly Protestant character of her doctrines and homilies. We beg to refer Mr. B., too, to the last part of Mr. Isaac Taylor's "Ancient Christianity," in which we fear he will find himself deprived of the advantage which the Homilists seek to derive from the quotation, or rather misquotation, of the fathers. If they had not been sounder in the faith than the fathers they quote, they would never have written their homilies.

Mr. B. is nobly free from all dependence on human authority in matters of religion. "Let us hold fast," says he, "OUR FAITH IN THE FULL SUFFICIENCY OF THE HOLY SCRIPTURES, in opposition to the wretched inventions of man, the muddy puddles of man's traditions, whether set forth by the Pope of Rome, or the new school at Oxford; or to the proud reasonings of those who, rejecting the word of the Lord, Jer. viii. 9, glory in human wisdom; let us place before man the sure guidance which God has given us in the living oracles—his Holy Scriptures, able to make us wise unto salvation, through faith in our Lord Jesus; given by inspiration of God; and profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

One of the most striking features of this work is its powerful and persuasive advocacy of union and love among all the true children of God. On this subject, it abounds with clear and convincing arguments, as to the grounds of this union and love; and with rich delineations of the effects which may be expected to be produced by its still wider diffusion. In the second part of his work, entitled, "*The growing Union of all the people of Christ*," our author has expressed himself, with much scriptural clearness and pathos, on the following important topics. The evils of disunion, the subjects of union, the sources of union, the blessed measure of union, the growth of union, and the perfection of this union yet to come.

We much like what Mr. B. has said on the *subjects* of union. It is simple, convincing, and scriptural. "The great definition," he observes, "which our Lord

gives of his people, '*them which shall believe on me through their word*,' may show us where the true principle of union is; not in outside form, not in external uniformity, which may merely mask and cover the most entire and complete opposition and enmity within; but in real living faith in God's own word, uniting all hearts amidst every diversity of outward form; the truth making all free, while it unites all in harmony with the will of God, and the glory of the Saviour, and the good of man. Yes, it is the unity of faith, hope, and love, which, infinitely beyond all submission to ecclesiastical rites and ceremonies on the one hand, or an exact correctness of doctrinal statement, under the clearest intellectual discernment on the other, that surmounts all the hindrances and impediments that human uniformity has occasioned, and brings us, with one heart, and one mind, to say, '*Glory to God in the highest; on earth peace; good will towards men*.'"

The sectarian spirit our author well condemns in the following passage. "I fear our Lord's rebuke, '*ye little know what manner of spirit ye are of*,' applies yet very largely to us. While we are each magnifying the excellences of our own system, and depreciating one to which we are hostile, setting in bright colours all our own fancied superiority, and in dark shades, the defects in another, it is really utterly in vain to make any call to union. More is done for union by forbearance, and kind constructions, and silence on the faults of others, and willingness to take the lowest seat, than by the loudest commendations each of our own church, in the most earnest professions of the value of union, and the most eloquent addresses, to urge it upon others, if there be no corresponding spirit of self-sacrifice, meekness, and love. Oh that we might all sit more at the feet of Jesus, learn of him who was meek and lowly in heart, and seek only his exaltation!"

We are rather surprised at the view taken by our beloved and reverend friend, of the causes which led to the failure of the "Factory Education Bill." He is speaking of the evils of disunion; and in a note, illustrative of the disunion actually existing, we have the following very remarkable passage: "A most painful proof of this was given in the failure of the Factory Education Bill. The growth of Popery out of, and alas! in, the Established Church, and the growth of democracy among other classes, effectually prevented Government accomplishing that most urgent and important measure so powerfully pressed upon them by the most affecting and convincing speech of Lord Ashley." We have said this is a remarkable passage; and so it is, coming from such a pen. We should find it difficult to

show how the growth of popery out of the church had done much to frustrate Sir James Graham's measure. A few petitions, perhaps, from Roman Catholics swelled the aggregate number of signatures against the bill. We can easily perceive, however, how the growth of popery *within* the Church of England operated to the prejudice of the Factory Bill; but just because we distinctly perceive this, we are surprised that such a writer as Mr. Bickersteth should express dissatisfaction at the failure of the Government plan. Was it not altogether a Church of England clerical plan? If popery, then, is obviously gaining ground in the national church, was it not an act of high patriotism to crush the dangerous scheme—a manifestation of homage to that word which denounces popery as "the man of sin," and pronounces awful judgments on all who give their power to the beast? So far, then, as Mr. B.'s views of Rome, as antichrist, are just, and we firmly believe them to be such, in so far, we wonder that, with the admitted growth of popery in the Establishment, he should lament the failure of a measure which must have tremendously increased the power of Tractarians and high churchmen in general.

We are not quite satisfied, moreover, with the author's allusion to "the growth of democracy," as contributing to the failure of the Factory Bill. If by the growth of democracy be meant an increased intelligence and feeling of moral responsibility among the people, we do not object: but if, as we suspect, our friend intends to convey the idea, that Sir James Graham's bill was frustrated by some mere political struggle among the labouring classes for increased power in the state, we cannot subscribe to the opinion. We verily believe that such political combination had nothing to do with the extraordinary energy and union displayed. The feeling, among the best portion of Nonconformists of all classes, was, that the bill aimed a death-blow at their religious liberties, that it delivered the education of the people into the hands of the Establishment, that its very concessions to Dissenters were insults, and that, above all, it conferred absolute power on the church at a time when it was less to be trusted than at any former period in its history. The union and energy called forth were not political but religious; the struggle was one for conscience; and the triumph was felt to be one not of democratic combination, but of pious and devoted zeal, anxiously enlisted on the side of truth, justice, and freedom.

But we say all this in heartfelt love to our reverend friend; under a full conviction that he would be one of the last men in England to perpetrate injustice in the name of religion.

We conclude our notice of this volume by expressing our thanks for the edification we have derived from it, and our fervent wish that it may be greatly blessed in drawing the true people of God, of every name, into closer and more harmonious fellowship. As it breathes throughout the Spirit of Christ, we cannot doubt that he will deign to put honour upon it, as an instrument of good to his divided church.

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OUTLINES *for the PULPIT; or, Short Illustrations of Select Texts for Evangelical Discourses.* By ADAM THOMSON, D.D.

Edinburgh: Oliphant and Son. London: Hamilton and Adams.

These Outlines are fitted to take a foremost place in the class to which they belong. Dr. Thomson evidently feels, in all his labours and writings, that he is identified with the progression of the living oracles of God. Hence there is a freshness and a power about many of his statements which could never be realized but from the plenary conviction that he is wielding the only divinely appointed instrument for the salvation of the world. He is found either pleading for the unfettered circulation of God's word, unfolding its exuberance of blessings to console the mourners in Zion; or, as in the work before us, illustrating some of its most evangelical isolated texts, which, however, in his hand, scarcely partake of the character of isolation. In every discourse, the writer so fully compares spiritual things with spiritual, that if the object at which he aims were to produce the "full assurance of the understanding" as a basis for the "full assurance of faith" and "hope," we do not see how he could have used better means to accomplish it. This imparts an unction to many of these Outlines which no forms of classical diction could have supplied. Nor are these wanting. But we must allow the Doctor to give, in his own experience and views respecting the numerous passages employed in order to support the doctrinal statements made, and to enforce the practical exhortations given. "In reference to this, the writer may be allowed to add, that any hope he entertains, as to the usefulness of the volume, rests on what he may call the vitality and power of these scripture quotations. During the course of a long ministry, there is not any thing of which he has been more fully convinced than this, that whether in preaching publicly, or addressing the sick and disconsolate in private—he might add, and in praying with them and for them—nothing will produce the same effect as the very words of God. It is not 'the words that man's wisdom teacheth'—not the style of language, however pure and refined



—nor numerous figures, however elegant and happily introduced—nor bursts of imagination, however seemingly powerful—nor appeals to the passions, however truly eloquent—nor philosophical reasoning, however profound and demonstrative; but ‘the words which the Holy Ghost teacheth,’ that enlighten and support, and sanctify and save the souls of men. Whatever can be prefaced with ‘Thus saith the Lord,’ goes direct to the understanding, and the consciences, and the hearts of genuine saints. Nor is it less certain, that ‘the terrors of the Lord’ are best proclaimed, and sinners most efficiently persuaded to believe and live, by the terms of the word, which is like a fire, and like a hammer that breaketh the rock in pieces.”

The volume contains sixty outlines, in every one of which the above principle is carried out. It would be impossible here to give an analysis of a work containing such variety, but we may present a few of the titles on one great subject. “True faith connected with penitential confession and earnest prayer, Mark ix. 24. Unstaggering faith glorifying to God, Rom. iv. 20. The sanctifying influence of faith the same in all, Acts xv. 9. Nothing in God’s account can supply the want of faith, Heb. xi. 6. The deep humiliation and subsequent glory of the Saviour the grand attraction and best support of faith, Heb. xii. 2. The happy results of genuine faith, 1 Pet. i. 9.” Every devout man who shall diligently read and duly ponder these truly evangelical sketches, must rise with the consciousness of growth in grace and knowledge, whilst the young minister will find in them models that cannot fail to guide his judgment and warm his heart.

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*Murray’s Colonial and Home Library.*  
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1. *THE BIBLE IN SPAIN; or, The Journeys, Adventures, and Imprisonments of an Englishman, in an attempt to circulate the Scriptures in the Peninsula. In one volume.* By GEORGE BORROW, Author of “the Gipsies of Spain,” pp. 328.

2. *NARRATIVE of a JOURNEY through the UPPER PROVINCES of INDIA, from Calcutta to Bombay, 1824-1825, (with Notes upon Ceylon,) an account of a Journey to Madras and the Southern Provinces, 1826, and Letters written in India.* By the late Right Rev. REGINALD HEBER, D.D., Lord Bishop of Calcutta. In two vols.

John Murray, Albemarle-street.

We congratulate the public on the appearance of a new monthly library, under

the powerful and enlightened auspices of so enterprising a publisher as Mr. Murray. If the undertaking proceeds as it has begun, it will prove the cheapest and most acceptable series of the kind that has yet appeared in Great Britain. The mere fact that Borrow’s “Bible in Spain,” which appeared in two large octavo volumes, and Bishop Heber’s Journal, which was published in four, may now be obtained at the small cost of *fifteen shillings*, is sufficient to prove this statement. The work, too, though closely printed, is so clear in type, and so admirably disposed in the page, that it is both readable and elegant.

Upon the merits of the two first works, which have appeared in the “Colonial and Home Library,” it is quite unnecessary that we should express any critical opinion. They are already before the public, and one of them at least has passed through many editions.

“The Bible in Spain,” written by an agent of the Bible Society, is the production of an original writer, and an acute observer of men and things. Whatever variety of opinion may be entertained by different minds as to the wisdom of some of Mr. Borrow’s selections of facts, only one feeling can be cherished as to the deep and varied interest of the work, and as to the vast amount of information which it supplies relative to Spain, considered in its social, political, and religious aspects. So graphic are the author’s delineations of all that came under his observation, and especially of all that he saw of the working of despotic systems of government, and of the popish religion, that one is imperceptibly led on by his extraordinary narrations, from step to step, till the conclusion of his work is reached; and, then, the only regret felt is, that the author had not added another volume to his striking details. To those who have not already perused this remarkable narrative of facts, the present cheap edition will be a great boon. Papists, Puseyites, and High Churchmen, of all schools, will dislike the book; but it contains the adventures of a bold and manly Englishman, in the best of all causes; and sheds a ray of hope upon the future destiny of unhappy Spain, when she shall, at last, be enlightened and remodelled by the light and energy of Divine truth.

Bishop Heber’s Journals and Letters are, in many respects, delightful contributions, full of benevolent feeling, simple, beautiful delineations, and varied and gratifying details of his official labours. As memorials of a Christian bishop, however, we have always felt them to be defective; and greatly suspect that, under an evil influence, the best materials have been suppressed. There is a lack of spirituality in the work, for



which its bland and beautiful composition does not fully compensate. Still it is a deeply interesting work.

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**SACRED BIOGRAPHY; illustrative of Man's Three-fold State: the Present, Intermediate, and Future.** By J. SMITH, M.A. Small 8vo, pp. 400.

Gallie, Glasgow; Snow, London.

This deeply interesting volume, the sterling character of which is sufficiently guaranteed by the fact that it is dedicated, by permission, to Dr. Wardlaw, contains a series of twenty-two lectures, in the first nineteen of which the histories and characters of Adam and Eve, Cain and Abel, Enoch, Noah, Job, Abraham, Jacob, Joseph, Balaam, Deborah, Ruth, Hannah, Esther, The family and household of Bethany, Timothy, and Onesiphorus, are illustrated in a manner at once calculated to arrest attention, and to awaken profitable thought; while the three concluding lectures are devoted to the consideration of the question of an "Intermediate State of the Soul," the "Resurrection of the Body," and the "Sameness of Character in Time and Eternity." Respecting the subjects of the strictly biographical portion of the work, we may quote the remark made by Mr. Smith in his prefatory note, that "they are not persons whose character and history are instructive to one age, or country, or economy—for in all ages, and in (almost) all countries, and during all dispensations—Patriarchal, Mosaic, and Christian—they have attracted general notice." "These characters," he further observes, "will continue to be attractive, as long as the Bible itself is needed;" and "instead of the interest being diminished by the lapse of time, or change of circumstances, or frequency of discussion, it grows and gathers as time rolls on, and changes pass away, and as volume succeeds volume in treating of their merits." There is so much of deep and original thought in the work before us, and so much of the warm and glowing spirit which Krummacher has infused into his illustrations of the history of "Elijah" and "Elisha," that it can hardly fail to produce a deep and beneficial effect upon its readers; and we trust that its author will not be disappointed in his hope that at the present time, when the churches of Christ are especially called upon to acknowledge the sole and supreme authority of the sacred oracles as to matters of faith and practice, those parts of his volume which treat of the cloud of witnesses adduced by Paul as examples to New Testament believers, will be especially acceptable.

The concluding lectures, particularly that which treats on the "State of the Soul after

Death," and opens up the deeply-interesting question of an "Intermediate State of the Soul," afford a most valuable, though brief, contribution to theological literature. In the lecture especially alluded to, Mr. Smith presents a collation of the chief passages in the Old Testament in which the Hebrew term "sheol" (שְׁאוֹל), which is variously rendered in our translation "grave," "hell," and "pit," is found under circumstances bearing upon the question of an intermediate state, and a collation of New Testament passages which contain the similar Greek word "hades," (ᾅδης); and after examining the subject inductively in connexion with those passages which have been supposed, as he conceives upon very insufficient grounds, to favour the idea of an intermediate state of the soul, he brings forward the most conclusive evidence from other portions of the word of God to prove that the souls of the wicked, at the moment of their separation from the body, enter that place which is mentioned by Old Testament writers as an enclosure, a place of excitement, of pain, of cruelty, and of vehement desire, and, in the clearer revelations of the New Testament, as a lake of fire, a prison, a place of torment, &c.; and that, while the bodies of the righteous mingle in common with those of the wicked in the grave, their souls at once enter into peace, and into the joys of heaven,—that they are with Christ, beholding his glory, and satisfied with the likeness of God; and he concludes by observing that "We are further taught to believe that, after the resurrection, the residence of good and bad, as to locality, will be the same as that of the soul when separate from the body, though the joys of the one and the sorrows of the other will be vastly augmented by reunion with their bodies; and throughout eternity will the one party approach nearer and nearer the fountain of blessedness, while the other will continue to sink in wretchedness and woe."

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AMY HERBERT. *By a Lady.* Edited by the Rev. W. SEWELL, B.D., Fellow of Exeter College, Oxford. In two vols. post 8vo.

Longman and Co.

Mr. Sewell tells us in his short preface to this tale, that he "has willingly undertaken to revise the publication, under the impression that books intended for the young should, as much as possible, be *superintended by some clergyman*, who may be responsible for their principles." Alas! in our day, what a poor guarantee is this for the character of a book! Would Mr. Sewell be satisfied with it himself, unless the clergyman happened to be of his own school?

He wishes to see a class of literature "which may interest the young, under the form of narrative, and exhibit, at the same time, a Christian tone, and temper, and Christian truth, *without obtruding* either in a manner unsuited to a work of amusement." Now, we can assure our readers that "Amy Herbert" is not unduly occupied with religious reference; but we regret to say that the little religion that appears in it is of the wrong stamp, calculated to put ritual observances in the place of regenerating grace. The work is moderately well written; but it is a *prudent* specimen of Tractarian divinity.

MARGARET; or, *The Pearl*. By the Rev. CHARLES B. TAYLER, M.A., Author of "May you like it," and "Records of a good man's life," post 8vo, pp. 278.

Longman and Co.

This is a work of a very different tendency from "Amy Herbert," though proceeding from the same great bookselling emporium; thus the bane and antidote accompany each other; and we cannot doubt that, by all right-thinking parents, "Margaret" will be preferred to "Amy Herbert." Mr. Tayler, as a clergyman of large experience, and occupying a wide sphere of observation, has seen the more than Jesuit industry of the new Oxford school; and, as in duty bound, has exhibited some of the baneful fruits which have ripened on this deadly tree of knowledge. The tendency of this tale is spiritual and excellent; the doctrines of grace are everywhere made prominent in it; and Protestantism is nobly defended from the attacks of its dangerous enemies in disguise.

#### WORKS RECENTLY PUBLISHED.

1. *Elements of Church History*. Vol. I. Comprising the External History of the Church during the first three Centuries. By DAVID WELSH, D.D., F.R.S.E., Professor of Divinity and Church History, New College, Edinburgh; formerly Regius Professor of Divinity and Church History in the University of Edinburgh. 8vo. pp. 488. T. Clark, Edinburgh; and Hamilton, Adams, and Co., London.

2. *The Pulpit Cyclopædia*, and Christian Minister's Companion. By the Author of "Sketches and Skeletons of Sermons," "Christian's Daily Portion," "Sermons for Family Reading," &c. &c. 8vo. pp. 344. Houlston and Stoneman.

3. *The Morning Exercises at Cripplegate, St. Giles-in-the-Fields, and in Southwark*; being Sermons preached A.D. MDCLIX—MDCLXXXIX. By several Ministers of the gospel in or near London. Fifth edition, carefully collated and corrected, with Notes and Translations, by JAMES NICHOLS, Editor of Fuller's "Church History of Britain," &c. In Six vols. Vol. I.,—containing the first volume of the Exercise at Cripplegate, and part of the Supplement. 8vo. pp. 702. Thomas Tegg.

4. *Posthumous Sermons*. By the Rev. HENRY BRUNT, A.M., late Rector of Streatham; and formerly Fellow of Pembroke College, Cambridge. 12mo. pp. 354. Hatchard and Son.

5. *Horæ Aramaicæ*: comprising concise notices of the Aramean Dialects in general, and of the Versions of Holy Scripture extant in them: with a Translation of the Gospel according to St. Matthew, and of the Epistle to the Hebrews, from the ancient Peschito Syriac. By J. W. ETHERIDGE. Post 8vo. pp. 250. Simpkin, Marshall, and Co.

6. *Western Africa*; its Condition, and Christianity the Means of its Recovery. By D. J. EAST. 12mo. pp. 412. Houlston and Stoneman.

7. *The Piedmontese Envoy*; or, the Men, Manners, and Religion of the Commonwealth. A Tale. By PROTHESIA S. GOSS, Author of "The Philanthropist," &c. 12mo. pp. 300. Ward and Co.

8. *History of the Reformation of the Sixteenth Century*. By J. H. MERLE D'AUBIGNE. A New Translation: (the only one containing the author's last corrections.) By HENRY BEVERIDGE, Esq., Advocate. Vol. I. Second Thousand. 8vo. pp. 340. W. Collins, Glasgow.

9. *Tales of the Early British Christians*. By ANNE MARIA SARGENT, Author of "The Isle of Wight, and other Poems," "Reverses of Fortune," &c. 12mo. pp. 112. Dean and Co., Threadneedle-street.

10. *A Letter in Defence of those Members of the Church of England, who hold that not all the Baptized, but "as many as are led by the Spirit of God are the sons of God."* By HENRY WALTER, B.D. and F.R.S., Rector of Haslebury Bryan, late Fellow of St. John's College, Cambridge, &c. &c. Intended as some reply to the attack made upon their faith and character, in a Tract entitled "Baptismal Regeneration, a Doctrine of the Church of England," with a brief Appendix of Notes upon Newman on Justification, and Pusey on Baptism. 12mo. pp. 72. Seeley and Burnside.

11. *The Kingdom of Heaven among Children*; or, twenty-five Narratives of a Religious Awakening in a School in Pomerania. From the German. By CHARLOTTE CLARKE. 18mo. pp. 82. B. Wertheim, Aldine Chambers.

12. *Sights in Spring*. Tract Society.

13. *Memorial of a Meeting held at the Town Hall, Romsey, on the 22nd of November, 1843*, to celebrate the twenty-fifth anniversary of the settlement of the Rev. John Reynolds over the church assembling at the Abbey Chapel, Romsey: to which is prefixed, a Brief History of the Church from its formation in 1672, to the present time. 8vo. pp. 62. Hamilton, Adams, and Co.

This is a most deeply interesting pamphlet, well worthy of the general notice of the Congregational body, and other evangelical Christians.

14. *Memoir of Mrs. Mary Page, late of Hammersmith*. 12mo. pp. 48. E. Page, Hammersmith.

This is a very edifying memorial of a truly godly woman, who was a great blessing in her circle, and an ornament to the Christian church.

15. *Christ Crucified*; a Lecture delivered in the large room of the Stockport Sunday-school, January 28, 1844. By the Rev. JAMES MONRO. 8vo. pp. 29.

There is much clearness of sentiment, and energy of expression in this discourse. We can cordially recommend it to our readers, as an able defence of the cross of Christ.

16. *Sacred Harmony*, being a Selection of Psalm and Hymn Tunes, arranged for three voices, two trebles and a bass. Sunday-school Union.

## OBITUARY.

MRS. A. FLETCHER.

*To the Church and Congregation of Finsbury Chapel, London.*

BELOVED FRIENDS,—My late dearly beloved partner lived in your affection, and you lived in hers. As her death-bed experience furnished a splendid illustration of the triumph of Christian faith, I propose to furnish you with a recital of particulars, which are eminently calculated, by the Holy Spirit, to promote our mutual benefit and comfort. Circumstances will be related as they occurred, day after day, under my own immediate notice, until her disembodied spirit took its glorious flight to those heavenly mansions, into which she ardently longed to enter, to be for ever with the Lord.

My dearest earthly friend was born in Bocking, Essex, June 19th, 1789; in the same house she was born again, when seven years of age, by reading Janeway's "Token for Children;" and on the morning of Wednesday, June 7th, 1843, a few minutes past eight, in the same house where she drew her first breath, her happy spirit was wafted to her heavenly home on the wings of love divine.

For some months before her decease, she complained of a pain in her left breast, accompanied with swelling and other alarming symptoms. It is probable the nucleus of the disease had existed twenty years before, and had been occasioned by some accident. About a month previous to the termination of her mortal career, her breath was sensibly affected. From the evening of Saturday, May 21st, till the morning of her departure, the malady made rapid progress, defied the power of medicine and the skill of physicians, and proved by the sovereign and gracious purposes of her heavenly Father, the appointed messenger to conduct her to the portals of the new Jerusalem!

May 18th, Thursday.—On this day I preached one of the anniversary sermons in Writtle chapel, near Chelmsford, Essex, on 1 John iv. 8, "God is love." This was the last sermon she heard from my lips. Now her knowledge of that astonishing theme exceeds all the accumulated theological intelligence on earth. With humility I mention it, "I felt as if the glory of heaven filled the place." It was the last time I enjoyed fellowship with my beloved friend in God's sanctuary on earth. Others have acknowledged it was the prelude of heaven.

May 21st, Sabbath.—This was the last sabbath my dear friend attended public worship in the house of God. It was in the chapel of the Rev. T. Craig, of Bocking, the place where she first heard the gospel

and the last; the hallowed spot where her ancestors, for nearly a century, had listened to the accents of the gospel trumpet. The Rev. J. Gray, of Chelmsford, preached; though with difficulty, she attended twice.

The text in the morning was in Joshua xxi. 45, "There failed not ought of any good thing which the Lord had spoken to the house of Israel: all came to pass." She was deeply impressed and delighted. Her heart was so elevated and refreshed, that she determined, if possible, to attend a second time. The text was from Isa. lxi. 7, "For your shame ye shall have double; and for confusion they shall rejoice, &c. Everlasting joy shall be unto them." The joyful emotions which were excited by the first discourse, were maintained during the second. These were the last she heard before finishing her earthly pilgrimage. Now I have the most lively remembrance of that heavenly smile which irradiated her countenance, in giving me an account of the two discourses, and of the delightful enjoyment which they were instrumental in affording her heart. It was a feast of fat things for her soul, preparatory to her entering the valley and shadow of death. How striking these texts before entering heaven.

May 24th, Wednesday.—This was the first day my dear friend was confined to her bed. There was a bright rainbow on the cloud of her suffering; she was enriched with strong faith, lively hope, and blessed tranquillity. Disease was evidently preying upon her, but I saw "grace triumphant," and she seemed like an incarnate angel. She was filled with the Holy Ghost.

May 25th, Thursday.—Betwixt six and seven o'clock in the morning, she was visited with a fainting-fit; she felt as if she had been dying. Her faith was vigorous and her love ardent. It was being in a little heaven to be near her. She said, "Can this be death? Are these the last struggles?" I replied, I thought not, as her pulse was good. She said, with a tremulous, feeble voice, "Will my Saviour leave me?" She added, "He will not." Then looking on me she said, with emphasis, "God will take care of you." She then said, "If I never see my dear Frances again, tell her from me to live near God." Blessed counsel! to follow it is the chief felicity on earth, and to enjoy nearness to God constitutes the glory of heaven.

When Mrs. Stock, a near relative, and a very dear friend, called on her, she was in a literal ecstasy of delight, joy, and triumph. She looked her friend in the face and said, "I am a poor, polluted worm, but Jesus



hath clothed me with his righteousness." She added, "Tell my dear Frances what a dear Jesus I have found." She said to me, "Jesus is saying to me, Lovest thou me? What can I say to that?" I said, "My dear, you know you do not hate Christ." She replied with great and ecstatic emotion, her eyes beaming with love, "That is impossible, impossible!" and then poured out the sweetest expressions of ardent love.

*Extract from my Journal.*

Dear Frances, (her only child,) arrived before one o'clock, and her beloved husband arrived in the afternoon, much impressed. Truly her apartment is the antechamber of heaven. Had much sweet and blessed conversation with her at intervals. "O Lord, prepare us for thy will; fill us with that divine Spirit with which thou hast filled the beloved object of our affectionate delight! Lord, hold us up!" She was comforted with the arrival of Mrs. T., who, for nearly twenty years, had travelled with her along the journey of life, as a most faithful domestic.

May 26th, Friday.—To-day she seemed much relieved; hope shed down upon us her smiling beams. We earnestly prayed, that for many years to come God would mercifully spare a life which he had made precious and valuable to many.

May 27th, Saturday.—To-day there was an evident improvement, and our hopes began to revive.

May 29th, Monday.—By a kind letter, which I received from my brother, the Rev. J. B. Law, who officiated for me in Finsbury chapel, last Lord's-day, I learned that our beloved friends of the church and congregation were much impressed with the announcement read from the pulpit, respecting my dear Mrs. F.'s illness. Oh may the affliction be blessed to them and to many.

June 6th, Tuesday.—On seeing my dear friend, about seven o'clock in the morning, she said, "I have had the best night I have had for a fortnight." I observed, "You have enjoyed the smiles of God's countenance;" she replied, with the sweetest expression, "The smiles of his reconciled countenance."

*From my Journal.*

During the whole day, much prostration of strength—spoke little—dozed a great deal. I read several animating hymns, and prayed with her. She much enjoyed the sacred services, which were to her as cooling waters to the thirsty soul. She continued serene and peaceful, and did not seem affected with bodily pain. Medical attendants told us, to our great grief, that she was sinking fast. It was our earnest prayer, "Lord, thou art the Divine Physician, and

if thou wilt thou canst make her whole. Mercifully extend thy precious loan; thy claim to her is infinite; we have none. Lord, show us thy mercy, and prolong her days."

As the day advanced her symptoms of dissolution increased, and she was scarcely able to speak. Frances and I were almost constantly with her, engaged in reading and prayer. Truly, her dying bed seemed illumined by the brightness of heaven.

In the afternoon, Mr. Harrison, the surgeon, an old friend of the family, accompanied me upstairs: it was about half-past seven o'clock. After a solemn silence, which continued nearly the whole of the day, she apparently awoke, and spoke with a distinct, full, audible voice, her eyes lighted up with the most sublime animation. No one could look upon her without feeling impressed with the conviction, that she was on the confines of glory. She looked round upon us all with the most tender and affectionate interest. She said, "I have been standing at the pearly gates of heaven, and waiting to enter, but my time has not yet come; I have looked within the gates, and have seen the glory of heaven, and the Lamb in the midst of the throne." She said, "During the last fortnight, particularly in the night season, I have enjoyed glorious discoveries of Christ and heaven, without which I could not have borne my sufferings. The everlasting arms of Jesus are around me, and the arms of my faith are around him." She said, that about a fortnight ago, she saw distinctly in her mind two ships: she felt as if it had been a vision. I know the impression was strong and vivid. I, therefore, relate it as she told it. She said, "I saw two ships; the one lingered behind, and was commanded to stop, and the other was commanded to go forward." I asked, who were the ships? she replied, "You and I. I am commanded to stop; you are commanded to go forward! you have more useful work to do, and God will take care of you. I would have told you this before, but was afraid you might think it was a delusion; but now I cannot defer, as I am going to my Saviour."

A little while after I said to her, "When you get to heaven you will see one pious friend after another entering the many mansions." Her thoughts were evidently so full of seeing Jesus, that she said, with a smile of inimitable sweetness and triumph, "I shall see Jesus in the midst of the throne."

I said, "Jesus is yours; you have long known him and loved him." To our great delight, she said, "I first knew him when I was seven years of age, by reading Jane-way's 'Token for Children.' I never told this before: often I used to get out of my



bed in the middle of the night, and fall down on my knees before my blessed Saviour. Then he won my heart, and he has kept me ever since. Serious impressions were deepened by the death of a dear young friend, who was with me at boarding-school, in Stepney, Mary Emmerson. The work of religion in my

heart, by the blessing of God, was advanced by reading the Evangelical Magazine. I request you all to read Janeway's 'Token for Children.' " This book she impressed much upon her beloved daughter, Frances, to put into the hands of her dear children.

(To be concluded in our next.)

## Home Chronicle.

### UNITARIAN USURPATIONS.

*Manchester, March 9, 1844.*

DEAR SIR,—The Unitarians in England possess 206 chapels, of which they have erected at their own cost only 36, having 170 which they have illegally and fraudulently acquired; and in Wales they have 14, whereof 8 have also been got improperly. In Ireland the proportion is much the same, but I have not sufficient returns. The English chapels, with the funds and endowments, may probably average 2,000*l.* each in value, or 340,000*l.* altogether, and, taken with other trust property, the full amount cannot be less than half a million sterling. These matters are particularly stated in the "Manchester Socinian Controversy," published in 1825, with the lists of usurped chapels, and the history of Lady Howley's charity, and Dr. Daniel Williams's library, both of which have been, or are the subject of legal contest, and in like manner several charities that were founded by Trinitarians but usurped by Unitarians, have been the subject of litigation in Ireland, and have been restored.

All the Courts appealed to have decided that these malversations of trust properties are illegal and ought to be redressed, and in the Howley charity case the House of Lords confirmed the decrees of the Court below.

To my surprise, the Lord Chancellor has introduced a bill in the House of Lords to enable Unitarians to retain the properties which they have thus illegally acquired, and probably the Government is engaged to support him, notwithstanding former professions of zeal for orthodoxy, &c. It appears that Lord Brougham will support the measure.

The Unitarians are the only class of professing Christians that have usurped the property of other classes of the Dissenting community, and of course they are the only persons that will be interested in the proposed measure. They now hold the chapels erected for such men as Baxter, Matthew Henry, Newcome, Timothy Jollie, and many others.

I trust the London ministers and friends, aided by their respective societies, for pro-

tecting their rights and interests, will resist the measure to the utmost of their ability; and I earnestly hope you will use all the interest you have with the periodical press, to lay the subject fully before the public.

I remain, dear sir,

Yours truly,

GEORGE HADFIELD.

[We quite coincide with our respected correspondent, Mr. Hadfield, as to the necessity of prompt and decisive movement, on the part of orthodox Dissenters and Churchmen, against the proposed Bill, to shield Socinians from lawsuits, for the recovery of chapels and chapel property, to which they have neither legal nor moral right. If a bill of such iniquitous character should be passed into law, it will be, among all the anomalies which yet disgrace our statute book, the most odious and detestable. We will not believe that an enlightened legislature will gravely listen to a proposal, from whatever quarter it may come, the effect of which will be, to legalize spoliation and injustice. It were better far that an act of parliament were forthwith passed, compelling Socinians to relinquish their ill-gotten possessions, upon the ground that they have not the amount of honour necessary to induce them to do it of their own accord. If the proposed bill should be forced upon the notice of Parliament, we would advise the framers of it to follow it up with another, viz., *an act to shield all future usurpers of rights and properties not their own.*

We are glad to find that the Deputies, Congregational Board, and other public bodies among Dissenters, are moving with spirit against the threatened bill. Let Wesleyans, Baptists, Independents, Calvinistic Methodists, the Wesleyan Association, and Evangelical Christian, be at their posts, and forthwith get up petitions against the measure, and its fate will be sealed. From information which we have received, and on which we can rely, we can assure our readers, that *determined action* will be necessary. Let it not be forgotten, that many of the Whigs, who advocate the principles of civil and religious liberty, have very strong leanings, though professedly church-

men, to the Unitarian party. A petition from every congregation, and from every public body, will settle the obnoxious bill.—  
[EDITOR.]

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MONUMENT TO THE MEMORY OF THE  
LATE DR. ISAAC WATTS.

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"The memory of the just is blessed."—*Solomon.*

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The revered name of Isaac Watts is embalmed in the hearts of Christians of all denominations, almost without exception; and the great and lasting benefits conferred by the great Head of the church through his instrumentality, have at length been responded to by the living witnesses of his piety, zeal, and talents, as gathered from his numerous poetical and prosaic works, and who readily acknowledge "his praise is in all our churches." True it is, Isaac Watts will be remembered and honoured by generations yet to come; and, taking a limited view of the subject, needs not a monument of marble or brass to perpetuate his memory: but the grateful and benevolent mind responds to the call which has been made, and delights to offer some small mark of esteem and gratitude to the memory of one who, when on earth, did so much for it; and feels no sympathy with the apathetic individual who, when asked to join in a general expression of sympathy and gratitude for advantages so immense, coolly replied, "I think the doctor raised a sufficient monument for himself." If there were any point in this reply it would assume too much; for where is the husband, the parent, or the child, who, having lost a near relative who had performed remarkable acts of kindness on behalf of his survivor, would, in like manner, refuse to pay a token of respect to the memory of departed worth, "because the exertions and benevolence of the departed had made it unnecessary." Oh, no! there is a want of gratitude and consistency in this we cannot imitate, and we hope our readers generally will contribute to this object. Any contributions will be received by the Messrs. Hankeys, 7, Fenchurch-street, London; or Mr. E. Clarke, the Secretary of Commerce Hall, London, or Snarebrook, Essex, who will give any requisite information.

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AN APPEAL TO THOSE WHO COMPAS-  
SIONATE SOULS.

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*To the Editor of the Evangelical Magazine.*

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DEAR SIR,—Knowing, as I do, that your own mind is fully alive to the deplorably ignorant condition of multitudes of our

fellow creatures in the rural districts, so I believe you will and do rejoice at every attempt that is made for the glory of God and the best interests of man. In the extreme point of the county of Northampton, there are two villages in juxtaposition which contain more than one thousand inhabitants, who may be regarded as in a state of spiritual destitution. Besides the parish church, where the gospel is not, there is a small Wesleyan chapel, capable of holding about one hundred and fifty persons. I have gone for more than seven years, once a fortnight, for the purpose of preaching among them the gospel of salvation. We meet in a room, and although it is a week-evening service, it is full, and sometimes crowded. Two persons have come forward to enable us to build a chapel, if we can raise the necessary sum. One of them gives a piece of ground, and a donation of 5*l.* towards the funds. The other, an Episcopalian, gives the stone necessary for the building. A subscription list has been opened, but it has not yet reached a fourth of the required sum, which is 200*l.* We are exceedingly anxious to begin the erection, but hesitate for the want of means. The people are poor, and can do but little. We are promised helps in two or three quarters, but still it will fall far short of our necessities. If the present opportunity is lost, it may never be regained. I therefore, on the behalf of others, earnestly solicit the aid of the wealthy of God's people, not only to make an inroad upon the kingdom of Satan, but also to erect a permanent abode for those to worship in, who are anxious to flee from the wrath to come. I shall be happy to receive and acknowledge donations for this object addressed to me.

I am, dear sir, respectfully yours,

JOSEPH DEAR.

Congregational minister, Great Easton,  
near Rockingham.

P. S.—It may be proper to state that my first appeal was responded to by some unknown friend, and this induces me to request its appearance again.

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DORSET ASSOCIATION.

The Spring Meeting of the Dorset County Association will be held (D. V.) at Poole on the 9th, 10th, and 11th of April, 1844.

The Rev. J. C. Bodwell, A. M., is engaged to preach on Tuesday evening.

The Anniversary Breakfast of the Sunday School Union is appointed for eight o'clock on Wednesday morning. The Rev. Thos. Seavill will preach the Association Sermon. Subject,—“Obstacles to the progress of the Gospel.” After dinner, the subject of Day-schools will occupy the attention of the Association. The Rev. John Wills, of

Bridport, will preach in the evening. The business of the Association will occupy the Committee on Thursday forenoon. A devotional meeting on Thursday evening will conclude these services.

#### HAMPSHIRE ASSOCIATION.

The Half-yearly Meeting will be held at Andover, (D. V.) the 24th inst. The Rev. J. Birch to preach the given subject,—"The importance of giving prominence to the distinctive doctrines of the Gospel." The preceding evening, the Rev. T. S. Guyer is to preach. And on the Morning of the Association, the Sunday-school Union will hold their meeting at an early hour.

#### TAUNTON.

Mr. Henry Quick, late assistant minister at Stepney meeting, London, has received and accepted a cordial and unanimous invitation to become the pastor of the newly-formed Independent church assembling in North-street, Taunton, Somersetshire, and entered upon his labours the first sabbath in the present year. A large and handsome chapel, in the ancient Gothic style, is in the course of erection. It is situated in a densely-populated neighbourhood, where there is every prospect of usefulness and success. The congregation is now overflowing in the temporary place of worship, and the Sabbath-school is large and increasing.

#### THE WELSH CORNER.\*

##### THE LITTLE PREACHER.

"The Little Preacher" was the Rev. D. E. Owen, the pastor of the Independent church at Rhydyblew, Monmouthshire, between Abergavenny and Merthyr Tydfil.

David Owen was born at Trepdraith, (Fishguard,) in Pembrokeshire, Jan. 19, 1803. He was always of a feeble constitution, but he was preserved to be "a burning and a shining light." When he was six years old, he was deemed strong enough to be sent to a school at his native place. Here he became very devoted to his humble lessons, and soon outstripped his schoolfellows in writing and arithmetic. He rarely joined the other children in their plays, but in company with another child, he frequently withdrew to solitary places to pray, and to converse about divine things.

When he was about nine years old, little David's convictions were very deep and powerful. On one Sabbath, soon after he had had new clothes, his mother perceived that his knees appeared much soiled, and

called him to account. The little boy's tears rendered it utterly impossible for him to give the proper account to his mother. On the following Sabbath the appearance of his knees was much the same, and to the severe questionings of his pious mother, he replied with great seriousness, that he had been praying in the garden. His good mother asked him, "Is it only on Sundays that you pray?" "Oh, no! my dear mother," he replied, "I pray in my every-day clothes as well as in my Sunday-clothes."

He then asked his mother whether she thought that he would be allowed to join the "Society." His mother answered "Yes, if you will be a good boy." His father, however, thought that the boy had not thought sufficiently of the subject, and discouraged the application of this young candidate for Church communion. The holy mother reasoned the case with her husband, and said, "Shall we check the little spark that burns in his heart, until we behold it a shining flame in his life?" By this kind of appeal his father's heart softened: she said, "Oh that I could see all my children seeking for a place in the house of God."

On the following Tuesday evening, the little boy went to the "Society." The Pastor asked, "When did you begin to feel concern for your soul?" The boy replied, "Ever, as far as I know." One of the Elders asked him, what he meant by the word "Ever." The child answered, "Before I have any recollection. The first recollection I have is concern about my soul. This was occasioned by hearing my father reading a chapter every night, putting out the candle,† and then talking with some ONE in the dark, and my mother weeping all the time. I could not understand with whom my father was talking; for after the candle was relighted, there was no one there but the family. This made me wonder very much; but since my father continued to do this, I thought I would do the same, and I began. I had much pleasure in this, but I was still asking myself, 'On whom do I call? with whom do I talk?' The only answer I could give to myself was, that I talked with him with whom my father talked when he put out the candle." The Pastor then asked him, "Do you resolve to persevere in this good work?" "Oh! yes!" said the boy, "the God that my father had when putting out the candle shall be a God to me for ever."

He was fully admitted into the church; still, little David was only a child: but the child of devoted parents, who, especially his gentle and pious mother, watched over his early piety.

\* We failed of our last monthly article through the non-arrival of the Welsh periodicals, into the hands of our correspondent.

† It is the prevailing custom of the Welsh peasantry, when having family prayer by candle light, to put out the ing the prayer.



At this very early age, the church, according to the custom of churches in Wales, allowed him to exercise his gifts frequently in public prayer, and even in preaching. He was apprenticed to a shoemaker, who employed in his trade a man of the name of John Lloyd, one who deserves mention, as he was "mighty in the Scriptures," and exerted a holy influence on the mind and character of our "little Preacher."

This little boy made his first attempts at preaching at religious meetings called "conferences," or meetings for discussing religious doctrines. They were so called to distinguish them from the "Societies," which were purely for experimental religion. When he was between ten and eleven years of age, the church permitted him to preach in the pulpits of vacant churches as an occasional supply. He was so little, that generally a high chair was put in the pulpit to enable him to be seen.

The fame of the little preacher was the means of introducing him to a lady, "whose praise is in all the Welsh churches," Mrs. Lloyd, of Bronwydd. This lady aided in placing him at Carmarthen college, over which at that time the Rev. D. Peter presided, with distinguished ability. His stay at the College was very brief, for bodily illness prevented him from pursuing his studies. Indeed, "he was nigh unto death."

While on his sick bed, he dreamed that he saw his chamber full of light—that he looked towards the window, and beheld a coffin and a corpse shrouded in it. He approached to the coffin, and saw that the corpse was himself. He examined the lid, and found on the plate his own name distinctly written, with the date of the year and month in which he died. He awoke in great distress. He had seen that he had only three weeks to live, and that he should die of that illness.

Medical advice recommended that he should immediately leave Carmarthen and be taken home. His friends perceived that he had something weighing much on his mind, and he told them his dream. All but his good and gentle mother gave him up for dead. The day that he was to die dawned. Eleven o'clock that night arrived, and for the next hour, death seemed to be hastening his work on him; his breath became more and more short, the pulse more and more languishing, until the clock struck TWELVE. He opened his eyes, as if he had escaped from the holds of the grave, and from that moment, his health began to improve, and he was fully restored to his usual strength.

On the restoration of his health, he again resumed the work of preaching; and he was placed under the care of the Rev. Dr. Phillips of Neuadd-lwyd, where he remained until his ordination.

In the year 1824, he was invited by the

church at Rhydyblew, meeting at a chapel which they called "Carmel," to become their pastor, where his character shone "in the beauty of holiness," and where his labours were crowned with extraordinary success. The church not only loved him, but almost idolized him.

Having laboured at Carmel a few years, he paid a visit to his friends in Pembrokeshire. While preaching in the pulpit at Trewen, he was struck with great pain in the head, which constrained him to remain at Trewen for two or three days. One morning, while reading a new number of the Evangelical Magazine, he bowed his head and wept bitterly: and immediately he fell prostrate to the ground. It was a fit of apoplexy. He continued very feeble for many days, but eventually was able to return to the endeared people of his charge, who received him and cherished him with the greatest sympathy and affection. His affliction gained strength every day, and it was thought advisable that he should visit his native place as the most likely means to recruit his strength.

At his native place he had another fit of apoplexy, from which he again partially recovered. In this state he was utterly unable to preach to congregations; but so devoted was he to the work of preaching there, in his feeble state, that he would go out into the fields, walk on the sea-shore, preaching by himself.

His church was much on his heart, and he was much on their heart. There was, however, no probability that he would ever again be able to resume his charge. The church, after waiting about three years, thought that it was advisable to have another pastor, and they chose the Rev. John Ridge, who ministers to them at present.

Mr. D. E. Owen continued in great weakness and helplessness to January 27, 1830, when he said, "All is well, I am more than conqueror," and calmly fell asleep in Jesus.

P. S.—This short sketch of "the little Preacher," is borrowed from a memoir of the Rev. Thos. Griffiths, of Hawen, written by the Rev. B. Owen, of Zoar, Merthyr Tydfil.

We recommend this narrative to all our Welsh readers, as one distinguished for great penetration into character, and for a happy tact in delineating it. We believe that the book is likely to do great good to the rising ministry in Wales. The author is the brother of our "little Preacher."

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## IRELAND.

### CONGREGATIONAL UNION OF IRELAND.

A deputation from this Institution, consisting of Dr. Urwick, of Dublin, and the



Rev. Messrs. King, of Cork, and Smith, of Newry, have lately visited Liverpool, Manchester, and the metropolis, awakening by their statements a deep interest in the circumstances of the sister Island, and a lively sympathy towards the labours of their Union for its religious welfare.

Besides addresses from the pulpit, public meetings were held in Dr. Raffles's chapel, Liverpool, the Rev. R. Fletcher's chapel, Manchester, and at Surrey chapel, Trevor chapel, Craven chapel, Finsbury chapel, and Dr. Pye Smith's chapel, in and near London. At the meetings in Liverpool and Finsbury chapel, several hundreds of Roman Catholics were present, and listened throughout with the utmost attention—no doubt, partly in consequence of the speakers' frank and manly avowal of the great principles of civil and religious liberty, and of honest zeal for Ireland. Who can tell but that the truths of the gospel, thus heard by persons not otherwise brought into contact with them, may be effectual to the salvation of souls.

By the statements of the brethren it appears that Ireland, with between eight and nine millions of inhabitants, contains at present only twenty-six Congregational churches—that in nineteen out of the thirty-two counties into which it is divided, there is not a single Congregational church; and that in the whole province of Connaught, containing five counties, there is but one Congregational church. Districts of from twenty to one hundred miles in extent, are open for itinerant labours; besides which, there are a number of large towns, containing a population of several thousand souls each, altogether unprovided with a Congregational ministry. Most heartstirring accounts were given by the brethren of the labours of the Union in various parts of Ireland, particularly of open-air services, held by its agents.

While the above-named brethren were in

England, the Rev. N. Shepperd, of Sligo, was engaged in Scotland for the same object, who says on his return, "The preparedness of mind among Christian Scot'smen to hear of Ireland, and respond to appeals on its behalf, was delightful and almost wonderful. I was met invariably with the utmost cordiality."

We rejoice to know, that though the visits of the Deputations were chiefly designed as preparatory for future appeals, they received some substantial present proofs of good-will, in addition to numerous pledges of support hereafter. Though their Institution has been at work in Ireland for fifteen years, its proceedings have been but little known to the British public. We trust it will obtain a large share in the attention and liberality of the churches.

Contributions will be received in London by Messrs. Hankey and Co., Bankers, Fenchurch-street; also by the Rev. James Sherman, Surrey Parsonage, Blackfriars-road; the Rev. Dr. Morison, Hans-place, Chelsea; and the Rev. James Carlile, Helmsley-terrace, Hackney.

#### IRISH EVANGELICAL SOCIETY.

We rejoice to find that a deputation, from Ireland, in the person of Mr. Morrison, has been advocating the claims of this valuable Institution in the metropolis, and other parts, with good success, during the last month. The details, like those of the Congregational Union's deputation, were received with much interest. We think both institutions are accomplishing a great work, and cannot but wish them eminent success in all their Scriptural efforts to promote the evangelization of the sister kingdom. Proceeding in their labours with mutual good understanding, they may confidently look for a large share of the Divine blessing upon their "work of faith and labour of love."

## General Chronicle.

### CHINA.

EXTRACT OF A LETTER FROM THE REV.  
W. C. MILNE.

"*Manilla, Oct. 22, 1843.*

"You will be surprised to hear that I am at Manilla. My last was from Macao, informing you of my embarking for Chusan.

"Mr. Medhurst and I went aboard the 'Urgent' on the morning of the 2nd ult.; and we sailed the same afternoon. When we were off the Prata's Shoal, on the evening of the 8th, Lord's-day, a very severe typhoon arose; it increased all night. Next morning early it became alarming, and I

had just gone to Mr. Medhurst's cabin, and was reading to him, Psal. lxi. 15, 'Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.' Isaiah xliii. 2, 'When thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee;' when suddenly it was shouted out, 'The captain is overboard! The captain is overboard!' What a panic seized every soul! We shuddered from head to foot! We gave up for lost. He was the best seaman on board; the most daring, the most active. It was his over-daring that brought him so soon to his close; and it was impossible to lower

a boat for his deliverance. The sea was perfectly wild, and the boat with its entire crew must have perished, and the ship itself inevitably lost. Then did our hearts go up to God. We looked up to Him as our Creator, our King, our Father, our Friend, our Redeemer. It was a day spent in prayer and in supplication by Mr. Medhurst and myself. The lamentable event occurred at six o'clock in the morning. The command then fell into the hands of the first officer. The storm only waxed stronger, louder, and fiercer. Sail went after sail; ropes snapped one by one, till only one sail was left on the rigging. Every other was swept out of their gaskins. Our jib-boom broke off; maintop-gallant-mast went over the side with its yard; foretop-mast and its yard shared the same fate; every other mast sprung; our bulwarks in many places came away, fore and aft, starboard and larboard side. Our ship leaked fearfully; the water-casks were swept off the deck, with hencoops, dogs, pigs, &c. The sea rolled in upon the ship with rampant madness, and occasionally washed into our lower cabins, threatening our speedy destruction. Had the main-spencer, the only sail that weathered the gale, given way, our ruin was certain. In this plight we found ourselves on Monday evening at six, and by that time the barometer had fallen 7.10 below its usual. In the morning we had looked to our being foundered before that hour, and just then the dark sky loured darker, the wild sea roared wilder, our poor ship rolled and groaned heavier, and although I had encouraged a little hope till that hour, I then gave up hope, and I expected to be in heaven before the morning dawned. I knew that my Redeemer lived. I had a good hope through grace, and left myself at his disposal. I was lying in the arms of Jesus.

"Then I experienced, as I had not done before, the advantage of true religious attachment to the great Redeemer, the Son of God; then I found the necessity of securing a personal interest in his atonement before the time of danger and death; and I proved the reality of the enjoyment drawn from the sure hope of immortality and heaven, as opened to us in the gospel of Jesus Christ.

"We kept awake, waiting our end, with the exception of an occasional dozing, which our exhausted frames forced us to. While we were wakeful, we lifted our hearts to God, and continued to pray that he would be merciful to us, and stretch out his hand for our salvation.

"The next morning dawned upon us, and the storm abated. Then 'were we glad, because they be quiet.' Oh how cheered we were; and we blessed God for his mercy; we continue to do so still, and call upon you to join with us. On the abating of the

tempest, we had no resource but to make for Manilla; so we headed for that port on the 10th. On the 12th we met with a Hamburg ship, bound from Manilla for Macao. We found from them that we were three deg. out of our longitude, our chronometer being some ten minutes out.

"In three or four days we got to the coast of Manilla, and yesterday morning we landed at this place, and are now entertained by Mr. and Mrs. Diggles. This is an extraordinary place; bustling; more European than Hong Kong or Macao; very populous; very fruitful and rich soil; but thoroughly priest-ridden, so that no Protestant service, no rites of Protestantism, can be publicly performed. Nothing tolerated but Popery, popery, popery! The priests rule this island, otherwise it would not be Spanish territory another day.

"We are looking for a passage to Macao, where I suppose we shall spend the winter, and move northward in the spring.

"W. C. MILNE."

LATE REV. D. JOHNS, OF MADAGASCAR.

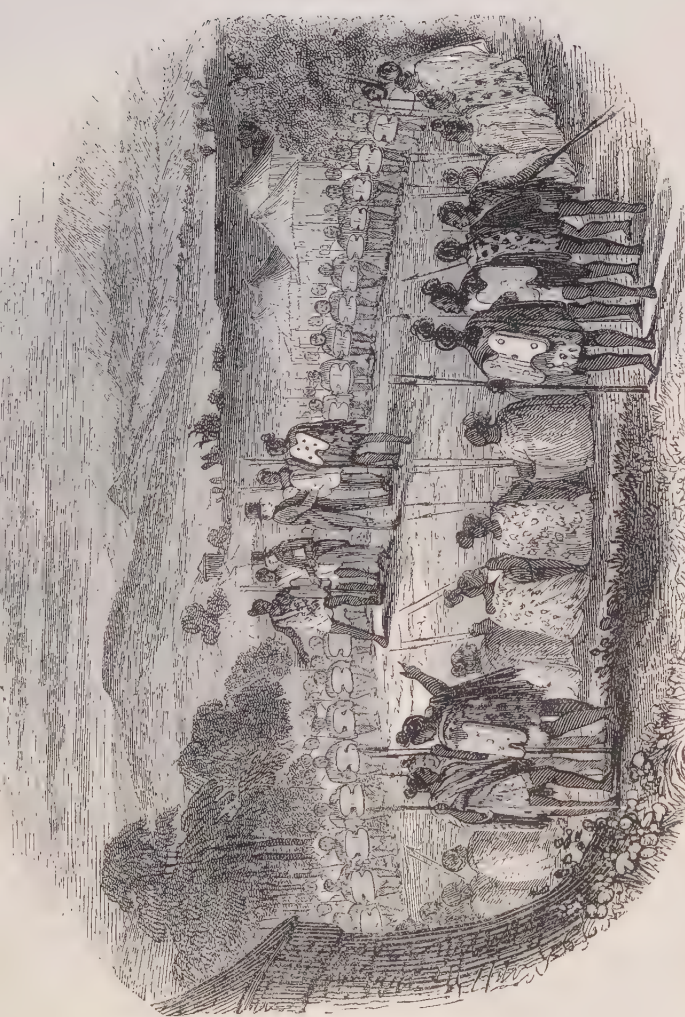
*To the Editor of the Evangelical Magazine.*

DEAR SIR,—Your readers will find in the Missionary Chronicle, for this month, some notice of the lamented decease of the above truly excellent missionary. My object in now addressing you is to solicit the kind and substantial sympathy of generous Christian friends on behalf of the widow and family. So numerous are the claims for similar cases on the funds of the London Missionary Society, that I am quite sure it is not in the power of the Directors to afford the relief that is required, neither would they feel warranted in making a "special appeal" in all such instances. Help must be obtained by the efforts of private friends. Mrs. Johns became personally well known to a large circle of the Christian public in England and Wales, during her late visit to this country, with Rafaravavy and the other refugees from Madagascar, and I am persuaded that it will be a gratification to many to express their esteem for her and respect for the memory of her deceased husband, by contributing on the present occasion. A Committee is being formed for the purpose of carrying out this appeal, and their names will appear in the next Magazine. Meantime W. A. Hankey, Esq., Fenchurch-street, has kindly consented to act as Treasurer, to whom contributions may be remitted; or to John Foulger, Esq., Walthamstow; Eben. Smith, Esq., Billiter-square; Robt. Smith, Esq., Catherine-court, Tower-hill; or to myself, Blomfield-street, Finsbury. Yours very cordially,

Walthamstow.

J. J. FREEMAN.

THE  
MISSIONARY MAGAZINE  
AND  
Chronicle.



"In a grand *Pecho*, or assembly of the people, we stated fully our object in proposing a residence with the tribe, and desired the Counselors to mention their objections, if they had any, to our coming to teach them. They were unanimous in expressing their wish that we should do as we proposed."—*Vide page 202.*



## SOUTH AFRICA.—MISSION TO THE BAKHATLA.

THE efforts of our brethren at the Kuruman station, for the extension of Christian Missions in the Bechuana country, are continued with unabated energy ; and we are encouraged to hope that the results of the measures they have adopted for this purpose will form a noble accession to the triumphs already achieved by the Gospel in those barbarous regions. Our intrepid Missionary, Mr. Livingston, as will be seen by the subjoined communication, has made preparatory arrangements for the opening of a station among the tribe of the Bakhhatla, about 200 miles north of Lattakoo ; and we trust it will shortly be in our power to report, not only the actual commencement, but the successful progress of this new and important undertaking.

“In the month of July, I commenced my preparations to visit the Bakhhatla tribe, and to erect a hut in that part of the country. Mr. Edwards resolved to accompany me ; and, leaving this in the beginning of August, we arrived safely, after a fortnight’s journey, among the Bakhhatla. The Chief eagerly inquired whether I had, as I promised, told my friends of his desire that I should live with him ; and, on my replying in the affirmative and stating that the object Mr. Edwards and I had in this visit was to converse with him on the subject, he expressed himself satisfied. We afterwards, in a grand *Peecho*, or assembly of his people, (*see engraving*,) stated fully our object in proposing a residence with his tribe, and desired his counsellors to mention their objections, if they had any, to our coming to teach them. They were unanimous in expressing their wish that we should do as we proposed. But, alas ! their motives, in giving us this cordial welcome, are very different from ours in desiring to accept of it. They wish the residence of white men, not from any desire to know the Gospel, but merely, (as some of them in conversation afterwards expressed it,) ‘that by our presence and prayers they may get plenty of rain, beads, &c., and be secure from death by the warriors of Masilikatse.’ May the Lord enlighten their benighted minds !

“On inquiring whether the tribe intended to remain on the spot they then occupied, we were delighted to find that they had contemplated, for some time previously, a removal to the very locality selected by us. They, however, gave us liberty to decide whether they should remove or remain where they were. We preferred the former, as by removing to the place chosen by us, they would occupy a valley much better adapted to agricultural purposes than that which they then inhabited. A portion of land might have been appropriated to our use without any charge ; but we preferred purchasing the piece that appeared most suitable to our purpose, together with the use of the streams on either side. I drew up a short statement of the transaction, read it over in Sitchuana, the Chief repeating it word by word after me ; and, when both Chief and Counsellors perfectly understood it, they expressed entire satisfaction by affixing their marks.

“We then proceeded to the erection of a substantial hut, 50 feet by 18 feet ; but in this work we received scarcely any assistance from the Bakhhatla. Hard labour in many of the Bechuana tribes devolves entirely on females, so that the males become as unfit, as they are unwilling, to bear it. One of the four men, we took with us, feigned sickness during most of the time. But Mabotsa, a deacon of the church at Lattakoo, rendered us invaluable aid. He is willing and anxious to go with us as native teacher, and the brethren think him well qualified for it.

“The land we have purchased can easily be irrigated, and will form excellent gardens for the people. A hill, immediately in the rear of the spot selected, is called Maleotoa, (a marriage feast.) Perhaps this would be an appropriate name for a station in this dark land, whence, benighted as it is, we earnestly hope many will be admitted to the ‘Marriage supper of the Lamb.’”



## TAHITI.

THE friends of justice and religion among all classes of our countrymen, and the Members of the London Missionary Society in particular, must have received with mingled feelings of grief and indignation the tidings which reached Europe towards the close of last month, of a new and most aggravated outrage on the authority of the Queen of Tahiti and the freedom of her people, by the French naval force in the South Pacific Ocean.

In all the spontaneous and righteous expressions of Protestant Christian principle, elicited by the event, the Directors of the Society have most deeply sympathised: without an hour's delay, they adopted such measures as they deemed most likely to prevent the confirmation, on the part of the French Government, of this iniquitous proceeding; and they were prepared, should the necessity appear, promptly and vigorously to appeal to the British Parliament, and to the nation at large, to employ every practicable means consonant with the principles of justice and religion to prevent the consummation of such injustice and oppression.

On the 1st of November last, Admiral Dupetit Thouars, the officer by whom the so-called Protectorate of France had been forced on the defenceless Queen, again appeared in the harbour of Papeete, in *La Reine Blanche*, accompanied by two other men-of-war, to impose new terms of humiliation on Pomare, by demanding *the removal of the emblem of her sovereignty from the national colours*. To this new act of degradation the Queen respectfully, but decidedly, refused to submit. The demand was repeated, but she remained inflexible; and forthwith the Admiral declared that *Pomare had ceased to reign*, and took possession of her territory in the name of the King of the French.

On the arrival of this intelligence in Paris, the anti-English and anti-Protestant journals pronounced the most absurd encomiums on the *bravery* of their admiral, and demanded from the Government the immediate approval and acceptance of his conquest. But, notwithstanding these demands, the cabinet of Louis Philippe, from motives which will be variously conjectured, refused its sanction to the act of Dupetit Thouars, and recalled him from his command.

It may be confidently hoped, that the restoration of Pomare will tend to inspire both herself and her people with courage and firmness in resisting any future aggression of the French authorities; nor can the removal of Admiral Dupetit Thouars from his command, be regarded with any other feelings than those of pleasure; a man who has long proved himself the enemy of British interests and feeling—a wanton oppressor of the defenceless Islanders—and a willing instrument of the Jesuit Missionaries in all their crafty policy and unprincipled proceedings.

But the *misnamed* Protectorate of France in Tahiti remains, and its continued existence must be regarded by every friend of Christian Missions with deep regret and *fixed abhorrence*. The violent and unworthy means, by which this form of French usurpation was established, were fully exposed by the Directors of the London Missionary Society in the early part of 1843; and the statements of their Missionaries then published, are now amply corroborated by the letter of Commodore Nicholas, under date June 4, 1843, addressed to Admiral Dupetit Thouars, and by the "Correspondence relative to the Society Islands," lately laid before the House of Commons.

In the honest and unanswerable address of Commodore Nicholas, written from the Islands, June 4th, ult., to Admiral Thouars, he observes, "I have been credibly assured, that some days subsequent to Her Majesty's having, after many hours' refusal, at length, through threats on one side and urgent importunities on the other, put her name to the first document (the treaty,) that was forwarded

to Her at Eimeo, and which act she did, as she then declared, and still declares, *solely to save her subjects from the fire of your guns*; a second (the Proclamation) was laid before Her Majesty, for her signature, and which, at last, Her Majesty also signed, *through the menacing demands of the Consul of France*; and these insulting threats were offered, it cannot be forgotten, at a time when the Queen's *accouchement was hourly looked for*; and, in truth, within one hour of Her Majesty's signature being so unfeelingly and so harshly obtained, she was actually taken in labour, the pains of which were hastened, as it is universally believed, by the great distress of mind, together with the offensive conduct of the French Consul towards this unhappy defenceless woman!"

It would be impossible for language to exhibit a case of greater brutality than that here described; and yet by such proceedings was the Protectorate of France established in the Society Islands.

Mr. Addington, Under Secretary in the Foreign Office, writing to Sir J. Barrow, Secretary of the Admiralty, July 11, observes, "It certainly would appear, from various reports received by Her Majesty's Government, respecting the transactions which ended in the surrender by the Queen of Tahiti, of a portion of her sovereign authority to the French Admiral Dupetit Thouars, *that that cession was brought about, partly by intrigue, and partly by intimidation.*" Thus it is made obvious that Her Majesty's Government were made fully acquainted with the violence and fraud by which the French obtained possession of Tahiti.

And in the letter of the Earl of Aberdeen to Lord Cowley, the British Ambassador at Paris, dated August 25, "the ancient and friendly connexion which has subsisted between Great Britain and the Society Islands, since their first discovery by a British navigator; the promise of good offices made to these people by the British Government; and the fact of the Islands having been converted and civilized by British missionaries," are not only admitted, but pleaded on behalf of the injured Queen.

Is it not, then, no less surprising than deplorable that, while Her Majesty's ministers *were cognizant of the nefarious and oppressive measures by which the Queen of Tahiti was compelled to yield to the power of France,—and while the claims of Pomare and her people, on the friendship and support of Great Britain, were admitted, they nevertheless virtually acquiesced in this gross act of aggression, without an effort, or even a remonstrance!*

For the determination of Government, "not to interfere with the state of things established by the French in the Society Islands," appears to have been formed *within a few days after the announcement of the event.* The intelligence reached London on or about March 14th, 1843, and in the letter of the noble Foreign Secretary to Lord Cowley on the 28th of that month, the whole case is considered by his lordship as already settled; and not a single claim is made, nor a solitary question raised.

It will be remembered that, immediately on the arrival of the painful intelligence in March, 1843, the Directors published a brief statement of the case of Tahiti, which they widely circulated, and a copy of which was forwarded to the leading members of both Houses of Parliament. A public Meeting was also held at Exeter Hall, at which C. Hindley, Esq., M.P., presided, and Episcopalians, Presbyterians, and Wesleyans, as well as Congregationalists, most powerfully urged the claims of Tahiti on the sympathy and friendship of Great Britain. At that meeting a suitable Memorial to Government was adopted, which was afterwards presented to the Earl of Aberdeen by Mr. Hindley, the Chairman; the Hon. and Rev. Baptist Noel; Rev. John Blackburn; and Rev. W. Ellis. At the instance of the Directors, their friends in the principal cities and towns throughout the country presented similar Memorials to her Majesty's Govern-

ment. The public press was also engaged in this service; and most of the leading London journals not only published information, but contained articles ably written on the French aggression.

But Memorials, Remonstrances, and Appeals, were unavailing; for the grievous and unprovoked wrong committed by France on our ancient and faithful ally, *had been, as it now appears, already admitted, if not approved, by the Government of Britain.*

The Directors are not insensible to the great difficulties that may exist on the part of one Government, in interfering with the foreign proceedings of another; and they do not forget the extreme sensitiveness of the French nation on the point of British interference; still the friends of Missions never sought for any measures on the part of Government but such as were founded on argument and persuasion, and consonant with the spirit of justice and religion. For their *moral power*, nations, no less than individuals, are deeply responsible; and had such an influence been *promptly* employed by our Government with that of France, it can scarcely be doubted that Tahiti and her people would now have been free.

This conclusion is rendered all but irresistible by the events that have subsequently occurred. Why, it may be asked, did the French Government, which in the spring of 1843, accepted the protectorate of Tahiti, refuse in the spring of 1844, the *sovereignty* of the Island? The means employed by her admiral were not more flagitious in the latter than in the former instance, and the prize was more inviting; but in the interval the British nation, and especially the religious portion of the nation, had expressed its indignant sense of French injustice and popish intrigue; and the Government of England, yielding to an influence so righteous, in its communications on the subject assumed a firmer tone, and spoke in terms, though of moderation and forbearance, yet not to be misunderstood, nor disregarded. Hence, the second triumph of Admiral Dupetit Thouars was scarcely announced in Paris, before, without a remonstrance from Britain, it was disowned by his Government, and the man, who had before been admitted to the Legion of Honour for his Tahitian conquests, was now dismissed from his command!

But although it must be an occasion of unmingled regret that her Majesty's Government thus *precipitately*, and perhaps in ignorance of the religious interests involved, gave up the opportunity of befriending an injured Sovereign and her oppressed people who had been encouraged to look to Britain for protection, yet it is a source of alleviation, and of hope, that *complete personal and ministerial freedom has been secured for our Missionary brethren labouring in the Islands.*

Mr. Consul Pritchard is instructed by the Earl of Aberdeen, "To watch closely the proceedings of the French authorities with regard to the Protestant missionaries, and to the liberty of religious worship enjoyed by English subjects established in the Society Islands, and to report to her Majesty's Government any deviation which may be made from the line of conduct which the French Government have solemnly pledged themselves to pursue towards British subjects in those respects." The Secretary of the Admiralty is also informed by Mr. Addington that "It appears to Lord Aberdeen to be indispensable, in the present state of affairs, that more frequent visits than heretofore should be made by her Majesty's ships-of-war to the Society Islands, in order to keep alive in the minds of the rulers and natives of those countries, the feeling of respect which they have always been well disposed to pay to the British flag, and to support, by constant personal communication, the influence which the British name and character have acquired for themselves in that part of the world."

Hitherto our Missionaries have enjoyed unrestricted liberty in discharging their

ministerial duties, and with the arrangements contemplated in these official documents there is no strong ground to apprehend that their sacred rights will hereafter be infringed.

In the Christian discretion, no less than in the fidelity and zeal of their devoted brethren, the Directors entertain a confiding satisfaction ; beneath the trials and anxieties inseparable from their present position, they cherish towards them the most affectionate sympathy : and if, in violation of the treaty, their liberty should be invaded, or their labours interrupted even for an hour, the Directors will promptly seek that redress from the Government of our country which it is solemnly pledged to secure.

It will be also additionally encouraging to the friends of *Protestant* missions to be assured that the Popery of France has obtained no favour in the eyes of the people, whose territory it has invaded, and whose liberty it has assailed. "There are now," writes one of our Missionaries in September last, "only two priests in this group of islands, and they were here before our arrival (two years since). They have a few adherents from Chili, Ireland, &c., but I cannot learn that they have yet made one convert to their system from among the natives. When we came into the Islands it was common to write and speak against the Papists. This state of things no longer exists ; and the experience of twenty years convinces me that under the altered system the priests will have much fewer converts than they would have if 'no Popery' were ever ringing in their ears. Popery, left to its own working, will, I think, never prevail in these islands. The people have in their hands, and in their heads too, *the Bible* ; and you know, dear brethren, as well as I do, that *the Bible and Popery can never co-exist*. Popery, moreover, in the view and opinion of the Tahitians, approximates so closely to their old worship of *Oro*, that they always speak of the system of the priests as being *idolatrous*."

With devout thankfulness to the God of Missions, the Directors have received these gratifying statements ; and with similar emotions they will doubtless be received by their friends and constituents. Hitherto, He whom they aim to honour has defeated the designs of Anti-Christ, and made it evident that the Bible, with the faithful preaching of its glorious truths, is the best antidote to the errors and superstitions of Catholicism. Let British Christians cease not earnestly to pray that His Holy Spirit may be abundantly granted to the churches of Tahiti ; that while still assailed by the insidious arts and alluring superstitions of Romanism, they may continue to hold fast that form of sound doctrine which they have been taught ; and that, amidst the no less dangerous influence of seductive manners, and licentious practices, they may keep themselves unspotted from the world, and adorn the doctrine of God their Saviour.

When the Jesuit Missionaries made their first unwelcome visit to Tahiti, the Directors expressed their strongest hope and desire that their brethren, in opposing the influence of Popery, would *carefully maintain their consistency as Protestants—never become the advocates of force, much less of persecution, for the purpose of upholding the interests of religion, nor employ any other means in the defence and propagation of the Gospel than those which their Divine Master has prescribed and sanctioned*. In renewing these counsels, which have proved safe in the exact proportion in which they have been applied, the Directors feel assured of the cordial concurrence of every enlightened friend of the Society ; and confiding in the omnipotence of truth, and the promised blessing of its Divine Author, without fear they await the issue of the conflict.

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## DEATH OF THE REV. D. JOHNS.

WITH heartfelt sorrow we inform the friends of the Society, that the faithful and arduous toils of our beloved friend and brother, the Rev. David Johns, have been terminated by death. This mournful event, by which the native Christians of Madagascar, and the cause of Missions generally, in that part of the world, have sustained an almost irreparable loss, occurred in the Island of Nosibe, at the house of a French merchant, on the 6th of August last, in that isolated spot, and his remains were interred, with every mark of kind and respectful feeling, by the European residents. The intelligence reached Port Louis by a French vessel, which arrived there in November last, having on board the clothing, books, and other property of our departed brother; and it was subsequently confirmed by official dispatches from Bourbon, addressed to the Governor of Mauritius. No journals or papers of any description were found in the boxes forwarded from Nosibe; and as Mr. Johns was known to have had several important documents in his possession relative to his operations on behalf of Madagascar, our friends at Port Louis are at a loss to account for the fact now stated; nor have they been able to obtain any particulars respecting the last moments of Mr. Johns, except that the Malagasy teacher, Joseph, and a native servant,\* were present on the occasion. The proper measures have been taken to recover the missing papers, and we sincerely hope they will be found, as they doubtless contain much interesting and important information.

We are happy to state, on the testimony of Mr. Le Brun, that the widow of our lamented Missionary, who had been residing near Port Louis, received the melancholy tidings in a spirit of calm and devout submission to the divine will, under the assurance that He, in whose service her honoured husband had laid down his life, would be more than a husband and a father to herself and her bereaved children. The *Mauritius Watchman*, of Nov. 23, contains the following well-deserved tribute to the character and labours of our deceased friend:—

“ Mr. Johns was at Nosibe prosecuting the object ever nearest to his heart,—the evangelization of Madagascar, and the support of the persecuted native Christians, when a relapse of the Madagascar fever which he had taken on a previous voyage, accompanied with dysentery, brought the devoted Missionary to the close of his earthly pilgrimage. Like a faithful soldier he died at his post; and is gone to receive the reward promised by a faithful Master:—‘ Well done, thou good and faithful servant, enter thou into the joy of thy Lord.’ ‘ Thou hast been faithful unto death, and thou shalt receive the crown of life.’ But one opinion can be entertained respecting the departed Missionary; that, for singleness of purpose and uprightness of character, he could not be surpassed. He lived for the Madagasse—he died for them. Free from every particle of pride of colour, or any other kind of pride, and peculiarly affectionate in his manners, the natives of Madagascar felt him to be their friend, and loved him as their benefactor. No Missionary, we believe, ever more readily or deservedly won their affections; and many hundreds of hearts in Madagascar will bleed as over a brother or a father fallen in the field of battle, when they hear of his decease.

“ The Rev. D. Johns was sent to Madagascar by the London Missionary Society, in 1826. He remained there until 1836, having witnessed the commencement of those persecutions of the Hova Queen which have subsequently been carried to an excess unparalleled in modern times. He witnessed also, and cherished for a few months, the rising church of native Christians in Madagascar, which has now added nearly twenty names to ‘ the noble army of martyrs:’ and he, with Mrs. Johns and Mr. and Mrs. Baker, were the last Missionaries that left the persecuting city of Antananarivo.

## JUVENILE DEPARTMENT.

## THE TWO YOUNG BRAHMINS.

WE affectionately commend to the attention of our young friends, the following account of the conversion and baptism of two native youths of the Brahmin caste, recently received from the Rev. John Campbell, of Calcutta. In this

\* Neither of whom had reached the Mauritius when these accounts were forwarded.

interesting narrative, we behold the fearful course of trials, persecutions, and losses, the young convert in India is called to undergo; while new proof is given of the power of that grace by which, under such powerful temptations, he is enabled to maintain his faithfulness, and to suffer the loss of all things that he may win Christ:—

With feelings of gratitude and thankfulness, (says Mr. C.,) I have the privilege to communicate the cheering intelligence that two young Brahmins, educated in our School, have publicly professed their faith in Christ, and were a few days ago received into the communion of the Church by baptism.

Kali Prasanna Mukarje is a lad of about eighteen years of age. He is a Kulin Brahmin of the highest caste, and on the mother's side he is a Holdar Brahmin. The Holdars are the original proprietors of Kali Ghat, near Calcutta, and the hereditary officiating priests of the temple, to whom all the offerings made at this shrine of idolatry belong by inheritance. Kali is heir to his mother's property, being her only son: he is also heir to his uncle, who is a Zemindar and one of the proprietors of the temple of Kali; and by marriage he is heir to his father-in-law's property. He is thus the only male representative of three respectable families; and, by inheritance, would have been the principal proprietor of Kali Ghat! In becoming a Christian, Kali is fully aware, that by the law of the country, he loses all his property, which, in land and other vested interests, amounts to about two lacs of rupees (20,000*l.*) and becomes an outcast.

This is no small trial of sincerity, but he was not moved by any of these things. There was another and a more tender point on which he could not help feeling, and that was his separation from his mother and relatives. As he is an only and beloved son, and the sole representative of three ancient families, he was much indulged and even doted upon. He is naturally of an amiable and affectionate disposition; and for such an one to become an outcast, and be cut off for ever from those he loves, is indeed a trial of no ordinary magnitude. Never shall I forget the hour when, after his baptism, his mother, aunt, and uncle, with other relatives, came to persuade him to return to the home and religion of his fathers. The distress and anguish, particularly of the females, were very affecting; and, although I deplored their ignorance and endeavoured to reason with them, and show them that the cruelty was not on his part, but their own, yet I could not refrain from mingling my tears with theirs, so overpowering was the scene.

Oh! how horrible is the influence of Hindooism—it restrains every noble feeling, and destroys even natural affection. Those who had lately loved this young man so much, are now his bitterest enemies; and we have been obliged to keep him within doors, lest he should be waylaid and injured by his friends!! Had he become ever so base and vile; had he been known to be guilty of the most degrading crimes; yet he would be received into the bosom of his family, his every wish would have been anticipated by a doting parent, and his relatives would have vied with each other to do him honour; but, because he has become a Christian, and professes, by the grace of God, to lead a life of holiness, he is torn away from a mother's love, excluded from his home, and persecuted and treated as an outcast—as lost and dead. *This is Hindooism.*

Kali was educated in the Christian Institution, and has been in my own—the first—class, for about two years. He has been long convinced of the truth of Christianity, and was the subject of serious impressions; and for a long time he regularly attended the Sabbath-morning service at our house. He endeavoured to stifle his convictions by various means; and at last succeeded, by determining, in his own mind, to profess the name of Christ *after the death of his mother*—for to part from her was the greatest trial. In the meantime he was in the habit of reading the Scriptures, and praying in secret. But he could find no peace of conscience even in this resolution—he was oft-times terrified by the idea of eternity, and the awfulness of being called to appear before God in his undecided state. He could find no rest, till he resolved to give himself wholly to Christ.

One circumstance made him come to an immediate decision. He had ceased for years, like many of his companions, to worship idols; but, as he was a very holy Brahmin by birth, and would shortly become one of the high priests of Kali, his friends determined to compel him to do *poojah*, that is, to worship, but he refused. A council of Brahmins was forthwith held at Kali Ghat, in which it was resolved that he should be compelled to perform the usual ceremonies: by the threats and entreaties of friends, he was constrained to perform *poojah* once. This was too much for his conscience. He felt that now he must decide or be lost for ever: God enabled him to choose the better part; and now, as he says himself, he has found that peace and rest for which he had so long sought in vain. He was baptized in Union Chapel, on Sabbath, 29th of August, by Mr. Boaz. The service was a solemn and interesting one, and we trust that good was done among professing Christians who witnessed the ceremony. There were many tears of joy shed, especially when the lad took off his *paitya*—the most sacred badge of the Brahmin—immediately

before the ordinance was administered, as an evidence of his willingness to give up all for Christ.

When Kali Prasanna was baptized, several of his companions were deeply impressed by the circumstance. They were convinced that some influence above mere human agency must have filled the heart of their young friend, when he could renounce so much for Christ. They determined to meet privately and deliberate on the subject; and accordingly they met last week in the house of one of the party. There were present five individuals, ex-students of our school. They read the Scriptures, and held a very serious conversation regarding the course they ought to pursue. The example of their young friend was before them. They rejoiced that God had given him grace to take so decisive a step, and prayed that the same grace might be imparted to them.

The result was, that they all determined to become Christians at some future opportunity; but one of the party, Kali Charan Banarji, declared his intention to profess the name of Christ without further delay. Next day, his friends heard of his intentions, and confined him to the house. Two days after, however, he escaped, and came to our house. I baptized him on Wednesday evening last in the Vestry of Union Chapel. Kali Charan is married, and has two little ones, from whom he is now separated; but, we trust, he will succeed in obtaining his children, and his wife too, as she expressed her willingness to follow him if he became a Christian.

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### DISTRICT JUVENILE MISSIONARY MEETINGS.

THE Directors are happy to inform the Sabbath-school and Juvenile Missionary Associations, that they have been enabled to make arrangements for the following simultaneous JUVENILE MISSIONARY MEETINGS to be held in London, on *Tuesday the 9th instant*; at each of which two Addresses will be delivered.

CENTRAL DISTRICT .....	FINSBURY CHAPEL.....	{ Rev. J. J. FREEMAN. Rev. G. GOGERLY.
EASTERN DISTRICT .....	WYCLIFFE CHAPEL.....	{ Rev. J. CURWEN. Rev. J. ADEY.
SOUTHERN DISTRICT.....	SURREY CHAPEL.....	{ Rev. G. SMITH. Rev. J. HILL.
WESTERN DISTRICT .....	CRAVEN CHAPEL .....	{ Rev. S. MARTIN. Rev. A. FLETCHER.
NORTHERN DISTRICT.....	CLAREMONT CHAPEL.....	{ Rev. J. STOUGHTON. Rev. J. J. FREEMAN.

Each Meeting will commence at *Eleven o'clock precisely*, and close at *One*.

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### THE MISSIONARY SHIP.

WE are gratified in being able to state, that the sum collected for this purpose now exceeds SIX THOUSAND POUNDS, and that the amount will be sufficient, not only to purchase a suitable ship, but to send her to sea completely equipped. Our juvenile friends will be glad to hear that an entirely new vessel, built at Harwich, has been purchased and launched, and that the necessary preparations are now making to fit her for the voyage.

The Directors beg to apprise the relatives and friends of their Missionary brethren in the South Sea Islands, that the new Ship is expected to be ready for sea about the end of May, and that any goods, sent to the Mission-House by the middle of that month, will be in time for this opportunity. An accurate description of each package, with contents and value, should also be sent to the Rev. J. Arundel, Home Secretary.

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### ANNIVERSARY SERMONS.

THE Directors have pleasure in stating that, in addition to the Rev. ROBERT NEWTON, D.D., and Rev. JAMES HAMILTON, as announced in our last number, they have engaged the Rev. SAMUEL PHILLIPS, Vicar of Llanddewi, Glamorganshire, to preach at the Anniversary in May.



# CONTRIBUTIONS FOR THE PURCHASE AND OUTFIT OF THE NEW MISSIONARY SHIP.—(Continued from last Month.)

<i>The names of Collectors of less than 1l., and of contributors under 10s., will be given in the Report.</i>		£ s. d.		£ s. d.	
	£ s. d.				
Anonymous, per Rev. F. G. Crossman, Incumbent of Holland Chapel, North Brixton.....	5 0 0	Master J. R. Lewis and sisters .....	1 0 0	Green Hammerton—	
Collected by Master Chas. A. Hankey .....	1 10 6	Mr. Child's Bible class .....	2 0 0	Rev. J. Jackson and friends .....	5 0 0
Craven Chapel, in addition to 25l. 14s. 9d. acknowledged last month .....	1 4 10	Mr. Parson's writing class .....	1 10 0	Great Ouseburn—	
Holywell Mount, in addition to 55l. 3s. 9d. acknowledged in Feb. ...	1 0 0	Other sums .....	5 13 9	Col. by Mr. W. Buckle .....	5 0 0
St. Thomas's-square, Hackney, in addition to 41l. 14s. 6d. acknowledged in February .....	0 12 7	12l. 3s. 9d.		Halifax, Square Chapel—	
Spa Fields Chapel Day-school .....	1 1 0	<i>Hertfordshire.</i>		Collected by—	
Abney Chapel, Stoke Newington, Sunday-school .....	1 0 0	Harpden Sunday-sch. ...	1 0 0	Miss Mary Bates.....	2 0 0
Collected by Master Brampton .....	0 9 0	Watford, Indept. Church, young friends .....	0 14 0	Miss Emily Ward .....	2 15 6
Stockwell Sunday-school, in addition to 5l. 18s. 9d. ...	0 4 0	<i>Isle of Man.</i>		Miss Illingworth, St. James's-road .....	1 1 0
<i>Buckinghamshire.</i>		Kirk Ouchan, by Miss Ayrton .....	1 0 0	Miss Ann Chapel.....	1 0 0
Chalfont St. Giles .....	1 11 6	<i>Kent.</i>		Mary Davies .....	1 1 0
<i>Cambridgeshire.</i>		Gravesend, in addition to 22l. 16s. 7d. last month .....	1 4 0	Master M. H. Sloane... ..	1 9 6
Soham, young friends ...	2 11 0	<i>Lancashire.</i>		Mr. Joseph Hirst .....	1 4 0
<i>Cheshire.</i>		Liverpool, col. by T. Jones .....	0 9 0	Mr. John Binns .....	1 2 6
Chester, in addition to 15l. 13s. 2d. last month .....	0 4 3	Manchester, Lloyd-street Sunday-school .....	1 10 0	Other sums .....	1 18 6
Hooton, a young friend... ..	0 2 0	Ormskirk, Sun.-school ...	0 3 9	Miss Preston, Warley Chapel .....	2 0 0
<i>Derbyshire.</i>		<i>Middlesex.</i>		15l. 12s.	
Derby, the Christian co-operating Society, connected with the Congregational church, Victoria-street .....	9 5 10	Mill-hill, in addition to 2l. 10s. 11d. previously acknowledged .....	0 4 10	Sion Chapel, col. by—	
<i>Devonshire.</i>		<i>Northumberland.</i>		Miss M. J. Wright.....	7 3 6
Axminster, for the outfit, per Mr. S. R. Whitty, from Servants in respectable situations, and others.....	1 13 1	Amble Sunday-school ..	1 6 0	Miss S. J. Thompson... ..	0 17 6
Braunton, Mr. W. Harris's children.....	0 10 0	Berwick, Sunday-sch. at Rev. J. Peden's .....	1 0 0	Miss Louisa Milne.....	8 0 0
North Tawton, Sunday-school.....	0 10 0	Hexham, Sunday-school .....	1 0 0	Misses S. Whiteley, and E. Haigh .....	2 0 0
Uffculm, col. by A. C. Williams .....	1 0 0	Collected by Miss J. A. Richardson .....	0 15 0	18l. 1s.	
<i>Essex.</i>		1l. 15s.		Harrison-road Sunday-school & young friends .....	10 0 0
Rochford, col. by a friend Witham, by Annie Ellis, and W. H. L. Pattison ..	0 8 4	Newcastle, St. James's Chapel Sunday-school..	1 0 0	Harrogate—	
<i>Gloucestershire.</i>		<i>Northamptonshire.</i>		British School .....	0 15 0
Cheltenham, per Misses Blunt—		Towcester, Masters J. and T. Vernon .....	0 10 0	Heckmondwike—	
Col. by Mas. A. Claypole ..	1 6 3	<i>Oxfordshire.</i>		Upper Chapel .....	6 9 1
Master E. W. Claypole ..	0 16 8	Banbury, Sunday-school ..	4 0 6	Lower Chapel .....	6 10 0
Miss A. E. Whitmore..	0 3 2	Woodstock, Baptist Sunday-school children .....	0 9 0	12l. 19s. 1d.	
2l. 6s. 1d.		<i>Staffordshire.</i>		Hopton—	
Cirencester, Sunday-school children .....	0 12 6	Hanley, Sunday-sch., in addition to 7l. 1s. 10d. last month .....	0 5 0	Juvenile Col.....	5 10 0
Westbury-on-Severn, Ebenezer Sunday-school ..	1 1 9	Walsall Sunday-school ...	2 11 4	Sunday-school.....	1 10 0
Wotton-under-Edge, Sunday-sch., per Rev. D. Thomas .....	0 10 0	<i>Suffolk.</i>		7l.	
Tabernacle, Mr. Long, for his grandchildren ..	2 0 0	Alderton .....	1 10 0	Huddersfield—	
		<i>Sussex.</i>		Ramsden-street Juvenile collection.....	14 10 7
		Chichester, Sunday-sch. per Rev. W. Malden ...	0 10 0	Sunday-school.....	0 5 2
		Per Rev. J. Benson, in addition to 2l. 10s. 8d. last month.....	0 5 5	14l. 15s. 9d.	
		<i>Warwickshire.</i>		Hull, per Mr. S. Wride—	
		Birmingham, col. by—		Fish-st. Chapel, Sun-sch. ..	10 0 0
		Misses E. & H. Butler ..	3 12 0	Salem Chapel do.....	7 7 0
		J. Hardy .....	1 0 6	Albion Chapel do.....	3 16 10
		Solihull, in addition to 2l. last month .....	0 11 8	Holborn-st. Chapel do. ...	0 18 0
		<i>Worcestershire.</i>		Hope-street Chapel do ...	0 7 6
		Redditch, col. by Miss Abbott .....	1 0 0	Scottish Presbyterian do.	0 15 2
		Stourbridge .....	2 0 0	South Cave do. ....	0 6 0
		<i>Wiltshire.</i>		Cottingham, do.....	1 11 6
		Salisbury, Endless-street, in addition to 2l. 6s. acknowledged last month ..	1 0 0	Elloughton, do.....	0 11 0
		Westbury, Old Meeting, Col. by Miss Harris .....	1 7 6	Gainsborough, do.....	1 11 4
		<i>Yorkshire.</i>		Market Weighton, do. ...	0 2 7
		Bradford, Juv. Soc. in addition to 46l. last month ..	1 12 0	Pocklington, do.....	1 1 2
		Gomersal, Grove Chapel..	2 10 0	Skipsea, do.....	0 4 1
				Frodingham, do.....	0 3 0
				Hornsea, do. ....	0 4 6
				Collected by—	
				Miss E. J. Sykes .....	0 11 8
				Master Vigney, Hull... ..	0 6 6
				Miss M. A. Bywater, Knottingley.....	1 0 6
				Master Henry Williamson, Gainsborough... ..	0 13 6
				Mast. W. Cook. do.....	0 6 6
				31l. 18s. 4d.	
				Knottingley, col. by Harriet England, Sally Emerson, and Fanny Wood .....	2 0 0
				Leeds, col. by Master John Hick, in addition to 3l. 6s. 7d., acknowledged in February.....	1 0 0



£	s.	d.		£	s.	d.		£	s.	d.
			East Parade Sun.-sch.				Wilsden, col. by—			
			children.....	1	12	0	Miss M. Anderson.....	1	4	1
			Morley, Rehoboth Chapel	10	0	0	Miss Hanson.....	2	12	6
			Northallerton, Zion Cha-				Sunday school.....	0	9	1
			pel Sunday-school.....	1	15	0	Infant ditto.....	0	4	11
			Otley, young friends, and							
			Sunday-school.....	5	7	10				
			Pontefract, col. by—				Less expenses.....	0	0	7
			Miss M. Millson.....	1	0	6				
			Other sums.....	1	6	6				
			21. 7s.							
			Rawmarsh Sunday-sch.,				Wincobank Sunday-sch.			
			by Mr. J. C. McMichael	1	5	0	by Mrs. Read.....	1	7	6
			Rotherham, col. by Misses							
			Stowell and Beatson ...	5	5	0	WALES.			
			Scarborough—				Brecon, in addition to 12l.			
			Bottomley, W. Esq. ...	2	0	0	2s. acknowledged in			
			Broomfield, Mr. ....	1	1	0	February.....	0	12	5
			Clark, Mrs. ....	1	1	0	Carmarthen, by Mr. J.			
			Davison, Mrs. ....	1	1	0	Lewis.....	0	15	0
			Duesbery, W. D. T. Esq.	1	1	0	Per Rev. E. Williams:			
			Hick, Mrs. B. and family	1	1	0	Collected by—			
			Jackson, Miss.....	1	1	0	Miss A. Roberts, Den-			
			Jackson, Mr. S. B. ....	1	1	0	high.....	1	4	0
			Kidd, Rev. G. B. ....	1	1	0	Miss Kaye.....	0	12	0
			Morley, Mr. R. T. ....	1	1	0	Miss Williams, Dymeir-			
			Nedby, Mr. ....	1	1	0	chion.....	0	12	0
			Rowntree, Mr. W. ....	1	1	0	Cubido Michels.....	0	11	0
			Smith, W. Esq. ....	2	0	0	Miss Williams, Lion			
			Tindall, Miss Ann.....	2	0	0	Ruthin.....	1	0	0
			Tindall, R. Esq. (mayor)	2	4	0	Miss E. Jones, Ruthin	0	11	0
			Tindall, Jas. Esq. ....	2	0	0	4l. 10s.			
			Tindall, Jno. Esq. ....	2	0	0	Ruabon, in addition to 2l.			
			Ward, Mr. R. ....	1	1	0	3s. 6d. acknowledged last			
			West, G. H. Esq.....	1	1	0	month.....	0	5	0
			White, Mrs.....	1	1	0	Haverfordwest, Albany			
			Woodall, Miss.....	1	1	0	Chapel Sunday-school			
			Other sums.....	10	5	0	and young friends.....	1	10	0
			38l.				Tabernacle do. do. ...	1	10	0
			Selby, by young friends...	5	17	0	Keyston Sunday-school...	0	2	10
			Settle Sunday-school.....	1	4	4	3l. 2s. 10d.			
			Sheffield, Queen-st. col. by—				Machynllath, R. P. and			
			Miss Barton.....	1	9	0	sister.....	0	2	6
			Miss F. Hebblethwaite	1	11	0	Milford, Mrs. Howell.....	0	10	0
			Miss F. Tucker.....	3	6	0	Collected by—			
			Miss Waterhouse.....	1	8	0	Misses Rule.....	5	4	0
			Miss E. Waterhouse...	1	0	0	Miss Gibbs.....	1	9	0
			Other sums.....	5	4	0	Miss M. J. Beel.....	1	10	6
			Children of Queen-st.				8l. 13s. 6d.			
			and Wicker Sunday-				Pembroke, col. by—			
			school.....	4	17	0	Miss Barnes.....	1	12	1
			18 15 0				Jones.....	1	2	3
			Per J. W. Smith, Esq....	2	5	0	John.....	1	7	2
			21l.				Trewent.....	1	0	0
			Lee Croft Juv. Soc.....	6	10	0	5l. 1s. 6d.			
			Col. by Master C. W.				Pembroke Dock, Taber-			
			Beer.....	1	11	0	nacle, col. by M. H. ....	1	7	6
			Silcoates House, sons of				Swansea—			
			Ministers and Mission-				Kilvey and Burrows			
			aries.....	3	6	4	Sunday-school.....	1	0	0
			Skipton, col. by Sunday-				Per Rev. T. Dodd....	0	10	0
			school Teachers.....	5	2	6	1l. 10s.			
			Martin Top ditto.....	0	6	0	Castle-street Sunday-			
			Tadcaster, Inghamite Sun-				school.....	1	9	6
			day-school.....	3	11	8	By three cards.....	0	11	5
			Young Gentlemen at							
			Rev. B. B. Haigh's...	2	10	0				
			Thirsk, Sunday-school...	1	0	0	Less expenses.....	0	0	6
			A Friend.....	1	0	0				
			2l.							
			Wakefield—							
			Williams's Missionary				Ebenezer Chapel Sun-			
			School.....	1	3	10	day-school.....	1	0	0
			Baptist Sunday-school.	0	4	2	Wrexham—			
			Zion Union do. ....	1	5	6	Miss and Miss K. James	0	10	0
							SCOTLAND.			
			Less expenses.....	2	13	6	Aberdeen, per Mr. James			
				0	0	6	Maconochie—			
				2	13	0	Children's Missionary			
			Whitby, Cliff-lane, Juv.				Meeting in George-st.			
			Bazaar.....	2	0	0	Chapel.....	2	6	0
							Preaching station, Old			
							Aberdeen.....	0	6	5

	£ s. d.		£ s. d.		£ s. d.
Poor Children in Potter- row school, superin- tended by Rev. G. Johnston .....	0 10 0	Dempster-street, young women's Bible class Mr. W. Leiper's Sabbath class .....	0 12 0	Mid-lane, Ferguslie do. per Robt. Brown.....	0 6 0
Young people attending Argyle-sq. Sabbath- schools, Rev. W. L. Alexander, per T. McDowall .....	7 4 10	Mr. J. D. Bryce's Sab- bath evening class, Duncan's close.....	5 0 0	1 <i>l.</i> 1 <i>s.</i> 3 <i>d.</i>	
Scholars in St. James's school .....	0 19 2	East Regent-st. Sab- bath-school .....	0 13 2	Wm. John, and Eliza- beth Brown .....	0 10 0
44 <i>l.</i> 9 <i>d.</i>		Hutchison Town, Relief Church Sabbath-schs. Per Mr. J. Fraser...	1 19 10	Perth, Cong. Sab.-school North United Secession Sabbath-school.....	7 10 0
Per G. Yule, Esq.—		Per Mr. J. Urc.....	1 6 0	Ruthvenfield do.....	0 12 3
Dalkeith Relief Sab- bath-school .....	1 0 0	Hamilton, Brandon-street Relief Ch. Sabbath-sch.	0 12 0	4 <i>l.</i> 2 <i>s.</i> 11 <i>d.</i>	
Children of Canogate Female School.....	0 4 0	Huntley, Messrs. Spence and Cruickshank's Sab- bath-school .....	1 0 0	Polwarth, Missionary So- ciety .....	0 10 0
Elder-street Sunday- school, Mr. J. Wil- son's class.....	0 11 4	Tillythrowie Sabbath-sch. children .....	0 13 0	Roseheart, two mission- ary boxes, per William Henderson .....	0 10 0
Miss Skirving's class Broughton-st. Sab- bath-school, Mr. J. Inglis's class.....	0 11 0 0 15 7	Gilmerton, Lady Kin- loch's children.....	1 11 4	Stirling Juv. Assoc. per Rev. J. Gillilan .....	1 10 0
3 <i>l.</i> 4 <i>s.</i> 11 <i>d.</i>		Jedburgh Congregational Sabbath-schools .....	4 15 10	Stranraer, First Seces. Ch. in addition to 1 <i>l.</i> 10 <i>s.</i> 6 <i>d.</i> acknow. in Feb. ....	1 3 0
Rose-street Church Sabbath-evening School, per Mr. D. J. Robertson .....	16 18 0	Kirkaldy, Cowan-street, Sabbath-sch. ....	2 0 0	Per Rev. J. McGregor— Miss McClymont's Boarding and day- school .....	3 4 0
Cramond Bridge Sab- bath-evening Sch. per Mr. D. B. Cun- ningham .....	4 7 6	Lawrencekirk, per Rev. D. Moir.....	3 0 8	Miss Mikine's day- school.....	2 2 6
Miss Mitchell's Sab- bath-evening class	0 14 0	Leith—		Sab. Scholars meeting in the Relief Ch.....	1 15 0
Vennel Sabbath morn- ing School, per Mr. J. Russell.....	2 17 9	Mr. Kyle's Sab.-evening sch. per Mr. T. Stur- rock .....	0 17 6	7 <i>l.</i> 1 <i>s.</i> 6 <i>d.</i>	
Per Mr. Q. Dalrymple—		A few young people, per ditto .....	0 2 6	Strathaven, by a class of boys .....	0 6 0
Potterow Sab.-school	0 18 1	1 <i>l.</i>		St. Andrews Market-st. Chapel Sabbath even- ing-sch. Jun. Society...	1 0 0
Potterow Sab.-morn. class, Mr. Q. Dal- rymple, teacher ...	1 4 1	Relief Church Sabbath classes, per Rev. F. Muir .....	1 0 0	IRELAND.	
St. John's Hill Sab- bath-school child.	0 14 1	Coburg-street Sabbath- school .....	5 0 0	Per Rev. J. Hands, Sec- retary of the Hibernian Auxiliary—	
Miss E. Dawson.....	0 5 5	Moffat, per Mr. S. McMil- lan—		Arthur Guinness, Esq..	5 0 0
Miss Agnes Rose ....	0 5 7	Sabbath-school, United Secession Church ...	1 10 4	Miss Guinness's card...	2 1 6
Miss M. W. Stott ...	0 3 2	Donations.....	0 7 0	A Friend, per Rev. W. Foley .....	1 0 0
Master Wm. Stott ...	0 2 8	Sabbath-school at El- vanfoot .....	0 13 3	John Robertson, Esq...	0 10 0
Miss Margaret Frazer	0 4 0	Do. in Established Ch.		Miss Lowry .....	0 10 0
Miss M. A. Mac Nab	0 2 4	Moffat .....	0 16 6	The Misses Hamilton, Donegal.....	1 0 0
Miss M. McKechney	0 2 0	Donations.....	0 9 6	Miss Carson's card, Kingstown .....	0 10 0
W. W. ....	0 6 0	3 <i>l.</i> 16 <i>s.</i> 7 <i>d.</i>		Mrs. Carlie's card, Par- sonstown .....	2 6 4
Leith, Miss C. M. Dal- rymple, Bath-street	0 9 6	Montrose, First Seces. Ch. Sabbath-school .....	1 1 0	Juvenile friends at Li- merick, by cards.....	4 5 0
Grangemouth, Mr. Fairgrieve's Sab- bath-school .....	0 10 1	Nairn, col. by—		Miss Baker's cards, Dungarvon .....	1 19 0
Portobello, per Mr. Drys- dale, col. by—		The Family at Geddes Sabbath-school, Burn- side of Geddes .....	0 7 0	Master Langley's card, Clogheen .....	1 1 3
Miss Isabella Drew ..	0 5 7	Elizabeth Dewar.....	1 6 6	Sabbath-sch. children at Portstewart, per Mr. M'Crea .....	3 0 0
Miss Ann Douglas ...	0 6 4	Mrs. Dewar .....	0 5 0	Juvenile friends at Ar- magh, per Mr. Davi- son .....	3 0 0
Miss C. Hewat.....	0 5 6	Ann Wallace .....	0 3 6	Rev. W. Cleaver, Del- gany .....	0 10 0
Miss Helen Newlands	0 6 6	Hillen and Radvey Sab- bath-schools .....	0 9 6	Juvenile friends at Drogheda, per Miss M'Cron .....	1 1 0
Master J. Bruce .....	0 11 0	Cong. Sab.-sch. Nairn...	0 17 11	Juvenile friends of Zion Chapel, per Miss Staf- ford .....	4 6 6
Wm. Lawrie.....	0 14 0	W. Findlayson .....	0 9 0	Collection at Mrs. Fig- gis's Juvenile Meet- ing .....	2 13 0
John Currie .....	0 8 0	The family of Viewfield Harry Robertson of Newton.....	0 8 0	York-street Sabbath- school, per Miss Ur- wick .....	1 0 0
H. Mac Donald .....	0 6 11	Mrs. Capt. Gordon .....	0 7 0	Miss Murray's Card, Donegal.....	0 10 7
Girls attending Fem. School .....	0 2 6	Daniel Scott.....	0 10 0	The family of Mr. Ro- bertson, Nassau-st....	0 18 0
Sabbath-sch., Seces- sion Congregation	0 16 10	Other sums .....	0 16 2	Miss Frank's card .....	1 10 0
Sabbath-sch., Well- ington-st. Chapel ..	0 6 7	7 <i>l.</i>		Geo. Anderson's card, Sligo .....	0 10 4
9 <i>l.</i> 16 <i>s.</i> 9 <i>d.</i>		New Castleton, collected by John Hall .....	0 10 0		
Elgin, col. by Miss Cul- bard .....	1 3 6	New Deer, a few young friends by Mr. Ironside	0 10 0		
Ditto, by Mrs. Somerville	1 16 0	Paisley, per W. Syming- ton, Esq.—			
Forfar Sabbath-school teachers and children	2 10 0	High-st. Sabbath-sch. per Miss Thomson	0 5 0		
Glasgow, Campbell-street Relief Sabbath-school...	0 10 0	Glen-st. do. per Mr. J. Martin .....	0 2 3		
Grey Friars' Sab.-sch....	0 10 0	Hunter-st. do. per J. M. Symington .....	0 5 0		
		Hill-court do. per Wm. Symington .....	0 3 0		

£ s. d.		£ s. d.		£ s. d.
Miss Dillon's card, Wex-				
ford.....	1 1 0	Juvenile friends of Plum-		
Young friends of Usher's		ket-st. Chapel, Dublin	2 0 0	New-street Chapel—
Quay, per Rev. S.		Juvenile friends of In-		Per Miss Hine.....
Simpson .....	1 6 4	dept. Church Belfast	2 10 0	Per Miss Demouilpied
Lady Harborton .....	1 0 6	Children of the Lough-		Per Mr. E. J. Le Roy...
Collected by—		nelish Sabbath-sch.		
Miss E. Manly, Cork...	2 7 1	Ballinderry .....	0 10 0	Less premium.....
Sabbath-school children		Limerick Juv. friends,		
of George's-st. Chap-		2nd Contribution.....	0 15 0	
el, Cork, per Mr. N.		Other sums .....	3 15 5	
Patterson .....	4 5 0	667. 18s. 4d.		
Miss H. Crawford, Dub-		The Christmas-gift of two		
lin .....	0 10 0	little Irish girls .....	0 10 0	
Miss Batty, Kingstown	0 12 6	Newry, per Mr. J. Fowler	0 11 2	
Miss O. H. Walsh, Lis-				
more .....	1 0 0	GUERNSEY.		
Rev. T. Kelly, Juvenile		Eldad Chapel—		
friends at Athy .....	1 0 0	Rev. W. Wild .....	1 0 0	
Master A. Cochrane,		Capt. Le Lacheur .....	1 0 0	
Derry.....	3 11 0	Sunday school .....	1 8 0	
Children of Richard J.		Per Master Hoyle .....	1 1 0	
I. Orpen, Dublin.....	1 12 6	Per Miss M. Rule .....	1 0 3	
		Miss Hulley .....	0 4 2	

## JERSEY.

Per Rev. C. Perrot—	
Young friends at St.	
John .....	4 12 6
Do. at St. Helier.....	3 7 6
87.	
Per Lieut. Sainthill .....	11 10 0

## ROTTERDAM.

Per Rev. E. Miller—	
Proceeds of a model of	
a Ship by a young	
friend to the cause...	5 0 0

## GENERAL CONTRIBUTIONS.

*From the 1st to the 31st December, 1843, inclusive.*

J. C., part of property left		For Nat. Tea. Thomas		W. Tweedy, Esq. for	
by S. P. G. C. per Mr.		Rutter .....	10 0 0	Native School.....	1 0 0
Leonard, Hoxton .....	10 0 0	Mrs. Fleet, in fulfilment			
A. B. C.....	20 0 0	of a wish expressed			366 4 10
Joshua Wilson, Esq. in		by her late uncle Wm.		Less expenses.....	6 6 8
pursuance of a promise		Spurrett, Esq. less			
made to his father.....	100 0 0	Legacy duty .....	90 0 0	* Including 3337. 4s. 9d.	
A Friend, by S. C. ....	20 0 0	Countess of Hunting-		previously acknowledged.	
Finsbury Chapel Aux. Soc.		don's Chapel .....	23 1 4	Derbyshire.	
on account .....	14 2 0			Bakewell .....	6 0 0
Collected by Mrs. Fleming,			189 16 10	Chesterfield, Silk Mills	
Hoxton, for School at		Less expenses .....	2 14 6	Congregation .....	18 17 6
Neyoor .....	4 0 0			Devonshire.	
Kingsland Juvenile Asso-		Cambridgeshire.		Dartmouth .....	20 0 0
ciation .....	15 0 0	Royston District, per W.		West Warlington, near	
Oxendon Chapel Sunday-		H. Nash, Esq. on ac-	28 7 0	Wetheridge, John Luke,	
school.....	10 0 0	count .....	4 10 0	Esq. ....	2 0 0
A Friend, by C. P. Bous-		Newmarket .....		Gloucestershire.	
field, Esq.....	50 0 0	Cornwall.		Nibley, Hope Chapel .....	2 0 0
Stepney Ladies' Branch,		Aux. Soc. per J. Baynard,		Sunday-school, for a boy	
per Mrs. Fletcher, on		Esq.—		at Neyoor, to be called	
account .....	14 2 8	Bodmin.....	10 4 5	Joseph Rider .....	2 10 0
S. L. P. for the Chinese		Falmouth .....	34 18 4		
Mission .....	1 0 0	Rev. T. Wildbore...(D.)	5 0 0		4 10 0
For South Sea Ship.....	1 0 0	Sunday-school Teacher's			
For School at Salem ..	1 0 0	offering .....	25 0 0		
For do. at Coimbatoor...	1 0 0	Collection .....	16 8 0		
For Mrs. Smith .....	1 0 0	Miss Costaburn, for Chi-			
51.		nese Mission .....	1 0 0		
Mrs. Cuff and Mrs. Ray-		For Schools in India, by			
mond, for Children at		Miss H. Pearse .....	7 11 6		
Trevandrum.....	4 10 0	For Mrs. Mault's Sch.			
J. L. per Rev. R. Redpath,		by Miss Wildbore ..	5 0 0		
for girl at Benares .....	3 0 0	For Schools in West In-			
For the Wid. and Family		dies, by Miss H. Pearse	2 3 4		
of late Rev. J. Smith—		Launceston .....	45 14 5		
J. Hall, Esq. per Rev.		Looe .....	8 18 9		
J. J. Freeman .....	1 0 0	Lostwithel .....	1 8 4		
Ditto, from a fund.....	2 0 0	Mevagissey .....	7 18 4		
Rev. J. Hands, Dublin	2 0 0	Penryn .....	20 5 6		
Bedfordshire.		Penzance .....	68 0 2		
Woburn, in addition to 51.		For Nat. Tea. John			
last month .....	2 0 0	Foxell .....	10 0 0		
Sheffield.....	5 12 0	For Female Schools..	1 11 0		
Berkshire.		Helford .....	1 10 6		
Maidenhead, per Mr. J.		St. Agnes .....	4 0 0		
Poulton, Col. at Town		St. Austel.....	4 0 0		
Hall .....	6 19 4	St. Columbe .....	17 16 7		
Mrs. Bird, Taplow.....	2 0 0	St. Ives .....	6 6 11		
For Wid. and Or. Fund	1 0 0	Tregony .....	3 15 0		
Mr. Wakeril.....	0 10 6	Truro .....	56 13 9		
Independent Meeting ..	56 5 8				

	£	s.	d.		£	s.	d.		£	s.	d.
<i>Herefordshire.</i>				<i>Monmouthshire.</i>				meeting.....	2	10	2
Langston Court, Rev. J.				Blackwood.....	2	12	0	Cousland Sabbath-school	0	8	0
Jones.....	5	0	0	<i>Norfolk.</i>							
<i>Hertfordshire.</i>				Norwich, E. R. G. for the					16	2	2
Aux. Soc. per T. Cham-				widow of the late Rev.							
bers, Esq. Treasurer—				John Williams.....	5	0	0	Leith, per Rev. G. D. Cul-			
Bishop's Stortford.....	82	5	6	<i>Nottinghamshire.</i>				len—			
For Rebecca Bird....	10	0	0	Newark.....	21	8	0	Collections and Sub-			
Braughing and Puck-				<i>Rutlandshire.</i>				scriptions, including			
eridge.....	11	6	8	Ketton.....	2	0	0	20 <i>l</i> . for itinerancy ex-			
Buntingford.....	21	0	0	<i>Somersetshire.</i>				penses in Bengal, by			
Hadham.....	5	6	7	Wellington, Mrs. Parmin-				Mrs. Lacroix.....	62	12	6
Hertford.....	39	3	6	ter, for Boy at Trevan-				Sabbath-school for Nat.			
Hitchin.....	26	5	5	drum.....	2	5	0	Girl, Jane Cullen.....	2	0	0
For Native Schools...	2	1	0	<i>Sussex.</i>				For the support of Rafa-			
For Mary Wayne, at				Aux. Soc. on account.....	100	0	0	ravavy, third year—			
Nagercoil.....	2	10	0	<i>Warwickshire.</i>				Misses Cullen.....	10	0	0
For Schools at Samoa	4	4	11	Uttoxeter.....	27	16	4	Mrs. Cullen.....	5	0	0
Baldock.....	7	11	0	Lichfield.....	15	0	0	Miss Carstairs.....	5	0	0
Red Hill.....	5	11	4	<i>Wiltshire.</i>				Miss Roberta Downie	5	0	0
Spillington.....	1	12	10	Marlborough.....	11	16	0	For Mrs. Calderwood's			
Welwyn, Mr. Higgs....	1	1	0	<i>Yorkshire.</i>				School, Cafraria.....	5	0	0
Wymondley.....	5	5	0	York, Salem and Lendal					94	12	6
For Nat. Boys, S. Ma-				Chapels, for 10 girls in				Dundee, per Miss Allan,			
berley, and J. Hitchin	3	10	0	Mrs. Mather's School,				for a girl in Mrs. Abbs's			
Sawbridgeworth.....	20	2	10	Mirzapore.....	30	8	6	School, to be called			
Ware, Rev. G. Pearce	20	5	10	West Riding Aux. per W.				Agnes Catherine Kidd	4	0	0
Rev. J. Lockyer.....	5	17	0	Stanchiffe, Esq.—	70	0	0	A Friend.....	1	0	0
	275	0	5	Halifax, Square Chapel,					5	0	0
Less Expenses.....	10	3	3	on account.....	3	3	0				
	264	17	2	Knottingley.....	20	13	0				
<i>Kent.</i>					93	16	0	Trottick Sabbath-school,			
Deptford.....	41	1	8	<i>WALES.</i>				for Native Schools.....	1	0	0
<i>Lancashire.</i>				Gower, Park-mill and Pil-							
East Aux. Society per S.				ton Chapels.....	3	15	0	Methven Juv. Soc. per			
Fletcher, Esq. on acco.	61	6	4	<i>SCOTLAND.</i>				Rev. G. B. Watson, for			
Chorley, Hollinshead-st.	8	4	4	Fraserburgh, a thank-				Bechuana Mission...	4	0	0
Liverpool—				offering for family mer-				For Chinese do....	4	0	0
Mrs. Bidlake, for the				cies.....	25	0	0	For the Malagash.....	2	1	0
Chinese Mission.....	1	1	0	Mr. Mudie.....	0	10	0		10	1	0
Crescent Chapel Ladies'				<i>Edinburgh Aux. Soc. per</i>				Denny Loanhead Female			
Association, per Mrs.				G. Yule, Esq.—				Assoc. in United Seces-			
Heyworth, to be appropri-				James Young, Esq. ...	1	1	0	sion Congregation.....	5	0	0
ated to the Schools				Henry Patterson, Esq.	1	1	0				
at Coimbatore, being a				Miss Gillies, per Rev.				<i>IRELAND.</i>			
donation from the late				J. Watson.....	5	0	0	Dublin, the Countess of			
Miss E. Clegg Fletcher	40	0	0	Abbotshall Bible and				Aldborough, per Rev. J.			
<i>Lincolnshire.</i>				Missionary Society...	4	0	0	Hands, for the circula-			
Sleaford.....	3	10	10	Cavers Society for Dif-				tion of the Chinese Scrip-			
<i>Middlesex.</i>				fusion of Divine Know-				tures, under the direc-			
"Anonymous," for books				ledge.....	2	2	0	tion of Rev. C. Gutzlaff	20	0	0
to aid in translating the				Atholstaneford Prayer-							
Scriptures into Samoan	1	0	0								

## GENERAL CONTRIBUTIONS.

*From the 1st of January to the 29th of February, 1844, inclusive.*

J. P. B.....	1	1	0	A friend towards the sup-			George-street, Bermond-			
J. B.....	1	0	0	port of Rafaravary.....	10	0	sey, Sunday-school.....	0	16	8
Alfred Wilson, Esq. ....	10	10	0	Hoxton Aux. Soc. on ac-	30	0	Tanner's-hill, Juv. Assoc.	1	4	0
Robert Benson, Esq. ....	25	0	0	count.....	30	0	For China.....	0	10	6
J. K. Welch, Esq. ....	5	0	0	Islington Chapel Aux. on			Miss Macdonald's Mis-			
Samuel Prentice, Esq. ...	10	0	0	account.....	13	12	box, New North-street	0	18	2
A Naval Officer, by Messrs.				Goldsmith House, Peck-			Miss Mann's do.....	0	6	6
Strachan and Co.....	10	0	0	ham, Juv. Association	0	18	2			
A. D. a well-wisher.....	0	10	0	Trinity Chapel, Kings-			Ditto, by sale of a Canary			
Anonymous.....	0	8	0	land-road, Mis.-boxes..	2	3	bird.....	0	11	6
W. A. Hankey, Esq. for				Trinity Chapel, Poplar,			Mrs. McDowall, for do...	1	0	0
Freeman Chapel, Jama-				for Wid. and Or. Fund	6	16	Mrs. W. Fletcher, for			
ica.....	10	0	0	Weighhouse, children of			School at Kat River...	10	0	0
Holywell Mount—				the monthly class, for			A friend to the Society,			
Ladies' Auxiliary.....	30	1	11	Mrs. Porter's school,			for the Chinese Mission	3	0	0
Juvenile do.....	4	2	5	Madras.....	7	3	E. Baines, jun. Esq. for do.	1	1	0
On account.....	34	4	4	Westminster Chapel Aux.			Amicus, for do. ....	2	10	0
				Soc. on account.....	8	0				



£ s. d.			£ s. d.			£ s. d.		
<i>Bedfordshire.</i>			For Wid. & Or. Fund			For Wid. & Or. Fund		
Roxton .....	18	11 10	For the Ship .....	5	0 0	For the Ship .....	1	16 10
For Nat. girl at Nager-			Batter-street Chapel ...	20	10 0	26l. 19s. 10d.		1 14 0
coll .....	2	5 0	For the Ship .....	5	1 0	<i>Huntingdonshire.</i>		
For Nat. Tea. H. Win-			Rehoboth Chapel .....	13	5 8	Aux. Soc. per Mr. T. D.		
zar .....	10	0 0	Devonport—			Paul, on account .....	80	0 0
For Wid. and Or. Fund	1	7 9	Princess-street Chapel	62	7 5	Huntingdon, Mr. T. Bal-		
32l. 4s. 7d.			Mount-street Chapel ...	31	11 1	birnie .....	1	0 0
<i>Berkshire.</i>			Cawsand .....	10	7 2	<i>Isle of Wight.</i>		
Farrington .....	35	4 3	Torpoint .....	5	0 4	Newport, Node Hill .....	14	9 0
Mr. Peaple, for the Chi-			Morice Town .....	4	17 3	For N. Tea. D. Tyerman	10	0 0
nese Mission .....	5	0 0	Emma-pl. Stonehouse..	6	12 0	For the Ship .....	4	2 0
Mr. Fidel, for Mrs. Smith	1	0 0				28l. 11s.		
41l. 4s. 3d.				266	9 3	<i>Kent.</i>		
Wokingham, W. Heelas,			Less expenses .....	6	15 4	Margate, Zion Chapel		
Esq. for Mrs. Smith ...	1	0 0				Sunday-school .....	5	15 0
<i>Buckinghamshire.</i>						F. W. Cobb, Esq. for Mrs.		
Hambleden, col. by Miss						Smith .....	5	0 0
Keene .....	1	10 0	* Including 130l. previ-			Sydenham, Sunday-sch...	0	12 0
Thame, G. Wakeman, Esq.			ously acknowledged.			Woolwich, Salem Chapel	12	2 1
for Chinese Mission ...	1	1 0	Ilfracombe .....	23	0 0	Maidstone, for School at		
Woodburn, by J. P. H. and						Benares .....	9	0 0
M. E. for do. ....	0	5 0	Axminster .....	21	16 6	For the Ship .....	17	8 6
<i>Cambridgeshire.</i>			J. Hill, Esq. for China	0	10 0	26l. 8s. 6d.		
Newmarket .....	4	10 0	For the Ship .....	0	15 0	Swanscomb, per Rev. W.		
Royston District, per W.						Leask .....	4	13 4
H. Nash, Esq.—						Tunbridge Wells, Andrew		
Melbourn .....	60	14 11				Taylor, Esq. ....	50	0 0
For Wid. and Or. Fund	2	16 2	Dartmouth, Mrs. Admiral			<i>Lancashire.</i>		
Royston, John-street...	46	14 10	Pearson, for Mrs. Por-			Burnley .....	29	15 8
For the Ship .....	4	11 0	ter's School Madras ...	2	0 0	For the Ship .....	7	3 4
New Meeting .....	23	2 7	Oakhampton .....	15	1 0	36l. 19s.		
For the Ship .....	4	3 4	Kingsbridge .....	10	16 6	Lytham, Mrs. Eccles, for		
Boys' British School ...	1	3 1	For the Ship .....	2	12 9	Mrs. Smith .....	5	0 0
Chishill .....	9	0 10				Haslingden .....	8	0 0
Barkway .....	1	12 6	Per Rev. W. Tarbotton—			Wigan, Hope Chapel fund		
Annual Meeting at Mel-			Totness (2 years) .....	25	13 0	for religious purposes,		
bourn .....	22	6 2	Newton Abbott .....	10	12 0	for Chinese Mission ...	7	7 0
			Brixham .....	1	7 0	Lancaster, Sac. Col. for		
			Buckfastleigh .....	1	15 0	Wid. and Or. Fund...	2	0 0
			Beer Ferris .....	1	3 0	East Aux. per S. Fletcher,		
						Esq. on account .....	25	14 10
						Sir J. Home, for the		
* Including 31l. 14s. 4d.						Malagash .....	1	0 0
previously acknowledged.						S. Fletcher, Esq. for		
Bassingbourn District—						Mrs. Smith .....	10	0 0
Eversden .....	4	0 0	<i>Dorsetshire.</i>			36l. 14s. 10d.		
Barrington .....	9	3 8	Weymouth, Hope Chapel	8	11 9	Preston Aux. Soc. per J.		
Bassingbourn .....	14	0 2				Hamer, Esq. ....	68	19 1
27l. 3s. 10d.						Legacy of late Mr. H.		
Cambridge, on account ...	50	0 0				Cross .....	15	0 0
Fordham .....	2	10 0				For Chinese girl in Mrs.		
<i>Cheshire.</i>						Dyer's School .....	5	0 0
Chester Aux. Soc. per W.						For Nat. girls in India,		
Cross, Esq. ....	108	18 8				E. Brown and H. Rod-		
Altrincham Branch .....	31	13 2				gers .....	5	13 0
<i>Cumberland.</i>						For the Ship .....	7	1 4
Workington .....	3	15 0				101l. 13s. 5d.		
<i>Derbyshire.</i>						<i>Leicestershire.</i>		
Per J. Harrison, Esq.—						Hinckley, Rev. W. Salt,		
Barrow and Repton ...	17	7 6				for Mrs. Smith .....	1	1 0
Wirksworth .....	10	7 4				<i>Lincolnshire.</i>		
Heanor, Marlpool Cha.	6	0 4				Per Mr. T. Ball, sen.—		
Ilkeston .....	3	6 0				Brigg .....	48	13 3
Green Bank .....	6	8 9				Barnetby .....	2	3 0
43l. 9s. 11d.						Wrawby .....	1	4 11
Matlock Bath, Glenorchy						Cadney .....	1	3 4
Chapel .....	18	15 0						
Derby, Victoria-st. Girls'								
School, Nat. girl, E.								
Gawthorn .....	2	10 0						
Belper, per Mr. H. Lomas,								
for the Infant-school								
Teacher, Chapelton, Ja-								
maica .....	10	0 0						
<i>Devonshire.</i>								
Dawlish .....	2	7 0						
Honiton .....	5	0 0						
Tiverton, F. S. Gervis,								
Esq. for Mrs. Smith ...	0	10 0						
Plymouth, S. Derry, Esq.								
for Nat. Sch. mistress	5	0 0						
Plymouth, &c. Aux. Soc.								
per W. Stuart, Esq.—								
Norley Chapel .....	97	8 5						

£ s. d.		£ s. d.		£ s. d.	
Hounslow, Rev. J. Taylor, for Chinese Mission, per Rev. Dr. Jenkyns...	6 0 0	Wellington .....	34 0 0	Birmingham, B. ....	1 1 0
<i>Norfolk.</i>		Mrs. Parminter, for Wid. and Or. Fund .....	1 0 0	W. Chance, Esq. for the training Institutions in the South Seas ...	21 0 0
For Mrs. Mault's School—		Do. for Mrs. Smith.....	1 0 0		
Norwich, Old Meeting, and Princes-street .....	6 15 0	<i>36l.</i>		<i>Wiltshire.</i>	
Miss Davey .....	2 5 0	Yeovil .....	37 0 0	Ashton, Keynes, & Crick-lade.....	2 17 0
Yarmouth Dorcas Soc. 11l. 5s.	2 5 0	Bristol, per Rev. G. Wood, for the Chapel at Kingston, Jamaica.....	5 6 0	Devizes, Mr. North, per Rev. R. Elliott, for a Fem. Tea. in India, to be called Sophia North	50 0 0
<i>11l. 5s.</i>		<i>Staffordshire.</i>		Salisbury, Scot's-lane, in addition to 22l. 16s. previously acknowledged..	13 1 0
Norwich, J. Venning, Esq. For Mrs. Smith .....	1 1 0	Leek .....	31 5 0	Westbury, per Mr. Zeal...	22 17 0
Princes-street, Sac. Col. for Wid. and Or. Fund	4 0 0	For Girl at Benares ...	3 0 0	Castle Combe .....	2 5 0
Yarmouth, per Mr. W. H. Palmer .....	38 10 4	For Nat. Tea. J. Ashton	10 0 0	Chippenham .....	20 4 8
<i>Northamptonshire.</i>		For Wid. and Or. Fund	0 10 0	<i>22l. 9s. 8d.</i>	
Byfield .....	1 0 0	<i>44l. 15s.</i>		Wotton Bassett .....	5 12 0
Crick .....	7 6 0	<i>Suffolk.</i>		<i>Worcestershire.</i>	
Daventry .....	16 4 0	Ipswich, Tackett-street, for the Chapel at Cole-berg, Africa .....	20 6 8	Tenbury, Miss H. Rush-out, for the Malagash ..	1 1 0
Market Harborough .....	32 3 4	Bury, Mr. J. Sabine, for Mrs. Smith .....	1 1 0	Worcester, Col. by Miss Price for the Chinese Mission .....	4 0 0
Ashley and Wilbarston... 38l. 5s. 4d.	6 2 0	<i>Surrey.</i>		<i>Yorkshire.</i>	
Northampton—		Clapham, Legacy of late Mrs. Orme, per J. Thornton, Esq. and Mr. W. Edwards .....	500 0 0	Beverley, per Rev. J. C. Brown—	
King-street .....	17 2 2	Less duty and interest	65 0 0	For Wid. and Or. Fund	4 14 1
Castle-hill .....	16 0 0		435 0 0	For Nat. Tea. R. Levett	5 0 0
Commercial-street .....	44 5 0			<i>9l. 14s. 1d.</i>	
Less expenses ...	3 2 0	Tooting .....	12 10 0	Morley, Old Chapel .....	9 18 9
	74 5 2	Kingston, Mr. S. Ranyard, for Mrs. Smith.....	1 0 0	Bridlington, L. for Nat. girl, Letitia Porter .....	2 10 0
Oundle, Mr. G. Jelly, for a Chinese youth at Hong Kong .....	5 0 0	<i>Sussex.</i>		Leeds Branch, on acco... 17 13 5	
Rothwell .....	26 7 8	East Grinstead, W. Pearlless, Esq. ....	5 0 0	Huddersfield, Highfield Chapel, for Wid. and Or. Fund .....	5 0 0
Wellingborough, West End .....	12 0 7	Chichester, Mrs. and Miss Riley, for Little Moses, at Berhampore .....	2 0 0	York, Central Aux. on account .....	200 0 0
Salem Chapel .....	28 12 1	Lindfield .....	5 0 0	Whitby, col. by Miss Nelson, for Mrs. Dyer's Sch. Ladies' Working Soc. for Female Education at Coimbatore .....	40 0 0
Cheese-lane .....	20 6 11	<i>Warwickshire.</i>		<i>41l. 4s.</i>	
Public Meeting .....	6 6 8	Aux. Soc. per W. Beaumont, Esq.—		<i>WALES.</i>	
For Mrs. Mault's School	5 15 0	Burton-on-Trent.....	22 3 8	Carmarthen, a Friend, for the Chinese Mission ...	0 5 0
Doddington .....	0 9 11	Tutbury .....	17 8 0	Swansea, per Rev. T. Dodd—	
Orlinsbury .....	1 14 4	Armitage .....	7 12 8	Auxiliary .....	12 5 9
<i>75l. 5s. 6d.</i>		Brewood and Wheaton Aston.....	17 4 0	L. Huntingdon's Chapel	40 0 1
<i>Nottinghamshire.</i>		<i>64l. 8s. 4d.</i>		Castle-street Chapel ...	21 16 6
Newark, Legacy of late Mr. Alderman Dyson, less duty and expenses	91 6 0	Coventry Branch, on account.....	211 12 2	<i>74l. 2s. 4d.</i>	
Grantham.....	20 0 0	Including the following—		Glamorganshire Mis. Soc. per Rev. E. Griffiths, on account .....	13 2 4
<i>Oxfordshire.</i>		West Orchard Chapel... 41 13 9		Milford .....	25 7 10
Oxford, on account.....	24 0 0	For Native children S. Reader, E. Parkes, H. D. A. Hawkes, M. Jerard, and E. W. Dickison .....	10 10 0		
<i>Shropshire.</i>		For Nat. Tea. J. Jerard	10 0 0		
Market Drayton .....	20 0 2	Stretton, Rev. J. Harrison	1 1 1		
<i>Somersetshire.</i>		<i>63l. 4s. 9d.</i>			
Bath Aux. Soc. per W. T. Blair, Esq. on account	125 0 0	Wolverhampton, in addition to 80l. acknowledged in December, 1843.....	1 2 1		
Martock, a few friends, by Rev. W. Hyde .....	1 0 0	For Nat. Tea. J. Barker, and J. Roaf .....	20 0 0		
Shepton Mallet, Ladies' Association .....	3 0 0	<i>21l. 2s. 10d.</i>			
South Petherton .....	18 1 11				

*Further Contributions unavoidably postponed.*

*Contributions in aid of the Society will be thankfully received by Rev. John Arundel, Home Secretary at the Mission House, Blomfield-street, Finsbury, London; by G. Yule, Esq., Broughton Hall, Edin-burgh; J. Risk, Esq., Cochran-street, Glasgow; and by Rev. John Hands, Society House, 7, Lower Abbey-street, Dublin.*





*Portrait of a Gentleman*



THE  
EVANGELICAL MAGAZINE,  
AND  
MISSIONARY CHRONICLE.

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FOR MAY, 1844.

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MEMOIR  
OF THE LIFE AND LABOURS OF  
THE LATE REV. WILLIAM LINDSAY,  
*Of Letham, Forfarshire.*

[CONCLUDED FROM PAGE 167.]

THE late excellent Mrs. Puget, of  $\geq$  the divine glory. May the voice of her Totteridge, near London, having occasion, in 1815, to sojourn in Mr. Lindsay's vicinity, and having been permitted to enjoy the benefit of his ministry and private intercourse, was led kindly to make suitable provision to relieve him from the pressure of worldly care. She allowed him an annual sum of money, more than equal to the profits of a little shop, and greatly increased the amount when he was laid aside from public service, toward the close of his life. Thus, he was very materially assisted to manifest that generosity of disposition in all his labours in the gospel, for which he was remarkable. His going out and coming in in the Lord's service always said to those about him, "I seek not yours, but you;" while he cheerfully enjoyed the hospitality of such as received him for Christ's sake. Nor was this the only case of a faithful servant of Christ aided for his work by this excellent Christian lady. In this and other schemes of usefulness to the cause of God, she abounded in fruit to

example be heard addressing other wealthy disciples of Jesus, and saying, "Go thou and do likewise!" How exquisite the satisfaction to a Christian mind, of so co-operating in the work of God with such a servant of Jesus, and of the prospect of a future meeting with him and his spiritual children in the presence of the Lord!

In 1828, Mr. Lindsay visited his kind benefactress, who had settled on him the annuity. He spent some time with her in the neighbourhood of London, and greatly enjoyed her society; while she expressed herself as "rejoiced to see, and enjoy the society of so eminent and faithful a Christian minister."

That he should have been so highly acceptable in England, both in public and private, when his language was so homely, as to be almost singularly so, even in his own country, may with some excite surprise. But the difficulty is easily solved. With all his homeliness of phraseology, there was a piety, a love, a cheerfulness, and a zeal for God,

which were manifest in all his spirit and sayings, that must soon have covered all the imperfections of language, and delighted and edified every pious soul.

Mr. Lindsay, in his papers, records remarkable instances of good done by his labours in the gospel. Some of these will now be given.

In the months of August, 1798, 1799, and 1800, he occupied the time of vacation for his school in Fife, in visiting a district of the Highlands north of Cupar-Angus. He went thither to labour as a catechist in the most destitute parts of the country. In 1800, he visited a hamlet there called the Forest of C——, consisting of about twenty families. So many attended that they could not meet but in the open air. The subject of examination and improvement was—the Sabbath. After examination, he addressed all present on the importance of watching, after hearing the word, lest the devil should come and take it out of their heart, &c. He showed them some of the wiles of the devil in this respect, and the means of preventing the success of the enemy, as verified in his own experience. He appears to have addressed them with much affection and faithfulness. About twenty years after this, he had a pressing call to visit a glen, more than twenty miles distant from the place alluded to, and chiefly for the sake of a woman, who had not been able to walk or stand for eight or nine years, and who could obtain no advantage of a gospel ministry, nor even the converse of any godly visitor, though it was believed that she was a lively Christian. He consented, and took the journey, being twenty-four or twenty-five miles from Letham. He preached, at the bedside of this woman, to about eighty people. He was invited to breakfast there, with her father, next morning. “While at breakfast,” says Mr. L., “the old man, it seems, recognised me as one he had seen before, and thus addressed me,—‘Eat, Mr. L., and be hearty, for this is not the first time you and I have breakfasted together.’ I replied, ‘Well, I do not

know, but I am sure I was never in this part of the country before.’ ‘That may be,’ said the goodman, ‘but the place where you and I formerly breakfasted together is fully twenty miles from this, and the houses there are now rooted out. Do you remember of being in the Forest of C——?’ ‘Yes, I do. The last time I was there was twenty years ago, last August.’ ‘Very right,’ said he, ‘and you took breakfast in my house next morning.’ The poor afflicted exclaimed from the bed, ‘Oh, father, is this the man, think you, that examined on the green on the Fourth Commandment?’ ‘Yes, Jeanie, I am convinced it is the very man.’ ‘You are certainly right,’ I replied. I never can forget how she held out her hand, emaciated with long affliction, and grasped mine, exclaiming with streaming eyes, ‘Oh, sir! oh, sir! I bless the Lord for that day. Do you mind the advice you gave us at the close, about guarding against the devil seeking to take away the word?’ ‘I well remember it,’ said I. ‘Well, sir, I may say, Blessed was thy advice. I was then a thoughtless lassie, nine years old; but I was so struck with what you said, that I resolved to follow it. You know you met with us that evening, and gave us a discourse on the joyful sound, Psa. lxxxix. 15, and I endeavoured to remember it. I went after the faithful preaching of the word wherever I could find it. Your counsel I ever followed, and the consequence has been, that my soul has been nourished; and though it is more than nine years since I was confined, yet my memory is stored with divine truth that I have heard, and I have my Bible and a few helps. I got a feast from you last night. (The text was Heb. ix, 27, 28.) Now, though I sit alone, I am not alone, for I commune with my God upon my bed. And you, sir, you were the happy instrument of all this good to my soul.’ I need not say,” adds Mr. L., “that I felt my soul lost in wonder, love, and praise. I repeated my visit in a little more than a year. She was very much reduced, but happy. And soon after my second

visit, she entered into the joy of her Lord ; I believe in her thirty-second year.”

About midsummer, 1821 or 1822, a respectable stranger attending worship in the chapel at Letham, presented Mr. L. with a note certifying he was a member of the church in College-street, Edinburgh, under Mr. Aikman. “He of course sat with us at the Lord’s Supper. After public worship in the afternoon, he consented to take tea with me. After tea, and some general conversation, the stranger spake as follows :—‘ Well, Mr. Lindsay, this is a day I have long wished to see ; and I have enjoyed peculiar delight in worshipping with you to-day.’ I interrupted him by saying, ‘ Why, sir, I do not well understand what you mean.’ He replied by asking, if I recollected preaching in Townhead of L—? I said, ‘ Yes ; and that it was just fifteen years ago.’ ‘ You are quite right,’ said he : ‘ I was then an apprentice to a shoemaker who lived not far from Townhead. Feeling a desire to hear your sermon, not from any proper motive, for indeed I could give no reason, only I had a strong desire, I asked my master on the night before, whether he would permit me to go. He said that if I would perform a piece of work which he instantly prescribed, he would allow me to go ; but not otherwise. I considered,’ said the stranger, ‘ the task equal to a prohibition, and I have no doubt that it was so designed by my master. But anxiety to get to the sermon overcame every difficulty ; so I arose in the morning, and toiled incessantly till I finished my task about seven at night, which,’ said he, ‘ was your hour of meeting. My work was inspected and approved, and I was permitted to go to the sermon. You had commenced the service,’ said he, ‘ but when the prayer was concluded, I pushed forward till I got to the table at which you stood.’ Here I interrupted him by saying, ‘ Oh, I remember quite well of a shoemaker boy, with his shirt-neck loose, his face as black as a sweep, furrowed with lines made by the running down of perspiration.’

‘ That boy,’ said he, ‘ is the man now before you. You, sir, preached from the faithful saying, 1 Tim. i. 15 : it arrested my attention, and I have no doubt that I found a Saviour that night. I did not speak to you, sir, but I inquired of some people if they knew where there were any kirks belonging to the Missionaries, (as our denomination was then called,) and I was told there was one in Montrose. That town was twelve miles from my master’s, but I soon found the way ; and though it cost me twenty-four miles’ travel every time I went, yet it became my kirk, and to it I was no stranger. On the expiry of my apprenticeship, a year or two after, I went to Edinburgh to improve in my business ; I soon found my way to College-street chapel, rented a seat, and soon after was admitted a member, now nearly twelve years ago. Some years since I opened a shop in N—street, where I still remain. My brother, who is in bad health, is advised by the doctor to try his native air : I have come with him to this country, and I have made an effort to-day, to see and hear you, sir. It has, indeed, been a day of gladness to my soul.’”

“ On the 24th of February, 1822, being the Lord’s day, I went to the chapel,” he says, “ in excellent health and spirits. While singing the hymn after the Lord’s Supper, I felt as if I had got a sudden jerk on the lowest joint of the spine, and as if a cold iron hoop had been placed around me. In the interval of worship I had strange and unaccountable sensations in my body, and no desire to eat. I went again to the chapel. In reading the text, found myself getting worse. I thought of condensing my thoughts, but in an instant my strength went from me, and I fell forward on the pulpit. I was quite sensible, and, retaining the faculty of speech, I said, Dear friends, the hand of the Lord is upon me. I attempted to pray, but was able only to thank God for all his mercies, and to commit into his hands myself, and dear flock. I sunk down and requested they would sing Psa. cxxii. from v. 6,—

“ Pray that Jerusalem may have  
Peace and felicity :”

They proceeded to sing, but oh, it was indeed a Bochim, for the people wept aloud. As I seemed ready to faint, water was brought. I intimated a wish to get to bed. As I had sunk down on the pulpit, my head rested on the footstool. One of the brethren who was endeavouring to get me out, with much feeling said, ‘ I fear you will die before we can get you out of the pulpit.’ I replied, ‘ Never mind that. Never a better place for dying in, nor could my head be better laid than on that stool, on which I have so often stood while proclaiming salvation to perishing sinners.’ I was, however, got out. Miss E. H., a young lady, a member of the church, administered appropriate remedies which happened to be in the house; and they operated as desirable. A surgeon was sent for to Forfar, there being none nearer; and when he came he said I could not have been better treated, and, that such was the nature of the paroxysm, that if the medicine had not been at hand, and applied thus speedily, I might have died before they could have been brought to me. I had procured the medicines on my journey in Fife on the week preceding, for the poor in the neighbourhood, and was thus unconsciously providing the means of saving my own life. Blessed God! what shall I render? surely my mouth shall be filled with thy praise! I do not remember of ever enjoying more serenity than that Sabbath evening (when in the prospect of death); one of our deacons and some others remained in my chamber during the night. It was a night of prayer and thanksgiving. May I indulge the hope that as I was blessed with such a tranquillity of soul when to appearance I was about to die, I may look upon it as an anticipation of that divine support and holy peace the Lord will afford me, when it shall please him to remove me indeed!”

Mr. L. describes a very interesting visit he paid to a glen in the bosom of the Grampians, from twelve to eighteen

miles above Kirriemuir. He procured from a respectable tradesman in that town, the names of persons in the glen on whom he might call, as he himself knew no one there; and providing himself with a parcel of religious tracts, he set out on his journey. On his arrival in the district, he was told there could be no sermon there that evening, as a revenue officer, with a messenger-at-arms, had arrived to distrain for fines against illicit distillers; and most of the inhabitants were involved in this business. Having come to the only licensed inn in the country, he found this confirmed, and that but very inferior accommodation could be afforded him there for the night, as these officers were to be lodged there. This gave Mr. L. no trouble. But he was troubled indeed that there could be no sermon. The landlady of the public house acted toward him in a very uncivil manner. The offenders against the excise laws were taken into custody, by the revenue officer and messenger-at-arms. There was much cursing, swearing, and hard drinking; the seeing and hearing of which vexed his righteous soul, but he comforted himself by recollecting that his Lord knew his object in being there. When the business with the offenders was over, supper was ordered for the officer, his assistant, and others remaining. Mr. L. will tell in his own words what followed:—“ While supper was preparing, I heard the exciseman order the landlord to go and call ‘ that d—d missionary to sup with them,’ and, added he, ‘ I daresay we will drive his religion out of him.’ The landlord demurred, saying, ‘ he winna come.’ With a tremendous oath he was ordered to go. I heard the whole, and resolved to go, not doubting that I might eat my supper and keep my religion too. The man came as directed, and I readily consented to sup with the gentleman, and desired him to let me know when supper was ready. I perceived the profane exciseman and messenger anticipated much fun at the expense of the missionary. On supper being announced, I went, and opening the



door of the apartment the exciseman said, 'Come in, sir. We are come to take, and to break whisky-pots, and to fine those who use them contrary to law; and you are come to preach; but notwithstanding, we may take supper together.' 'We certainly may,' I replied, 'for though our employments are different, yet in themselves both are lawful and necessary. Cæsar requires a revenue to support the state, and Cæsar must have servants to collect that revenue; and if Cæsar's subjects will not pay their appointed share of the revenue, it is perfectly just and reasonable that they be compelled to do so, and abide the consequences. Now, sir,—here Mr. B., the exciseman, interrupted me by saying, 'Say grace, sir, if you please.' I never with more composure at my own table implored the Divine blessing on the food before us, than on that occasion. I then proceeded: 'I preach, calling on my hearers to believe on the Son of God, and to render unto Cæsar the things that are Cæsar's, &c. And I can assure you, sir, that if the people here had heard and believed the preaching that I and every other faithful minister of Christ preaches, you had not been brought to this trouble to-night; for either the people would not have made whisky contrary to the law; or if, when discovered and sentenced to pay the penalty, they would have done so.' Mr. B., doing the honours of the table, helped me most plentifully. The conversation turned on the influence of the gospel in preventing evil, as it teaches to deny ungodliness and worldly lusts, &c. I never ate my supper with more pleasure, nor where the conversation appeared more pleasing to all the company, excepting the messenger, who being a man of no intelligence, could not relish the conversation, but fell asleep, and sunk down among the ashes like a brute.

"After supper, it was proposed to finish with a hearty bowl of toddy; and no less than half a mutchkin of whisky was proposed for each: (there were five in the company.) I made no ob-

jections, as it would have been to no purpose. The liquor was brought in, and put into a large milk-cog, containing several Scotch pints. The conversation still going on, the glass, in a few minutes, had gone thrice round. I then stood up and said,—'Gentlemen, on no occasion do I ever take more than three glasses of toddy at one sitting. It is just now midnight, and I will be the better for what I have taken; and now the landlord will show me to my bed. As I understand we all breakfast here in the morning, we shall then settle the bill; so I beg to bid you good night!' The farmer present seized me by the breast, saying, 'You are the very soul of the company, sir! you must not leave us.' Mr. B., the excise officer, replied, 'I never had the pleasure of being in Mr. L.'s company before, but I know his character as a steady, sober man, and we must not interfere with Mr. L.'s habits. Though none would more desire his company than myself, yet I would not detain him longer than his pleasure.' I was then shown to bed, the back of my bed being part of the partition between the company and the room where I slept. The landlord had told the company this circumstance, and, notwithstanding that they were all inebriated, they made not the least noise, and I had a most comfortable sleep."

Another remarkable case he mentions, occurred in the upper parts of Aberdeenshire, in June, 1817. Being on a preaching tour, he had arranged the different subjects for the different places at which he expected to preach. For one place he had prepared a sermon on Isaiah lv. 6, "Seek ye the Lord," &c. He came previously, however, to the West Town of Tarland, for which he had prepared a sermon on Acts xiv. 1. But, when arrived at the place, and several hours before the appointed time for sermon, he perused his notes, and sought in prayer to be prepared to preach on the text intended, he could not recollect anything of his discourse prepared for this place, or of the other eleven discourses he had with

him. Nothing could he think of but the sermon on Isaiah lv. 6—"Seek ye the Lord while he may be found," &c. He debated with himself that he might adhere to his original plan, but to no purpose, till his congregation, and hour for service arrived. He then yielded! He says, "I took Isa. lv. 6, and was myself deeply impressed, being persuaded that the Lord had some particular end to serve, by thwarting my purpose. After all else was over, before I pronounced the benediction, I, with much feeling, said, 'Now, my dear friends, let me again entreat every one of you to seek the Lord, while he may be found. You have heard in the discourse that a period will come when God may be sought, but not found. Oh! then, seek him now. Who knows, but there may be some here to whom God has been saying, "Seek me now, while I am to be found;" who, if my appointment to preach here had been to-morrow noon, might have been then in that place where they might seek him in vain?' The people retired, when John E——, in whose house I preached, instantly took me by the hand, and said, 'Oh, sir! I never was so taken with a discourse in my life.' While a homely dinner was preparing, John entered into conversation, and appeared much affected, and bewailed his having paid little or no attention to the concerns of his soul. I advised him to neglect them no longer, but to bestow upon them the utmost attention. His wife seeing him so much taken up with the discourse, said, 'I have heard Mr. Lindsay on a subject I have liked fully better.' Her husband replied, 'Oh, Bell! (her name was Isabel,) we have been living like brutes, never seeking God; but I hope we shall now seek him.' As I was to preach twice that evening four miles off, in a barn belonging to his brother-in-law, (a godly man,) John wished much to go with me, but as Mrs. E. had a young child, and could not leave home often on sabbath, I prevailed on him to let her go; she went and heard the two sermons, and returned the

same night, though very late. She told me on my next visit, that when she came home, John inquired what were the texts, and affectionately embraced her, saying, 'Bell, I hope we shall now seek the Lord together. Oh, what a mercy that he is to be found!' Before I parted with him, he said, 'Alas! I shall be able to know little now, compared with what I might have known, had I begun sooner.' 'True,' I replied, 'but, John, you know how you said to me when I came this morning, that I must excuse your absence till sermon would commence, as, owing to the backward state of the weather, you were now obliged to begin an hour sooner, and continue an hour longer daily, in order to get the work forward in season; now, apply the same rule in spiritual things, and you will redeem much time, and succeed wonderfully.'

"Next morning he rose at the usual early hour of labour, and proceeded with a boy, his son, to harrow a plot of ground. After harrowing for some time with two horses, (one of them very young, and hardly broken in,) he loosed the older animal, and sent his son to work with it elsewhere, John continuing to work with the young one. She saw her companion away from her, and became somewhat unmanageable. Seeing his wife at the door of the house, he called to her to bring him a blinder-bridle. Alas! these were his last words. While she went to fetch it, she heard a noise, and, hasting to the door with the bridle, she saw the animal bounding with the harrow as high as her back. On turning the corner of the plot, she saw her husband lying, breathing, but quite insensible. Help being at hand, he was instantly put to bed. Two medical men, providentially, were on the spot in a few minutes, but, alas! after languishing in the arms of death for an hour and a half, he expired. The animal having made a sudden spring, the harrow pitched from the ground, and struck him on the temple. He was instantly as good as dead."

How mysterious, and wise, and gra-

cious the ways of God to men, especially in bringing them to himself! Mr. L. planned as he thought best in regard to the sermons to be preached at the different stations; but God is wiser than men, and when the heart of a man deviseth his way, the Lord directeth his steps. After their wisest arrangements have been made, God's servants have occasion to say, "Nevertheless, not as I will, but as thou wilt."

Many other occurrences, equally striking, are recorded in Mr. L.'s memoir, but we cannot afford space for their recital.

In July, 1837, Mr. Lindsay was visited with a stroke of paralysis, after which, he was much impressed with the thought that he should not probably live another week—that each sabbath, of course, should be his last. This led him often to lead the minds of his hearers, on the Lord's day, to the consideration of the employments and blessedness of heaven. At this period, his memory, in matters respecting this world, had greatly failed; so that it was evident he was not fit to take care of his own concerns in the journey he had undertaken. Yet he preached in the forenoon and evening of the Lord's day, and proved that his memory was rich in divine truth, and his judgment correct in its application. His prayers, also, were full of the spirit of prayer, and very appropriate to the time and circumstances.

About this time he was withdrawn from public labours, but with great reluctance on his part. Then he would sometimes be dispirited, and say that the Lord had been greatly displeased with him, and so laid him aside from what he was perhaps too fond of—preaching the gospel. But in general, he was in a most happy frame of mind, enjoying, in his own soul, the blessings of salvation.

In 1839, August 6th, he was deprived, by death, of his beloved partner, Mrs. Lindsay. But before this event his mind was so weakened, that he could not feel under this bereavement as he otherwise must have done.

His affection for her was particularly strong, and during the period of his mental imbecility, after her death, he frequently thought, and talked of her, as if in the house with him as before. It was a mercy for him that she was not removed till he was incapable of deeply feeling the bereavement.

Ever after his last attack, he seemed to think himself dying, and would often repeat, "Oh, death! where is thy sting," &c. Indeed, his whole delight was in repeating passages of Scripture, especially of the Psalms. He was exceedingly fond of the hymn which begins—

"Oh! for a closer walk with God,  
A calm and heavenly frame," &c.

Indeed, these were among the last words which he uttered. He was confined to bed only about a week; and for the last three days he was completely paralyzed, lay as if in a profound sleep, and breathed his last without a struggle or a groan. It may, with truth, be said of him, He fell asleep in Jesus. He died just as the Sabbath morning was beginning to dawn.

His death took place on Sabbath morning, the 24th of January, 1841, at seven o'clock, aged seventy-nine years and four months.

His mortal remains were committed to the dust in the churchyard of Dunichen, on Wednesday, the 27th of January, in the afternoon, attended by many to whom his ministry had been a blessing.

Dr. Russell, of Dundee, who was well acquainted with him, expressed himself in the following terms, on the occasion of his death:—

"Our departed friend has got home. Many a journey he has taken, and not a few will bless God through eternity that ever they heard from him the precious truths of the gospel. His knowledge of the Scriptures was great, and his views of divine truth were remarkably clear, while his heart burned with zeal, and with deep devotion. He joined, in no ordinary degree, a becoming gravity with an agreeable

cheerfulness. His sympathy with the afflicted, and the affectionate tenderness of his conversation and whole manner, while in the house of mourning, endeared him to many. Every topic of consolation was connected by him with the great doctrines of the cross of Christ, and with the bright discoveries of the gospel respecting the glory to come. In a word, whether in

private or in public, his sentiments came fresh from the Word of God, and showed a heart warm with generous enthusiasm for the highest interests of all with whom he came in contact. His memory will be long cherished with affectionate esteem by his brethren in the ministry, and by a wide circle of Christian friends."

## BIBLICAL EXPOSITION AND ILLUSTRATION.

### No. I.

"BUT when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood; neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem, &c., &c.," Epistle to Galatians, i. 15, 16, 17, 18.

In the first part of this epistle, it is the object of the writer to assert and to vindicate his apostolic authority. Judaising teachers had found their way into the churches of Galatia, who endeavoured to lower the character and to lessen the reputation of the apostle. They had represented him as inferior to the apostles called by our Lord in the days of his flesh, and as dependent on them for whatever knowledge of Christianity he possessed. Into the minds of the Galatian converts they had instilled false notions regarding the nature of the truths he taught, as if these truths were at variance with the inculcations of the other apostles, or with the proper relation of the Old Testament to the New. In opposition to such injurious statements, Paul asserts his immediate call to the apostleship by Christ himself, the direct revelation he received, and consequently the independent character of the gospel which he had been commissioned to preach.

In pursuance of this purpose, the words before us were written—words that furnish material for solemn meditation to every preacher of the gospel, while at the same time, they present considerable difficulty when viewed by the side of Luke's narrative in the Acts of the Apostles.

"But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me."

God foresaw that Saul would be a fit instrument to diffuse the Christian religion through the earth. He had a purpose of love towards him from everlasting. From eternity He determined to set him apart, at a particular period of his life, to the arduous office of an apostle to the Gentiles. Such was the Almighty's pleasure. The expression, "from my mother's womb," does not merely signify "from the earliest infancy," but is rather equivalent to the phrase "before the foundation of the world," Ephes. i. 4, viz., *from eternity*. It was the good pleasure of God, from eternity, to choose him to be an apostle, and afterwards to call him to the actual exercise of that office. This separation and call are equally attributed to the grace of the Father. Both resulted from free, unmerited, sovereign favour.

When the Most High called him by his grace, it pleased Him to reveal His Son within him. Paul needed such inward revelation to qualify him for so great a work. It was necessary to



subdue his pride, and transform his heart. The extraordinary manifestation of Jesus to his soul accomplished that purpose. It changed the entire current of his thoughts and views. It turned his energies into a new and holy channel, in which they might work out the mighty plans of the divine mind.

How shallow are those interpreters who would here separate the *objective* tendency of the revelation granted to the apostle from its *subjective*. Doubtless it called into being within him a perennial fountain of happiness, while its great object was to fit him for bringing the heathen world within the range of that mercy which had caused the little well of blessedness to spring up in his own bosom. The Son was manifested to his inmost soul, and he became a new man. Those in whom the Son is not likewise revealed, know nothing of his power or preciousness as a Saviour. In the heart of every true disciple Christ obtains an abode, and he is not there as a wayfaring man that turneth aside to tarry for a night, but he dwells in the permanent influence of his presence, to sanctify and bless the immortal spirit. In the present case, it did not belong to the writer's purpose to state or dwell upon the *subjective* aspect of this inward revelation, as far as it merely concerned his own spiritual condition: "when it pleased God to reveal his Son in me, *that I might preach him among the heathen.*" Such is the object of this marvellous revelation which the apostle designs to make prominent. Henceforward the business of his life was to proclaim among the Gentiles the person and work of the Redeemer. With this, his own faith and hopes were essentially bound up. The spiritual transformation which had now passed upon himself became the starting-point of a bright career that looked perpetually to the welfare of others. The happiness of the Gentiles became an essential element in his own. From the period of his regeneration they were inseparably associated. See how emphatic are the words of inspira-

tion! Each and all of them are pregnant with meaning. The Son was revealed to Paul, that he might preach Him (the Son) among the heathen. It is not something *about* the Son that was discovered, but *the Son himself*. A great part of modern preaching consists, not in preaching Christ, but *about* Christ. From the pulpit fine things are uttered respecting Him, but they are mere feebleness and frost-work. Their beautiful refinement keeps them far away from the heart of the sinner, or the sympathies of the saint.

What was the apostle's first step, after receiving this internal manifestation of the Son of God? He knew at once his future destiny and future work. The glorious task given him to do was revealed in connexion with the mysteries of Christianity. There was nothing ambiguous about the revelation. He had no need to deliberate as to what it meant. Christ was the great theme that was hereafter to fill his soul. Paul understood the nature of his mission to the Gentiles, for a flood of light had been poured upon it by the holy revelations of Jesus. "Immediately I conferred not with flesh and blood." He needed not to consult men, or to be instructed by them in the true character of the gospel. He was conscious of no such defectiveness in his apprehensions of truth. He had received a direct communication from a source infinitely higher than human. Flesh and blood had not revealed the Son to him. His own inquiries could never have conducted the apostle to such spiritual discoveries. No man could have unfolded them to his spirit with the power and vividness of the Almighty. This is the province of the Eternal into which flesh and blood may not dare to intrude.

"Neither went I up to Jerusalem to them which were apostles before me." It was of special importance to record the circumstance, that none of the other apostles had instructed him in Christianity, because the Judaizing teachers had falsely taught the Galatians to view Paul's teachings as

a faint echo of the divine instructions which proceeded from Peter, and James, and John. It was expedient for these Jewish corrupters of religion to overlook the transcendent purity equally with the essential independence of the Pauline creed. They still adhered to the law; and so far from wishing to be released themselves, they were even zealous to bring others under the same yoke.

"But I went into Arabia, and returned again to Damascus." Here the apostle passes over his first stay at Damascus. Let us now lay together what remains of these verses with the parallel account of Luke in the Acts of the Apostles. The journey into Arabia is not mentioned by Luke. The reason of the omission it is impossible to discover. Neither can the silence of the same inspired writer in regard to other particulars be satisfactorily accounted for, without a knowledge of the plan upon which the narrative of the Acts was written, or of the various purposes which it was expressly intended to serve. Of one thing we may be assured, that the Holy Spirit did wisely and well, either in not revealing the circumstance to Luke, or in prompting him to omit all mention of it in the history which He moved him to write. On comparing the present passage with the record in Acts ix. 19, &c., some difficulty has been experienced by interpreters. "And when he (Saul) had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said: 'Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?' But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ. And after that many days were fulfilled, &c." It is difficult, and indeed vain, to look for the precise part of Arabia into which

the apostle retired. On this point we are contented to remain in ignorance. Doddridge supposes, that the Arabia here mentioned was in the vicinity of Damascus, but the assumption is arbitrary. Nor is Usteri's opinion that Damascus belonged to Arabia less unsupported. It lay within Syria. We know of no other Damascus. Arabia was situated at a very considerable distance, as a glance at the map will convince the reader. Rejecting, therefore, the conjectures of these two expositors as gratuitous innovations upon our settled knowledge of geography, let us see whether all difficulty may not be removed without their aid. The apostle sojourned twice in Damascus, first, immediately after his conversion, when Ananias divinely directed to the house where he abode, laid his hands on him, and said, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost;" and, secondly, after his return from Arabia. These two distinct dwellings in Damascus, separated by the stay in Arabia, should be kept in mind. After the apostle had been baptized, Luke states that "he received meat, and was strengthened; then was Saul *certain days* with the disciples which were at Damascus." These "*certain days*" refer to the few days which Paul, after his baptism, spent in the fellowship of the Christians at Damascus. "And straightway he preached Christ in the synagogues, that he is the Son of God." Immediately after he had spent some days with the disciples, he began to dispute with the Jews, and to declare in the synagogues, that Jesus whom he had before persecuted, is the Son of God, the true Messiah. He did not long remain inactive. His ardent and energetic mind having once got a firm hold of truth, burned to communicate it to others. Indolence was not the element in which he was destined to move. It entered not into his character. His mental constitution was pervaded by untiring energy and heavenly

zeal. He lived for God, and could not be idle. In his career of unparalleled benevolence, the immortal interests of men were kept steadily in view. The powers of his soul were capacious, and their scope was immense.

It is not surprising that the Jews were amazed when they saw the transformed Saul appear in their synagogues as an advocate for that very truth which he had notoriously attempted to crush. He had come to Damascus to seize upon the despised followers of Jesus of Nazareth, and to take them bound to Jerusalem; but a voice from heaven had arrested him in his mad career. A light had been sent into his soul from the sanctuary of God, overpowering his faculties with its marvellous force. He had become emphatically a new man. Henceforth it became the one great business of his life to preach that Saviour whom he had once persecuted; and never has the Saviour been set forth with such eloquence or earnestness as by Saul of Tarsus. The grace and glory of the Redeemer's character have never been portrayed with equal excellence.

In considering the entire passage, Acts ix. 19—22, we take it to refer to Paul's first abode at Damascus, without inserting the journey to Arabia between any of the verses or clauses. In the twenty-third verse it is stated, that "*after many days were fulfilled*, the Jews," &c. These "*many days*," according to some, denote the second stay of Paul at Damascus, while others suppose that they include the whole period of his abode in that city with his sojourn in Arabia, or, in other words, the three years that elapsed from his conversion to his going up to Jerusalem. It is not easy to decide in what way the three years should be divided. Olshausen thinks, that the apostle stopped but a short time at Damascus after his conversion, and that the greater part of the three years was spent in Arabia. In his view, the second abode in Damascus was much longer than the first; yet not extending to a year. The expression *many days*, cannot, as he believes, be made to include a *year* or

*years*. But Neander seems to us more correct in referring the "*many days*" to the entire period of Saul's stay at Damascus, including the sojourn in Arabia. Thus three years are embraced in the phrase. Why the writer did not say *after three years* we are unable to affirm. Faith must often be content with facts and statements as they are, without knowing the particular reasons of the forms they assume. It is not improper to use *days* in the plural number, of an extended portion of time, even of *years*.

It has been inquired, for what purpose he went into Arabia, or how he was there employed. Schrader and Olshausen suppose, that he retired thither in order to prepare himself for his future duties by solitary meditation. Musing apart on the great mysteries of the gospel, he nurtured and disciplined his mind for the arduous trials through which the providence of God designed him to pass. The wild solitudes of Arabia were congenial to such inward communings. But Neander objects to this opinion. Had the Holy Spirit meant to intimate such a purpose he would not, as the Berlin professor thinks, have chosen the general designation "*Arabia*," but have rather substituted for it the *desert of Arabia*, or simply *the desert*. In this way the object of the apostle's journey would have been more distinctly marked. There is, perhaps, some force in the objection, however slight it may appear to some. It certainly seems unaccountable that Paul should spend the greater part of three years in Arabia in solitude, away from the busy scenes where his presence and preaching were required. It is highly probable that he was favoured with a full revelation of Christianity immediately after his conversion, and that when he first preached it in Damascus, which we suppose him to have done before retiring to Arabia, his mind was fully enlightened in regard to all its fundamental principles. Bloomfield conjectures, that the journey into Arabia was probably taken in a great measure for the sake of restoring his health. He



appeals to Acts ix. 19, where it is said, "he was strengthened." There is little probability in such an hypothesis. The verb "he was strengthened," does not at all intimate that his health had given way. Doubtless the vision and its extraordinary accompaniments had produced wonderful effects on his bodily frame, but they were not permanent. As soon as he received sight, he arose and was baptized; and when he had partaken of food, his strength returned. Immediately he was fit for work; and the record expressly says, "straightway he preached Christ in the synagogues." It is quite unwarrantable to insert the journey to Arabia before the twentieth verse of the ninth chapter of the Acts, as Bloomfield, after Wells, has done. No space of time, however brief, can well be inserted between the nineteenth and twentieth verses of that chapter.

How, then, are the three years to be divided? To this question no definite answer can be given. We have no objection to suppose, with Olshausen, that they were chiefly spent in Arabia; though it comports not with our ideas to believe, that they were passed in solitary devotion. Why should it be thought incredible that the apostle preached in Arabia? Is there any valid objection to such an assumption? To us there appears to be none. Christianity was first promulgated in northern Arabia by the great apostle of the Gentiles.

After he had returned from Arabia to Damascus, the circumstances recorded in 2 Cor. xi. 32, took place. "In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me: and through a window in a basket was I let down by the wall, and escaped his hands."

One practical lesson readily suggests itself in connexion with the present passage. Unless the Son be revealed in the bosom of him who desires to be a preacher, the Son will not be preached. This inward discovery of Christ to the

soul is an essential prerequisite for the ministerial office. He that wants it, wants the best furniture for that momentous work. It is right that the youth who aspire to be teachers in sacred things, should avail themselves of all the means that can possibly aid them towards the attainment of such an object—that they should repair to academies and colleges where scribes well instructed in the divine law are supposed to reside. But yet the inward revelation of Christ none can give except Jehovah himself. And without it, the preacher will be nothing. He will be as sounding brass, or a tinkling cymbal. He may attract some notice in his generation, and have all the semblance of saintship; he may be even forward in works of benevolence and in politico-religious scenes. But withal, he has no cordial love for the gospel on its own account. Alas! that it should be so with any of those who thrust themselves into the office of the ministry. Yet it cannot be denied that there are examples strongly attesting the truth of the remark. View them narrowly, and you will see their vanity peeping forth at every opportunity which it can snatch for display. The more you converse with them, the more will you be convinced that no current of deep-seated religious emotion flows pure and serene beneath an every-day element of superficial Christianity. Oh that the Son were revealed in the hearts of all who are now preparing for the Christian ministry, that they may preach him with success among the heathen abroad, and the ignorant at home! And let us who are serving Christ in the gospel of his Son enter into the spirit of the psalmist's prayer, which forms a suitable illustration of the statement made by the illustrious apostle of the Gentiles, "God be merciful unto us, and bless us; and cause his face to shine upon us, *that thy way may be known upon earth, thy saving health among all nations,*" Psalm lxxvii. 1, 2.

*Manchester, April 5th*



## A THOUGHT OR TWO ON THE QUESTION—

## WHY ARE BELIEVERS, ALTHOUGH FREED FROM THE CURSE, STILL SUBJECTED TO DEATH?

THE question is a natural one. Believers are, by their faith in Christ, delivered from the curse. Of that curse the death of the body is a part. How comes it, then, that, in common with other men, with the world of the unbelieving, they still continue to suffer it?—Without at all attempting an enlarged discussion of this interesting question, the following brief remarks may be deserving of attention.

1. It is evident that the same question, on the same ground, might be asked, with regard to *all suffering*;—seeing all is the penal effect of sin.—It is not the divine intention that the full results of the mediatorial work of Christ should be experienced by his believing people all at once. It is not his plan, to bring them instantly, by the faith of his Son, to perfect holiness and perfect happiness. This consummation, designed for them all, is to be effected by a gradual process. By a course of preparatory education and discipline, his redeemed and adopted children are to be trained by him for “glory and honour and immortality.” All their trials in this life, in all their variety, whether in their persons, their families, or their circumstances, are a part of this paternal training. They are all from their Father’s hand, and all disciplinary. Death is the concluding scene in this preparatory school. In what form soever it comes (and the diversity is endless) it is God’s last corrective lesson. His people are indeed saved from the curse; but He must be allowed to take his own way, and his own time, of bringing them to the full possession of the blessing.

2. Although they do continue subject to suffering and death, *the curse*, properly so called, *is taken out of both*.—The former, the sufferings of life, though they are still the fruits of sin, and indications of the Divine displeasure against it, are yet, in another

view of them, expressions of love. If, “when we are judged, we are chastened of the Lord, that we should not be condemned with the world,”—there can be no curse, surely, in such judgment,—judgment that has such a purpose and such a result,—but a blessing.—If, when we are chastened, it is “not for his pleasure, but for our profit, that we may be partakers of his holiness,”—can we possibly regard such correction as coming to us under the form of a curse? Is there not a blessing in it? Yes: though “no chastisement seemeth to be joyous, but grievous,” yet if it “yieldeth the peaceable fruits of righteousness to those who are exercised thereby,” every “true-born child of God” must regard even the very smartest and heaviest strokes of the rod as of the nature not of curse but of blessing. If “all things work together for good to them that love God,”—then is there a substantial blessing in all. Nothing, assuredly, can be counted as curse, of which the design is so full of kindness, and the influence so pregnant with benefit.—And *death*!—to him who dies in the Lord, what is it? His sins being forgiven through the atoning virtue of his Saviour’s blood, the sting is taken out of it:—for “the sting of Death is sin;” and when sin, in its guilt, is taken away, Death is unstinged. And, although it was originally, when threatened and when inflicted, a part of the curse;—and although it must still be viewed as a part of the penal consequences of sin, from which full deliverance is not to be obtained till the resurrection;—yet to the Christian,—to the child of God,—to the “heir of God and joint-heir with Christ,”—what is it but the passage to the fuller enjoyment of the blessing? ’Tis but the crossing of the Jordan into the land of promise. ’Tis but the transition from remaining corruption to the

perfection of purity ; from scenes of suffering and sorrow, to "fulness of joy and pleasures for evermore ;" from the valley of tears, to the paradise of God ! Should we not egregiously misname such an event, were we to call it a curse ? Did Paul so regard it, when he wrote, "For to me to live is Christ, and to die is gain.—I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better ?" "We are confident,—and willing rather to be absent from the body, and to be at home with the Lord ?"

3. The sufferings and death of believers are—and are intended to be—one of the means of evincing the efficacy of the gospel,—of manifesting it to be indeed "the power of God." They are thus among the practical evidences of its divinity, and contribute at once to the conversion and condemnation of the world.—It is a highly interesting view of the variety of situation in which, by his providence, the people of God are placed,—that it is designed by him to elicit, under diversified aspects, the display of the influence of his truth. Were the circumstances of all the same, there would be none of this beautiful and instructive variety. There would be monotony and sameness. But as, by the operation of a few elementary principles, there is a delightful variety in nature,—so is it in the world of grace. The elementary principles of the Christian character are in all the same ; but from the endless diversity of situation in which they operate, as well as of constitutional temperaments with which they are associated, there is generated all the charm of this attractive and interesting variety. *Facies non una, nec diversa tamen.*—The sufferings which the children of God are called to endure give occasion for the exemplification of the passive virtues of the Christian character,—of patience, of fortitude, of filial submission, and even of gratitude and joy in tribulation. And this is one of the evidences of the truth, of which the faith is pro-

ductive of results so blessed. It is one of the means of convincing the world "of sin, of righteousness, and of judgment ;" of recommending the gospel to their acceptance, and of aggravating their inexcusableness, if they persist in refusing it.—And it will be well that the people of God lay seriously to heart the divine purpose in varying their condition, and that they seek his grace to enable them to glorify him *actively*, so long as they have the power, amid health, and vigour, and pleasure, and prosperity ; and to glorify him *passively* under every trying change,—when active power is withdrawn,—when the bright day of prosperity is overcast,—when health gives place to sickness, and gladness to grief.—And that which is true of life's afflictions, is eminently true of its closing scene,—of death. The death-bed of every child of God who has collectedness of mind and the power of utterance mercifully left with him, ought to contain a convincing and impressive testimony to the divine sufficiency of the gospel, even in nature's most testing exigency. Many a time has it been so. And many have been the instances, in which this dying testimony, borne in circumstances when the season of dissembling was past, has been blessed for the spiritual impression and soul's salvation of surviving witnesses.—Were the people of God, then, exempted from sufferings and from death, one very important field would be wanting for the manifestation of the power of the gospel, and one very valuable and efficient means of promoting its saving influence.

4. It is not at all consistent with the divine purpose,—with the general plan of God's administration,—to pass public sentence upon men, and to decide and declare their final states, on this side eternity. He does not intend that, *in any other way than by character*, it should, in the present world, be marked who are his and who are not,—who are of the saved, and who are to perish. The judgment day is to be the time of final disclosure

and settlement.—The connexions of believers, while here, with their fellow men around them, in all the relations of life, more distant and more intimate, are so exceedingly multiplied and complicated, that exemption from suffering, so long as suffering remains in the world, is, in the nature of things, impossible. If they had it not personally, they could not, without having all the sensibilities of their nature quenched, fail to have it relatively. And besides; while sin remains in the believer himself, there would be an incongruity in his perfect freedom from all suffering. Suffering is sin's inseparable associate. It is only a sinless state that can be a sorrowless state. And of sin in the people of God suffering is not only the correction, but one of the means of the repression and removal. It "purges out the old leaven." It "drives away the folly" that still lingers in the heart. It operates as a purifying furnace. "The fruit of it is to take away sin." Perfect exemption from trouble is therefore reserved for a state of perfect exemption from sin. While believers are in this world, their condition, as the chosen of God, is not distinguished, by any marked difference in their temporal circumstances, from that of others.—And as to *death*;—the need would cease for a judgment to come, were the constitution of the kingdom of grace and the administration of providence in connexion with it such, that the sentence upon every man was decidedly and openly pronounced by the visible distinction between the righteous and the wicked, in the exemption from it of the former and the endurance of it by the latter. If all who truly believed in Christ were to be translated immediately to heaven, body and soul together, without tasting death, while the openly ungodly and all hypocritical professors were invariably subjected to its stroke,—this would clearly be such an anticipation of the judgment day as would render its transactions useless.—And it might, moreover, be added here,—if this translation were, in every instance, to take

place immediately on the sinner's truly and in earnest receiving the truth in the love of it,—alas! for this poor apostate world of ours! Bad as it even now is,—what would it then become! None remaining in it as "the salt of the earth,"—as "the light of the world,"—all left to unmingled and unmitigated corruption, without the counteraction of the slightest amount of antiseptic virtue,—all to the darkness of spiritual ignorance and moral pravity, without a single ray of relieving light! And all this, hopelessly! For indeed, were such a constitution but introduced for an hour, the agency for the propagation of divine truth would be gone; all would that instant be at a stand. "Darkness would not only cover the earth, and gross darkness the people;" but it would be a darkness which there was nothing to dispel,—which no blessed light remained to dissipate.

5. The existing arrangement is one which affords occasion for the display of the glory and the power of Christ, in the scenes of resurrection and judgment. Christ died; and "continued under the power of Death for a time. He rose:—and his resurrection was the proof that through death he had destroyed him that had the power of Death;" and by this means he now "delivers them who, through fear of Death, were all their lifetime subject to bondage." This is a triumph,—a present triumph. He enables them through faith in himself to say,—O Death, where is thy sting? O Grave, where is thy victory? The sting of Death is sin; and the strength of sin is the law. But thanks be unto God, who giveth us the victory, through our Lord Jesus Christ!" But besides the present triumph thus enjoyed by himself and afforded to his people,—the universal subjection of all to the bondage of corruption in the grave will give opportunity for the more signal and illustrious display of his mediatorial supremacy and the completeness of his conquest. He hath said—"I will ransom them from the power of the grave: I will redeem

them from death : O Death, I will be thy plagues ; O Grave, I will be thy destruction !” “ Death, the last enemy, shall then be destroyed.” “ This corruptible shall put on incorruption, and this mortal shall put on immortality ;—and the saying that is written shall be brought to pass—Death is swallowed up in victory ? What a magnificent display will it be of the Saviour’s victorious power, when “ all that are in their graves shall hear his voice, and shall come forth ; they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation !”—“ when the prey shall be taken from the mighty,—when the captives of the terrible shall be delivered,”—when “ Death and Hell shall be cast into the lake of fire !”—and when, besides the power of deliverance, there shall be the power of exemption.—“ Behold, I show you a

mystery :—we shall not all sleep ; but we shall all be changed,—in a moment, in the twinkling of an eye, at the last trump :—for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed !” Thus there will at once be prey delivered and prey prevented. Not one of his victims, from Abel to the latest he shall have smitten ere the close of time, shall he be able to retain :—and not one of “ those who are alive and remain at the coming of the Lord” shall he be able to touch. They shall all be “ caught up together in the clouds, to meet the Lord in the air ; and so shall they be ever with the Lord !”—Surely an arrangement which thus, in every view of it, and especially in its final consummation, is so full of glory to Christ, cannot fail to have more than the hearty approval of all who love him !

*Glasgow.* R. W.

## ON SOME PRACTICAL DIFFICULTIES OF THE YOUNG CHRISTIAN.

THE ways of God abound in numerous and various encouragements to perseverance to every one who walks in them. It must, however, be admitted, that the difficulties which beset the path of the young convert are neither few nor trifling. These, if not overcome, may be highly injurious. To neutralize, or, if possible, to remove them entirely, will render the path plain, prevent needless fears, and secure the mind of the Christian, in the experience of his early days, from much that might disturb and harass.

We do not now refer to those difficulties which arise from great ignorance, from very erroneous views on some points of great importance in the Christian scheme, or from the indulgence of some heinous sin ; from these, especially from the last, evils must arise. The turbid fountain cannot send forth pellucid streams. The mind that is dark, or confused, or under the power of iniquity, will meet with little

else but difficulty and discouragement in the paths of piety. Nor do we allude to those speculations and curious metaphysical questions in which some minds, more remarkable, probably, for acuteness than for comprehension, and more disposed to form theories than to attend to the plain and to the practical, are wont to indulge. Questions of this kind, relating to the unrevealed decrees of God ; to human agency viewed in relation to the efficient purposes of Jehovah ; to the doctrines of predestination and election, separate from those concomitants with which, in the New Testament, they are invariably associated. On these points, confessedly difficult points, which have perplexed the most astute, and confounded the most comprehensive minds, we do not touch. Here a minute accuracy is not to be attained ; and could it be fully secured, so that a clue could be discovered to thread those endless mazes in which many a theologian,



anxious to be wise above that which is written, has been lost to comfort and usefulness, the discovery might probably be followed by no very beneficial results. The truth is, that the biblical student has nothing to do with inferences from revealed truth. He is a disciple, not a reasoner; a student, not an oracle. If, like the precocious child, he reasons and argues on every truth which is taught him, or every precept which is enjoined on him, he will learn but little, nor will he learn that little well. While he who, with a simplicity like that of the youthful character generally, sits at the feet of Jesus, and learns as a humble disciple, will find rest, in clearer and more comprehensive views of Divine truth. The great things of religion will hold the most conspicuous place in his mind, while the minor points, open to further investigation, and ever suggesting to curious and vain inquirers endless doubt, will be regarded with just that degree of attention which their relative importance deserves.

The difficulty we have in view is widely different from any of these. It is not theoretical, but practical; not metaphysical, but plain, obvious, and found on the very surface of the sacred record. It arises from a consideration and comparison of certain passages of Scripture, which convey, apparently, different sentiments, or enjoin, as it appears to some minds, widely different courses of conduct.

To illustrate our meaning, we may select two classes of passages of Scripture; the one of which represents religion as easy and delightful, the other as arduous and painful. To the former class belong such passages as these: "Her ways are ways of pleasantness, and all her paths are peace;" "The path of the just is as the shining light, shining brighter and brighter to the perfect day;" "My yoke is easy, my burden light;" "His commandments are not grievous;" and many others of the like import. To the latter class may be assigned such passages as the following: "Enter ye in at the strait

gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it;" "If any man will come after me, let him deny himself, take up his cross, and follow me;" "In the world ye shall have tribulation." And in the book of Revelation, the innumerable multitude before the throne, in the enjoyment of full security, and unutterable happiness, are represented as having "come out of great tribulation."

Now some minds, pious, but not enlarged by comprehensive views of Divine truth, on comparing the above passages, the import of which appears at the first glance so widely different, are perplexed and confounded. But he who is well acquainted with the bearing of the whole of revealed truth in the life of the man of piety, and its full accordance with the strangely diversified scenes of that life, meets, in these passages, nothing which is paradoxical, and can reconcile with ease their seeming discrepancies. "True, indeed, is it," he would say, "there are enemies, obstructions, and dangers, in the paths of piety, and no mere human strength will avail to meet and to overcome them; but yet, on the other hand, there are so many unailing assurances of support, so ample a supply of all spiritual good, and examples so numerous of the successful course of thousands who have preceded me, that I have little to fear, and every thing to hope. Besides all this, whatever of difficulty I may have to encounter, I have as much, or more of pleasure; weak in myself, I am strong in the Lord; depressed, and liable occasionally to all but despair, hope comes in, and these painful emotions are expelled. I admit that I am exposed to sorrow, but it would be the height of ingratitude to say I have no joy; for I can well believe that it is possible to obey the apostolical precept, 'Rejoice in the Lord alway; and again I say, Rejoice.' To a person making use, from

the conviction of his heart, of such language as this, the passages of Scripture we have selected to illustrate our meaning present nothing paradoxical. They may describe, as they do, and that most accurately, widely different states of mind and of experience, yet each class of passages is necessary to the full and fair delineation of the operations of the principles of Divine grace on the human heart. Here the pleasant and the painful, the depressing and the exciting, the sorrowful and the joyful, are either blended or alternate. The picture has its bright, as well as its dark side; its light, as well as its shade.

It is obvious, we think, that the difficulty in the instance we have endeavoured to illustrate is great in exact proportion to our ignorance of the bearings of Scripture truth on religious experience. As knowledge increases, and clear and comprehensive views are obtained, and the man of piety advances in his experience of the joys and sorrows, the trials and supports of the Christian life, these difficulties become less and less distinct, until, in the full light that streams from the book of God, they entirely vanish away. Analogy then may well lead us to the conclusion, that difficulties, whether of a practical or of a speculative character, which now appear to us all but insurmountable, will, when knowledge and grace are perfected, wholly disappear.

But we proceed to two other classes of Scripture testimonies, which, blending, as they do, the doctrinal and the practical, are confessedly very important. The one represents the salvation of man as not only originating with the Divine love, planned by Divine wisdom, and by these attributes, combined with the foreknowledge and power of the Most High, carried into effect; but also as rendered efficacious by the power of Divine grace alone; so that the original plan, the execution of that plan in the person and work of the Messiah, and the beneficial application of all the blessings of the great salvation thus procured, are to be as-

signed not to the wisdom, the will, or the moral power of man, but the whole glory; from first to last, is to be ascribed to Him, who is the God of salvation; "for whom, by whom, and to whom, are all things."

The other class of passages seems to ascribe the beneficial reception of the great blessings of salvation, to the right inclination, and the properly directed effort of man. We will now make some selections from some of each of these classes of passages of the sacred Scriptures. We begin with those which seem to ascribe the application of the blessings of salvation to the power and will of man. Such are these: "Strive to enter in at the strait gate;" "He that endureth to the end shall be saved;" "We are made partakers of Christ if we hold the beginning of our confidence (in him) firm to the end;" "War a good warfare;" "Fight the good fight of faith;" "Be thou faithful unto death; and I will give thee a crown of life." To which we may add, our Lord's account of the day of judgment; at which awful period we learn that he will say to the righteous, "I was an hungered, and ye gave me meat; thirsty, and ye gave me drink; naked, and ye clothed me; sick, and ye visited me; in prison, and ye came unto me." Here, then, is our Lord's own account of the character and conduct of the righteous; and with this he has associated the blissful declaration, "Come, ye blessed, enter into the kingdom prepared for you from the foundation of the world." Let us now quote a few of the very many passages of holy writ, in which the great work of human redemption, from first to last, is ascribed to God and to his Christ. When our Lord said to some of his hearers, "Ye will not come unto me, that ye might have life," he at least intimated, that those individuals had no disposition to come to him for the blessings of salvation; and when in another passage we hear him saying, "*No man can come unto me except the Father draw him;*" the indisposition intimated in the first passage, which might be applied to a Jew, is, in this

latter, extended in its import so as to comprehend *all*. The former is addressed to a Jew in the way of reproof, while the latter is a general, or rather a universal proposition, comprehending the whole human race. We do not enter into the question of will and power ; but looking at the two passages just as a plain person of common sense would view them, we are compelled to conclude from them that there is a want of inclination in man to come to Christ, of such a character, that it renders it morally impossible that he should ever, by his own power, draw near to and trust in him as his Saviour. When the apostles trace up human redemption to the predestinating and electing love of God, Eph. i. 3—7, Rom. viii. 28, and 1 Pet. i. 2, &c., and teach us the end of this pre-arrangement and selection, in the sanctification of its objects, and their conformity to the moral image of the Son of God, by the operation of the Holy Ghost, they lead us to the conclusion that the salvation of man from first to last is all of God. In like manner the same truth is presented to us in the passage, Eph. ii. 8—10 : “ By grace are ye saved through faith ; and that not of yourselves ; it is the gift of God : not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works ; which God hath before ordained that we should walk in them.” This may suffice to evince the true nature of the practical difficulties to which we have adverted. But that there was little or no difficulty in these apparently opposing passages, to the mind of the great apostle of the Gentiles, is obvious, from the fact that he has placed in close juxta-position the two views which we have presented, Ph. ii. 12, 13, in the remarkable passage, “ Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.” Now it is obvious that to remove the difficulty of this passage is, in effect, to obviate if not entirely to remove the whole difficulty of which we are speaking.

In attempting to remove this difficulty three or four observations will, we think, embody all that can be satisfactorily said on the subject. These are as follows :—

1. *There is a sense in which the salvation of a human soul from first to last is all of God.*

“ Known unto God are all his works from the beginning.” We may go back, therefore, in imagination to the period in eternity when creatures had no existence, “ or ever the Most High had formed the earth and the world.” It was then that he foresaw the creation, the fall, and the total ruin of the human race by sin. It was then, also, that he determined on the recovery of vast multitudes from the ruin of the fall ; the means were appointed ; the end was insured. The mysterious constitution of the person of the Messiah was then in purpose provided for, and all his work pre-arranged. Then man was created, fell, and brought “ sin into the world, and all our woe.” During the lapse of 4000 years a great experiment appears to have been tried. The moral and intellectual powers of the great human family were put to the test ; and the result was, that no correct knowledge of the Most High, no sincere love to him, were enkindled in the human bosom. We may well believe, that if any redeeming principle could have been discovered in man, or elicited, by a trial continued through a series of ages, its full developement would have been permitted and man constituted his own saviour. But this was not the case. The result of the experiment was as a second fall—a fall, however, which comprehended not two individuals, but innumerable millions of our species.

Thus man, having in every respect failed, “ in the fulness of time” God interposed by sending his only-begotten Son on his mission of redeeming love. Now the one plain fact of the Divine interposition on our behalf, proves, in this case, the lost condition of man, and his utter hopelessness in himself, and that no latent power existed in him for

his own restoration to the favour and image of God. For we cannot suppose that had any redeeming principle existed in the human bosom, though millions of ages had been required to unfold it, that Deity would have tabernacled in flesh, and the awful terrors and wonders of Calvary been exhibited.

But a question may be asked : The provision for human redemption being made, cannot man avail himself of it, and thus be a co-worker with God in his own deliverance, and be permitted to ascribe, not, indeed, the whole, but a part of his salvation to himself? The reasoning involved in this question is opposed by fact, by experience, and by plain Scripture statement. And this last, were there no other witness, would decide the point. But even facts, numerous, striking, and not without the veriest scepticism to be denied, declare as with a voice of thunder, that men do not, by their own efforts, avail themselves of the offers of grace and mercy, which God presents in the gospel of his Son. With this accords the observation of every minister of Jesus Christ ; and the experience of every private Christian unites with these, and all with unbroken harmony confirm the deeply humbling truth, that the help of man is found in God alone. To destroy himself man is powerful ; to save himself, he is weak and skillless. Scripture bears its testimony to the same humbling truth, when it declares, by the lips of incarnate wisdom, that "no man can come to Christ except the Father draw him : " that men "will not come to him that they may have life." And the same truth is affirmed in other forms of expression in the writings of the apostles. "By grace ye are saved through faith ; and that not of yourselves : it is the gift of God. For we are his workmanship, created in Christ Jesus to good works, which God hath before ordained that we should walk in them." And even when the exhortation seems to countenance a dependence on our own efforts, as when it is said, "Work out your own salvation with

fear and trembling ; " it is immediately added, "for it is God that worketh in you both to will and to do of his good pleasure."

And does not the work of the Holy Spirit evince the same truth? He is the gift of God. He alone, through the medium of the word of God, enlightens our darkness, purifies us from our sinfulness, and aids our weakness. For if our own power and holiness could give the needful light, purity, and strength, why promise, send forth, and impart this holy, omnipotent, and all-transforming Agent, to "produce in us the good will ; and to work with us when we have that good will?"

It appears, then, that the salvation of man, from first to last, is all of God. But, though this is the case, we observe,

2. *That every man who is saved, is saved in full accordance with his own desires.* He is not saved in opposition to his own wish or inclination ; neither is he wrought upon as if he were a mere machine, or the creature of an omnipotent and irresistible destiny ; and thus urged on in the way to heaven in spite of his own wishes, will, and desire. Men are not, as some fatalists would lead us to suppose, mere machines, incapable of appreciating the difference between right and wrong, true and false, and moving only as they are moved. Far from it. We are subject to the influence of motives and inducements ; and not acted on by powers which are merely mechanical. We love and hate. We wish and desire. We think, reason, and determine. And according to the character of the objects on which these powers are exercised, whether evil or good, and our emotions or decisions with respect to them, depend our character. If the desire and the will are towards that which is good, our character is good ; if towards that which is evil, our character is evil.

It may be said, that the will of man determines his character. But, then, it must be carefully observed, that the will itself is under the government of the emotions, affections, or passions.



A man wills according to that which he loves, or that which he hates. A man with debased affections cannot will that which is good; nor can a man with holy and heavenly aspirations will that which is evil. Let, then, the heart be touched by the power of the Holy Ghost; let it be renewed by this heavenly Agent, and turned to God; then, when spiritual objects are presented to the mind through the medium of revealed truth, the affections are won to the love of them, the will of the man thus wrought upon accords with the will of God, and all the objects comprehended in the great scheme of human salvation cease to be viewed with aversion or with indifference, and become objects of earnest and habitual desire. It is then we are ready "to work out our salvation with fear and trembling," for God has "worked in us both to will and to do of his good pleasure." The new heart and the right spirit have been given; and now the wishes, desires, and inclinations are for the pardon of sin, the purification of the heart, perseverance in the ways of God, and an inheritance in the kingdom of heaven.

In all scriptural representations of the restoration of man to God, whether those representations are figurative or literal, the idea of drawing, inclining, constraining, are to be met with; but in the agency exerted on the heart of man, we meet with no expressions indicating force or compulsion. The Father draws; the Holy Spirit leads; the love of Christ constrains; and thus the people of God are made willing in the day of his power. There is, then, nothing more powerful than the grace of God—nothing more free than the love, devotion, and obedience of his people. There is no slave in God's household. The obedience yielded to him is not extorted by fear and alarming apprehension; but led on by gratitude and love, it presents at his altar the free-will offering of the heart. It is not under the influence of painful compulsion that the young Christian loves Christ more than sinful pleasure; and even more than all lawful good; and

engages in his service rather than in the service of iniquity. Neither is it from any such motive that the Christian in the vigour of life delights more in the exercise of piety than in secular occupations. Nor is it any painful force, but nothing more than the unconstrained exercise of his sanctified affections, which makes the man of genuine piety, who is drawing near to the borders of the grave, after a long and successful career either in mercantile or manufacturing engagements, love his Saviour better than his wealth, and be willing to leave all his accumulations to be present with, and to be made perfectly like him in heaven.

Be it observed, then, in concluding our remarks on this part of our subject, that God never diverts our thoughts from inferior objects, without fixing them on those which are superior, nor takes from us our too ardent love for the things which are earthly and perishing, without fixing our renewed affections on those which are heavenly and divine. Thus his ways are made to us not only peaceful but pleasant; and to pursue the great and all-important work of our salvation, is not only our duty and our safety, but also our delight. But there is one more observation which yet remains, on which we must briefly touch, that the view we take of the important subject before us may be comprehensive as well as scripturally accurate. The observation is as follows:—

3. *So far from the salvation of man being effected without his own desires and inclination, no man is saved without strenuous and persevering exertion.* The truth of this affirmation will be acknowledged by every one who relies on the testimony of Scripture, and reads it with attention and with a perfect freedom from the bias of systems. Its plain declaration, its prevailing spirit, its metaphorical expressions, all concur in teaching the important lesson, that the road to heaven is not strewn with roses, and that none but the courageous, the determined, and the persevering, will walk therein successfully and to the

end. The command, on our first wish, our feeblest desire, to commence a religious course, is, "Strive to enter in at the strait gate;" and the reason assigned is, that the gate that leads to death is "wide" — obvious, and easy to be passed through. The way of life, also, is said to be "narrow" — not discerned in a moment, nor walked in without a cautious step, lest we should turn aside to the right hand or to the left. Our Lord also teaches us, that if we will become his disciples, we must "deny ourselves, take up our cross, and follow him." He says, moreover, that if this be our wish, we ought to "count the cost," estimate the difficulties and the trials of the profession, and not decide without a full conviction that we shall be qualified for the arduous engagement, lest we expose ourselves to ridicule, and the cause of Christ to contempt. He cautions us, also, against putting our hand to the plough and turning back, by assuring us that such are not "fit for the kingdom of heaven;" either for the church in its conflicts on earth, or for that same church amidst the triumphs and the bliss of the celestial paradise. We read also, of the Christian, under the metaphors of a merchant, a steward, a racer, a warrior. All these figures of speech indicate the arduous character of the Christian calling; the necessity of constant vigilance, untiring effort, courageous resolution, unconquerable perseverance. The living and ever active principle of true piety is pointed out by the same infallible Instructor, when he compares it to "good seed in good ground;" to a living or ever-flowing fountain; to the grain of corn, which breaking upwards from the clod, presents "first the blade, then the ear, then the full corn in the ear."

True religion is a personal possession. It consists in correct sentiments, gracious dispositions, and a course of conduct in accordance with the holy precepts of the New Testament. Is it easy to obtain a full and accurate view of Divine truth? Error abounds in the world: the church is not always free

from it, and the human mind naturally tends to fall off from "the right way of the Lord." Hence it happened in apostolic times that there were some who were "ever learning, but never came to a knowledge of the truth." And yet the main points of faith and practice are plain, simple, easy to be understood. Here, then, is little difficulty in the Old Testament,—none, whatever, in the New. Its holiness and spirituality make it difficult to the man who loves earth and sin. To a perfectly sanctified, or to a sinless being, this holy book is clear and luminous as the light of heaven; but to the impenitent sinner it is as the gloom of midnight; and even to the partially sanctified believer it has not a few obscurities. He is in the midst of counteracting influences. The world in which he lives, and with the men of which he is compelled to occasional intercourse, is not friendly to the doctrines, or the precepts of the gospel. He is too apt to catch their spirit and to be conformed, though it be but partially, to their character. And even when with his Christian affections in exercise he sits down to the devout perusal of the sacred volume, or listens in the house of God to its faithful exposition, he finds it necessary to add prayer to attention, that he may be preserved from errors in his views of the truths he is to receive, the dispositions he is to exercise, and the outward duties he is to perform.

It is not so easy as it is safe and delightful to possess the mind that was in Christ Jesus; to be humble without meanness; condescending without affectation; to love without dissimulation, caprice, or inconstancy. It is not an attainment as common as is the name of Christian, to be always zealously affected towards that which is good, and to exercise an ardent and unbroken spirit of devotion towards God; to exemplify a determined spirit of perseverance in the midst of the greatest trials and the strongest opposition; to live under a powerful impression of unseen realities; to rejoice where the worldly man weeps, and to triumph

where the impenitent sinner despairs. And yet these are the very dispositions which we are called upon to exercise ; so that without them we cannot be Christians. For these are Christlike tempers of mind, and we are only so far Christians as we resemble him.

And, finally, is it easy to lead a life in every respect conformed to the precepts of the New Testament, and thus to adorn the doctrine of God our Saviour in all things? But we stop. Who for a moment would venture to affirm that all this is easy, readily performed, and without difficulty persevered in? " Strait is the gate, and narrow is the way that leadeth to life." " Lay aside every weight, and the sin that most easily besets you, and run with patience the race that is set before you." " Be faithful unto death." " Be stedfast,

unmovable, always abounding in the work of the Lord." Assuredly there is great need of such exhortations as these. True practical piety is not quite so easy an attainment as some seem to imagine. Eternal life and blessedness are not for the indifferent, the negligent, and the slothful. " He that overcometh shall inherit all things." " Fight the good fight of faith." " War a good warfare, lay hold of eternal life." " Who, then, is sufficient for these things?" How holy is the gospel! How commanding its claims! How weak human nature! Well, therefore, may it be said, " Work out your salvation with fear and trembling ;" and well may we look for consolation to the following words,— " It is God that worketh in you both to will and to do of his good pleasure."

D.

## POETRY.

### AFFLICTION.

BY SIR ROBERT GRANT.

"Blessed is the man whom thou chastenest," Psalm xciv. 12.

O SAVIOUR! whose mercy, severe in its kindness,  
Has chasten'd my wand'rings and guided my way,  
Ador'd be the pow'r which illumin'd my blindness,  
And wean'd me from phantoms that smil'd to betray.

Enchanted with all that was dazzling and fair,  
I follow'd the rainbow,—I caught at the toy;—  
And still in displeasure thy goodness was there,  
Disappointing the hope, and defeating the joy.

The blossom blush'd bright, but a worm was below;—  
The moonlight shone fair, there was blight in the beam;—  
Sweet whisper'd the breeze, but it whisper'd of woe;—  
And bitterness flow'd in the soft-flowing stream.

So, cur'd of my folly, yet cur'd but in part,  
I turn'd to the refuge thy pity display'd;  
And still did this eager and credulous heart  
Weave visions of promise that bloom'd but to fade.

I thought that the course of the pilgrim to heaven  
Would be bright as the summer, and glad as the morn;  
Thou show'dst me the path,—it was dark and uneven,  
All rugged with rock, and all tangled with thorn.

I dream'd of celestial rewards and renown,—  
I grasp'd at the triumph which blesses the brave,—  
I ask'd for the palm-branch, the robe and the crown,  
I ask'd—and thou show'dst me a cross and a grave.

Subdu'd and instructed, at length, to thy will,  
My hopes and my longings I fain would resign;  
Oh give me the heart that can wait and be still,  
Nor know of a wish or a pleasure but thine!

There are mansions exempted from sin and from woe,  
 But they stand in a region by mortals untrod;  
 There are rivers of joy, but they roll not below;  
 There is rest,—but it dwells in the presence of God.

# PRAY WE FOR OUR LOVED TAHITI.

AN ORIGINAL MISSIONARY HYMN,

BY MR. KELLY.



2.  
 Little did we look for danger,  
 By surprise the evil came;  
 Not prepar'd we think it stranger;  
 But the work is still the same.  
 His it is, who, lately driven  
 From his throne, returns again;  
 And defies the God of heaven,  
 Thinking to resume his reign.

3.  
 But he will not, cannot, do it,  
 Cannot, for the Lord is there.  
 He is strong, and they will rue it,  
 They who to provoke him dare.  
 Lord, we know the cause thine own is,  
 For thy saints are one with thee;  
 But the glory thine alone is;  
 Thine it is and ought to be.

4.  
 Lord, behold, thy foes are breaking  
 Thro' the fence, intending ill;  
 Thro' the fence of thine own making,  
 For they hate thy people still.  
 Goodly trees of thine own planting,  
 'Tis their purpose to destroy:  
 Nothing but thy leave is wanting,  
 That obtain'd, there would be joy.

5.  
 But thine arm is raised against them,  
 And thy people are secure;  
 With thy favour thou hast fenc'd them,  
 Thou hast made "their dwelling sure."  
 'Tis thy purpose, Lord, to try them,  
 Hence the darkness of this hour;  
 But thou art, and wilt be, nigh them,  
 They shall know thy grace and pow'r.

6.  
 Soon the darkness will be over,  
 And the light will come again;  
 When it comes it will discover,  
 That which now is dimly seen.  
 What we thought an evil, will be  
 Not one, but a blessing prove,  
 And thy doings, Lord, shall still be  
 Found, as ever, fruits of love.



## REVIEW OF RELIGIOUS PUBLICATIONS.

NOTICES of the STATE of RELIGION in GENEVA and BELGIUM. By H. HEUGH, D.D. 12mo. pp. 250.

Maclehose, Glasgow.

THE importance of this volume must not be judged of by its size. It is, beyond all comparison, the most interesting account that has yet appeared, from any British pen, of the state of religion in Geneva and Belgium. On the respected author's return from the Continent, he was prompted, by feelings of Christian philanthropy, to throw his notes of travel into the shape of lectures, and to deliver them partly in Glasgow, and partly in Edinburgh. As addressed to crowded assemblies, they produced considerable impression, and with a view to perpetuate that feeling, and to convey it to a much wider circle, they are now given to the public in their present form.

We quite sympathize with Dr. Heugh, when he says, "I am unable to account for the fact, that the religious condition of the European Continent, and its claims on the zealous interest of Christians in this country, attract the regard of the friends of evangelical religion to so small a degree, *comparatively*, as they seem to have done hitherto. Far from me be the wish to abate exertion for the diffusion of the light of the gospel in those populous regions, in the East, in the West, and in the South, which Divine Providence has subjected to the empire of Britain, or in any other quarter of the world. My fervent prayer is, that it may please God to augment those efforts a thousandfold. Nor do I wish to overlook, or undervalue the influence of individuals, and of some societies, whose benevolence has been directed to various parts of the Continent. But what enlightened Christian can hear of the desolations of most of the Reformed churches, without deep emotion, without cherishing the desire of becoming instrumental in their spiritual resuscitation?—that, in place of appearing in small and feeble groups, scarcely preserving the existence of religion in their little communities, they may be inspired with new life, may lengthen the cords, and strengthen the stakes of their tabernacles, and soon be enabled to proportion their efforts for the evangelization of their respective localities, in some due measure, to the necessities demanding them. And who can estimate the amount of accession which Christian effort for the approaching extension of the kingdom of Christ over the world would receive, were these foreign churches awakened to new zeal, augmented by many converts, and en-

listed with cordial energy in the service of the gospel?

"Would any concentration of British influence be too great for the realization, under the blessing of God, of such objects? If we are inert, Rome is not; and if she advance with as gigantic strides for a few years longer, as she has done for the few years past, the ground may soon be too exclusively occupied, and too securely guarded, for us to attempt it. Would that the zeal of Rome might provoke Britain to jealousy!"

Such are Dr. Heugh's views of the vast importance of attempting something on a larger scale for the spiritual benefit of the continent of Europe; and they are so just that they can scarcely fail to carry conviction to every Christian heart. We could only wish that our esteemed friend would repeat his visit to the Continent, and favour the public with as full and accurate an account of France and Germany, as he has supplied of Geneva and Belgium.

The modest title of the work before us, viz., "Notices of the State of Religion in Geneva and Belgium," must not induce our readers to imagine that only something vague and cursory has been attempted by our author. This is by no means the case. Any person wishing to form an accurate conception of the past and present state of Geneva, and of the influence it has exerted upon the religious destinies of Europe, will find, in the volume before us, most satisfactory information. Our author begins with the position and institutions of Geneva; and, under this head, its local scenery, historical associations, and political and religious government, are portrayed with the pen of a poet, a philosopher, and a Christian. In no work of moderate dimensions, in the English language, is so clear a statement to be found of the actual state of Geneva.

Dr. H. next proceeds, in his second and third chapters, to examine, with stern integrity, the causes which have led to the decline of religion in Geneva. Here his "Notes" are most deeply interesting and instructive. The rise of the Protestant Reformation is sketched with the hand of a master; striking portraits of the great men who were employed, by God, as instruments in effecting it, are drawn to the life; and the original defects of Calvin's church polity are fearlessly and truthfully exposed to the light. A loose communion, and political coercion, in matters of conscience, are proved to have tainted the Reformation at its very heart's core.

"We must," observes Dr. H., after a most striking eulogy on the character of

Calvin, "keep ourselves from idols. We must not unduly exalt even the Reformers and the Reformation. There has unquestionably been found, in every age, a very dangerous tendency to an idolatry of man, an idolatry which, as soon as it appeared in the primitive church, was rebuked with so much severity by an apostle.\* Both in the British, and in other churches, there has too often appeared a disposition to regard the reforming period as a standard, and to labour to bring back the church to that standard precisely. Let us hold fast the truth which the reformers proclaimed, but let us beware of adopting their errors; let us strive to imitate those Christian graces by which their characters were adorned, but let us not consecrate their faults and failings. Calvin was neither Christ nor Paul; he was not an inspired or infallible authority; no human being ever rejected the claim of infallibility with greater indignation than he did; nor did he and his coadjutors ever dream that they had been enabled to achieve a perfect reformation. The great diversities in ecclesiastical order, and, to some extent, (although, happily, that was small,) in doctrine also, which appeared among the reformers, was a sufficient demonstration, that in all things all were not right, and was a distinct warning, afforded by Providence, to the churches, not to glory in man; but we must go further, and affirm, that a close and candid inspection of the views and measures of those great and good men will enable us to detect some errors of great magnitude, which, perhaps, contained the germs of those very evils which have subsequently troubled, and well nigh ruined, the churches they were honoured to plant." p. 40, 41.

The errors embodied in the Genevan order, from the very beginning, as enumerated by Dr. H., are the following: 1. There was an attempt, suddenly, to identify the republic and the church of Geneva. 2. The private members of the church of Geneva had too little to do with its affairs. 3. The alliance of the church with the state, the grand error of the reformed churches, was consummate in Geneva. 4. The Genevese church was intolerant; another error common to the reformed churches.

Our author argues, as we think, with demonstrative conviction, that these grand mistakes in Calvin's original platform of church government paved the way for what followed. The church was secularized, defective in spirituality, and ultimately fell from the truth. After Benedict Pictet, the last of Calvin's distinguished successors in pure doctrine, Alphonse Turretine introduced Arminianism and a concealed Arianism. This paved the way for the labours of Vernet and others; the orthodox stand-

ards were at last abandoned, or, at least, so modified as to retain little of the sound originals; and thus, in a comparatively short space from the death of Calvin, the Genevese church became the hot-bed of Socinian and heathenish morality. Dr. H. has dragged forth to the light the persecuting spirit which now pervades the established church of Geneva, and furnishes full details of the unrighteous exclusion of Drs. Malan, Gausson, and others. "It was," observes Dr. H., "with mingled feelings of sorrow and indignation, that, on entering Calvin's pulpit, I found the Arian version of the Scriptures there. The great Reformer, and all the honoured band of witnesses by which the age of the Reformation was distinguished, placed all their hopes of salvation in a Redeemer who is Divine. Their boasted successors would remove this only hope of the fallen, and lay another and fallacious foundation in its room. But in vain; for the voice of the Redeemer, full of majesty, full of grace and truth, will prove mightier and more effectual than the proudest oracles of presumptuous man, and will continue to fix the faith, and to command the homage of his followers of every kindred, and nation, and people, and tongue."

Dr. H.'s fourth and fifth chapters are devoted to some very interesting details upon the begun revival of religion in Geneva. Here a mass of interesting information is collected; and, upon the whole, the prospect is very encouraging. But the noble churches in the field of evangelical truth, who have encountered much for conscience sake, deserve, and will, we trust, receive the sympathy of Christ's true followers throughout the world.

The chapter on Belgium, and the two concluding chapters, respecting the opinions which have recently sprung up in the vicinity of Geneva, on the separation of church and state, are truly striking and animating documents. We recommend this volume very earnestly to our readers. Those who visit the Continent should be in possession of it. It is a work of sound information, and correct sentiment, and will be employed, we hope, for extensive good to very many, at home and abroad.

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**ELEMENTS of CHURCH HISTORY.** Vol. I. *Comprising the External History of the Church during the first three centuries.* By DAVID WELSH, D.D., F.R.S.E., Professor of Divinity and Church History, New College, Edinburgh; formerly Regius Professor of Divinity and Church History in the University of Edinburgh. 8vo, pp. 488.

T. Clark, Edinburgh; Hamilton and Co., London.

Dr. Welsh is one of the leaders of the Free Church of Scotland, who, like the

\* 1 Cor. i.

rest of his brethren, has made great sacrifices in homage to conscience. We have always felt that the ground taken by the late secession from the Church of Scotland, was not that of the rejection of the Establishment principle; but we must not forget that, rather than violate their sense of obligation to Christ, they have shown themselves willing to relinquish the advantages of an Establishment, and have thrown themselves *practically* upon the voluntary principle, whatever may be their lingering attachments to a system under which they have been trained, and from which they have not as yet been weaned. We honour them, because we believe they have sought to honour Christ! and we will wait patiently for the arrival of that period when, escaped from all heats and controversies, and delivered from ancient prepossessions, they are constrained to look again, without prejudice, to the great statute book of the Church, in which the only Lord of conscience has said, "My kingdom is not of this world." So long, indeed, as they cling to the power of the civil magistrate in things spiritual, we cannot hold them to be scribes fully instructed in the mysteries of the kingdom; but this shall not prevent us from the exercise of that forbearance and love, to which they are entitled on general grounds as Christians, and on specific grounds as men who have yielded and endured much for the sake of a good conscience.

We are much gratified to receive the first volume of Dr. Welsh's researches in Church history. He has long devoted his well-disciplined mind to this important study; and, from the specimen before us, we have reason to believe that his labours, when completed, will prove an invaluable addition to our stock of ecclesiastical knowledge. We are happy to find, that if the author's life is spared, he intends carrying on his history to the close of the sixteenth century, and that the whole undertaking will be comprised in six volumes.

In the author's general introduction, there will be found a great variety of interesting matter, well calculated to impart right views to inquirers on the subject of ecclesiastical history. Its express object is well defined; the place it occupies in the great field of human knowledge is clearly pointed out; the topics which it legitimately comprehends are ably described; its distinct epochs are marked with philosophic care; the studies necessary, or auxiliary to its successful prosecution, are severally enumerated; the proper sources of ecclesiastical knowledge are opened up to view; the great advantages of the study are eloquently set forth; and a full list of ecclesiastical historians, with a sifting view of their merits, is supplied: this valuable sketch is comprised within the nar-

row space of fifty-three pages, and will be of great service to students in general.

The first part of the author's History, extending from the birth of Christ till the reign of Constantine, is not completed in the first volume; which, after the general introduction, presents a clear and instructive view of the state of the world during the said period. Here the condition of the heathen world, and of God's ancient people, is very accurately developed.

Dr. Welsh's first chapter is devoted to the *propagation* and the *persecution* of Christianity; and treats of the life and ministry of Jesus Christ; of the progress of Christianity during the life-time of the apostles; and from the death of the apostle John till the commencement of the Dioclesian persecution. Here the actual spread of the gospel is endeavoured to be accurately ascertained; and the express character of the opposition made to its progress. The legal position of the Christians is defined; what they suffered under the name of law, and from popular violence, is carefully recorded; and a valuable sketch is furnished of the authors who, at this period, wrote against Christianity. The next period, according to the author's plan, extends from the beginning of the Dioclesian persecution till the peace of the Church was secured by Constantine becoming sole Emperor. This section is not perfected; but so far as it proceeds it is handled with much judgment, and with uniform recognition of great Christian principles. The notes and illustrations appended to this volume are valuable as documentary corroborations of the statements advanced by the respected author in the text. The index, too, will be highly prized, for the sake of reference. We trust the author's life will be spared to complete his important undertaking; and we would advise him to proceed in his work with as much speed as may comport with a due regard to laboriousness and accuracy of investigation.

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A CHURCH *without a PRELATE. The Apostolical and Primitive Church, popular in its government, and simple in its worship.* By LYMAN COLEMAN, Author of "The Antiquities of the Christian Church." With an Introductory Essay, by DR. AUGUSTUS NEANDER, Professor of Theology in the University of Berlin.

London: Thos. Ward and Co.

We hail, with unmingled satisfaction, the reasonable publication of this masterly volume. It is, emphatically, a book for the times. Prelacy in its higher forms has been putting forth new pretensions; and the spirit, the assumptions, the exclusiveness, and the tendencies of their pretensions have awakened feelings of regret and alarm among wise and



sober-minded Christians in both hemispheres. At such a crisis it is interesting to find some master-minds prepared to sift their proud pretensions, and to prove, that they are not only unsanctioned by "the law and the testimony," but even unsustained by the voice of the ancient churches. The present volume proceeds from the pen of a Christian and scholar, who has made himself known advantageously to the American and British public, by his invaluable work on the "Antiquities of the Christian Church." Instead of injuring his well-earned reputation, this new effort of the author's pen will greatly extend it. It is, as a literary production, very able and very learned. It evinces cool research, rich and various learning, historical accuracy, and cogent and conclusive argument. The stealthy progress of hierarchical power becoming stronger and stronger, prouder and prouder, as the people become insensible of their responsibilities, and indifferent to their rights; and the concomitants and consequences of the gradual developement of prelatic domination, ceremony, superstition, and "spiritual despotism," are sketched with a masterly hand. We know no volume in our language in which the scriptural parity of Christian ministers is more firmly asserted and more satisfactorily proved.

Prevented by want of space from furnishing any extracts—though there are many tempting passages;—and unable, from the same cause, even to give any lengthened review of the volume, we must, however, place before our readers the following brief analysis of its contents. Of the introductory essay, we shall merely say, that it is worthy of the distinguished scholar by whom it has been furnished, while there is this to recommend it—the translation here used, was made in Berlin, under the immediate notice of Neander, and thus it accurately conveys his views of the topics on which he writes. The work itself is divided into fourteen chapters. The first contains a summary view; Chapter II. The Primitive Churches formed after the model of the Jewish Synagogue. III. The Independence of the Primitive Churches. IV. Elections (of officers) by the Primitive Churches. V. Discipline by the Churches. VI. Equality and identity of Bishops and Presbyters. VII. The Rise of Episcopacy. VIII. The Diocesan Government. IX. The Metropolitan Government. X. The Patriarchal and Papal Government. XI. The Prayers of the Primitive Church. XII. The Psalmody of the Primitive Church. XIII. Homilies in the Primitive Church. XIV. The Apostolic Benediction; its origin; mode and superstitious perversion.

Such is a mere outline of the rich and varied contents of the volume before us; and we record it as our impartial judgment, that the author discusses these topics not cursorily

but thoroughly—not superficially but profoundly. He writes, too, in a spirit of Christian Catholicity. There is no sectarianism in his work. He writes neither as a Congregationalist nor a Presbyterian, exclusively, but as the advocate of a free and popular government in the Church; and of simplicity in worship, in harmony with the free spirit of the Christian religion. "It is enough for the writer," he truly affirms, "if the church is set free from the bondage of a prelatical hierarchy; and trained, by simple and expressive rites, to worship God in spirit and in truth." Such is his expressed wish, and we can honestly affirm, that we know few measures more fitted—as instrumental causes—to realise his benevolent desire, than the wide and rapid circulation of his own invaluable work. We recommend it, in the most earnest terms, to all classes of our readers. Ministers will find it of the utmost advantage as a *vade mecum* in their ecclesiastical researches; and they will unite with us in cordially thanking Messrs. Ward and Co., not only for the dispatch with which they have brought out this beautiful reprint, but also for their considerate kindness in placing it within the reach of all classes in our churches.

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A MEMOIR of Mrs. MARGARET WILSON, of the Scottish Mission, Bombay; including extracts from her Letters and Journals. By JOHN WILSON, D. D., M. R. A. S., Honorary President of the Bombay Branch of the Royal Asiatic Society, and Missionary of the Free Church of Scotland, Bombay. Fourth edition, 12mo, pp. 552.

Whyte and Co., Edinburgh; and Longman and Co., London.

This touching memorial of one who endeared herself peculiarly to a large circle, both at home and abroad, was first published in 1837, two years after the subject of it was called to her blessed reward. Mrs. Wilson was the beloved companion of the Rev. Dr. Wilson, formerly a respected agent of the Scottish Mission, at Bombay, and now a missionary of the Free Church of his native country, in that interesting part of the British dominions. The materials which compose this volume are so deeply interesting, that it would have been a great loss to the Christian church if they had been withheld from it. To the friends of missionaries, and especially to missionaries themselves, the Letters and Journals of Mrs. Wilson will be quite a treasure. They indicate piety of an exalted order, and bespeak a mind richly endowed with the graces of the Holy Spirit. Few brighter models of missionary life have yet been exhibited to the view of the Christian world. With a mo-



desty and simplicity of conduct inimitable, she devoted the entire energy of an exquisite mind and heart to the work of Christ among the heathen. Her schools and her orphan children occupied her thoughts day and night; while the domestic and social virtues, continued to be cultivated by her with a warmth and an assiduity which rendered her the centre of a circle pre-eminent for its harmony and love. We have been delighted, beyond what we can well express, by the perusal of these memoirs, and recommend them to our readers as eminently fitted to promote the interests of personal godliness, family devotedness to Christ, and ardent attachment to the missionary enterprise, as *the all-absorbing duty of the present age*. While we shed a tear of affection over the grave of this lovely woman, so soon removed from the circle which she adorned and blessed, and from the work of her Saviour in which she was willing to spend and be spent, we rejoice to think that her career was one of brightness, that her sun went down in peace, and that her example will long remain to instruct, stimulate, and bless the Christian church.

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*MEMOIR and REMAINS of the Rev. ROBERT MURRAY M'CHEYNE, minister of St. Peter's Church, Dundee. By the Rev. ANDREW BONAR, minister of the Free Church of Scotland, Collace. 2vols, 12mo.*

W. Oliphant, Edinburgh; and J. Nisbet, London.

These memoirs and select remains will be read with a melancholy interest by all who can estimate ministerial excellence and devotedness of the loftiest character; or who can mourn the early removal by death of one who promised such usefulness and eminence in the Christian church. Mr. M'Cheyne was no ordinary person, either in his intellectual or spiritual character. He gave early promise of the standing he was destined to take in after years; and was called to render his account just at that precise period when his character was beginning to be fully developed. He was one of the Scottish deputation to Palestine, in a mission to the Jews; and there is reason to believe that his delicate frame never recovered the shock which it received from the fatigue of travel. Few modern works are more calculated to promote the interests of vital godliness than the life and labours of this interesting young minister. There was a simplicity of aim, a depth of devotion, and a brilliancy of intellect about Mr. M'Cheyne, which will secure for these unpretending volumes a lasting fame. We sincerely thank Mr. Bonar for adding another valuable contribution to the stock of our Christian biography.

*A Brief MEMOIR of Sir CLEMENT WEARG, Knt., some time Solicitor-General to His Majesty, King George the First, and M.P. for Helston. By GEORGE DUKE, Esq., Barrister-at-Law, Gray's Inn.*

This is an interesting, and, at the present time, an important memoir. It is so, not only from the part that Sir Clement took against Thomas Parker, Duke of Macclesfield, Lord High Chancellor, whose conviction by parliament he was one means of securing; and who was justly, we may indeed say, leniently amerced in a fine of 30,000*l.*, and committed to the Tower; but especially for his prominent appearance against Francis, Lord Bishop of Rochester, for high treason. Of this he was found guilty, and died in exile in Paris. His crime, as every one conversant with English history knows, was, correspondence with the enemies of the existing government, with a view to restore the Pretender, and thus, in effect, to re-establish the Roman Catholic religion.

It would be well for our bishops of these days to mark the career of this their predecessor, and to learn to check their pride, and curb their ambition, by recollecting that in these realms the civil has the mastery of the ecclesiastical authority, and that even a bishop may put his liberty at hazard, if he become the mean instrument of political intriguers. In Atterbury's time, high church feelings, and high church tumults, were rife. Sacheverel was rampant; and it is more than hinted, that the political prelate became the surety for his appearance. It was then that the community could be agitated, from the Tyne to the Channel, by the houses of convocation, and it was then, too, happily for the peace of the nation, that their meetings were brought to a close. There is a heaven now at work, very similar to that which was then in operation. Men as learned, as classical, as eloquent, though not as witty, as Atterbury, are now ready to step forth from their cloisters and their parishes, and on the first favourable opportunity to urge on the restoration of priestly and prelatical, if not of popish, ascendancy. Let the legislative and executive authorities of the state give their sanction to these men, and none will be found more loyal; let their wish be thwarted, and power being given them, they will not hesitate to attack either the one or the other. Atterburys and Sacheverels will soon be sufficiently numerous (and, perhaps, powerful enough,) to inflame the community, to put the legislature to the test, and, if need be, to aim at the very apex of the social pyramid. With these opinions, we do not hesitate to say, that this memoir is seasonable. We may add, that it is luminous, succinct, and, in every respect, "a tract for the times."

*The FAITHFUL MINISTER, the FEARFUL MINISTER; the substance of a Discourse delivered in the Independent Chapel, Hounslow, by the Rev. JOHN TAYLOR, 1844.*

This is a thrilling discourse: full of striking appeals to ministers and to the churches. It displays good feeling; and we are sure that no one can read it without wishing that its truths may be known and felt in all our churches.

*SPRING BUDS, SUMMER FLOWERS, AUTUMN LEAVES, and WINTER HOURS. By SAMUEL SHEPHERD, F.A.S. Royal 18mo. pp. 84.*

Hatchard and Son.

Many of these poems are pleasing and sprightly compositions. Some of them were written by the author in very early youth, and indicate simple feelings and home affections. Others of them have been composed in hours of affliction, at a later period, and give token of a devout spirit and a grateful heart. As poetic effusions the sonnets are decidedly preferable to the other parts of the volume.

#### WORKS RECENTLY PUBLISHED.

1. *Lay Lectures on Christian Faith and Practice.* By JOHN BULLAR. 12mo. pp. 530. Longman and Co.

This is a volume of more than ordinary interest, from the pen of one who has long adorned the Christian name. We hope soon to give our readers a more ample account of a work, which we trust will be the instrument of doing much good.

2. *Future Days, a Series of Letters to my Pupils.* 12mo. pp. 326. Hatchard and Son.

These letters are the result of much observation and experience in the work of youthful training. They contain some excellent hints on almost all topics connected with the formation of character; and they have this great excellence that they give suitable prominence to the distinguishing doctrines of the gospel.

3. *Sacred Poems.* By the late Right Hon. Sir ROBERT GRANT. A new edition. 8vo. pp. 40. Saunders and Otley.

In an age when every one that can hold a pen, or subscribe his name, imagines that he is gifted with a poet's license, it is refreshing to meet with such fragments as those of Sir Robert Grant. He had the true spirit of devotional poetry, and we can only regret that so few of these precious gems have been transmitted to posterity.

4. *Introductory Book to the Sciences*, adapted to the use of Schools and Private Students. In two parts. Part I.—Physical Sciences. Part II.—Natural Sciences. By JAMES NICOL. Illustrated by one hundred and five engravings on wood. 12mo. pp. 144. Oliver and Boyd, Edinburgh; and Simpkin and Marshall, London.

This is decidedly the *best* and *cheapest* work of the kind that has come under our notice. It deserves, and will doubtless realize a very extensive circulation.

5. *Memoirs of Gasper de Coligny*, Admiral of France. With an account of the Massacre of St. Bartholomew's Day, August 24, 1572. Translated and Edited by DAVID DUNDAS SCOTT, Esq. Royal 18mo. pp. 228. W. Oliphant and Sons, Edinburgh; and Hamilton, Adams, and Co., London.

The public are much indebted to Mr. Scott for this translation of a most interesting narrative, but little known in this country, and apparently truly authentic. The historical introduction, too, is quite of equal value with the translation. It is a highly philosophical view of the principal events connected with the Reformation in France.

6. *The Idolatry of the Church of Rome.* By the Rev. A. S. Thelwall, M.A., of Trinity College, Cambridge. 18mo. pp. 552. Protestant Association. W. H. Dalton, Cockspur-street.

If any ill-informed, half-hearted Protestant, little caring about great principles, can allow himself to imagine that Rome is not steeped in idolatry, as much as ever her pagan ancestor was, let him turn to this volume, so full of documentary evidence, and he cannot fail to be convinced of his error. The volume is very valuable as a collection of facts.

7. *Geneva and Rome.* Rome Papal as portrayed by Prophecy and History. A Discourse addressed to the Students of the Theological School of Geneva. By L. GAUSSEN, Professor of Divinity. With an Introduction by the Rev. E. BICKERSTETH, A.M., Rector of Watton, Herts. 18mo. pp. 54. W. H. Dalton, Cockspur-street.

This little volume is worth its weight in gold. All who want to see convincingly demonstrated the apostate character of the Church of Rome may here find ample materials of correct information.

## OBITUARY.

### INTERESTING ACCOUNT OF AN AMERICAN LADY.

Died, at Paterson, N. J., on the 12th of December, Mrs. Phoebe Mathews Weed, wife of Rev. Edward Weed, pastor of the Free Church in that place.

Obituary notices of dear friends, written while the heart's tide is yet at the flood, are often mere records of the estimate which partial fondness makes of its own loss. Such delineations may minister a momentary solace to grief, or gratification to vanity, but they are to none ministrations of life. "Ye shall be my witnesses," said the Saviour to

his disciples. As a witness for him, the writer of the following sketch feels constrained to offer it in testimony of the glory of his grace.

Mrs. Weed was the daughter of Mr. Levi Mathews, of Mexico, New York, and was born in the year 1807, became a member of the Presbyterian church at about twenty years of age, and soon after entered the female seminary at Utica. Here her daily life was an epistle, full of Christ, read by all around. Filled with yearnings for the salvation of her fellow pupils, she suffered hardly a day to pass without taking some

of them aside, to weep and pray over them. Her travail of soul was not alone for her schoolmates. Even at the casual meeting of impenitent sinners in the street, her eyes would fill, and often her voice refused its office, and she would press their hands in silence, while her tears fell like rain. Like her Master, she went about doing good, especially among the neglected poor. She searched out souls in kitchens and cellars, to lead them into the way of life. During her residence in Utica, numbers of individuals, some quite advanced in years, were hopefully converted through her instrumentality. After leaving Utica, she resided some time in Whitesboro' and Clinton, Oneida county. Here, also, her labours of love were unwearied, and blessed in the turning of many to righteousness. While there, she read, in the "New York Evangelist," an appeal in behalf of the three thousand persons of colour in Cincinnati, Ohio, a majority of whom had been slaves, and had purchased their freedom. With her usual self-sacrifice, Miss Mathews consecrated herself to their elevation; and, in company with two other young women of a kindred spirit, performed a journey of eight hundred miles, to toil among strangers in obscurity, and without pecuniary reward. On her way to Cincinnati, she was urged to engage as principal in a female seminary, and offered a large salary. But she chose rather to cast in her lot with the despised, and share with them their afflictions. Upon arriving at Cincinnati, she at once assumed burdens that overtasked both body and mind. Besides her day-school, her evening classes, her sabbath-school, and Bible class, she aided in forming various societies and circles for mutual improvement and doing good, and instructed at their houses those whose employments prevented their attendance at school. But personal religious conversation was the burden with which she felt herself chiefly laden. Her heart turned especially to the lowest class of the coloured people, among whom she prosecuted her heavenly mission, whenever she could snatch a brief respite from her stated labours. Often, when exhausted by overtoil, and weak from fasting and insufficient sleep, she threaded obscure lanes and dingy passages, stooping into cellars, and climbing to garrets, kneeling on damp floors at dying beds, and weeping with those that wept in sheds and hovels. She perfectly identified herself with the scorned and persecuted class for whom she was spent. She lived in their families, made them her companions, linked herself to their lot, shared with them their burdens and their bonds, and meekly bowed her head with theirs to the storm that swept over them. The glorious result of her labours in Cin-

cinnati we leave to be revealed by the Lord of the harvest, when the sheaves that she reaped shall be gathered into His garner. Under such labours and travail of spirit, her health at last sunk; but although, after a period, it rallied again in part, yet death had begun his work. After her declining health forced her to leave Cincinnati, she retired to Oberlin, to recruit her strength. There, as elsewhere, she was to many a savour of life unto life, and to all with whom she came in contact, God's own epistle of love and power. From this time till her death, it is believed she never, for one moment, doubted her acceptance with Christ. In the fall of 1836, about six months after she left Cincinnati, she was united in marriage with a spirit kindred to her own, and accompanied her husband on his mission as an anti-slavery lecturer, in Ohio, throwing her whole soul into the cause, and wherever she went, stamping it with her own impress. In the spring of 1838, she removed with her husband to Mount Vernon, Ohio, where he became a settled pastor. During the four years of her residence there, though weakened by bodily infirmity, she was always earnestly devising, and doing good. Of this a single instance must suffice. She devoted a number of hours each day to the gratuitous instruction of a large class of poor young women. More than a hundred females thus acquired a thorough English education, most of whom, but for these advantages, would probably never have possessed it. But her grand aim in gathering them, was not that their minds might be filled with knowledge, but that Christ might be formed in them. Her wrestlings with the Angel of the Covenant prevailed, and great, beyond utterance, was her joy, as she saw her loved flock, one after another, yield to the call of the Good Shepherd, and follow his footsteps, beside the still waters.

In the summer of 1842, her husband received a call to the Free Church in Patterson, New Jersey, and thither she removed more than a year since. Her health had now become greatly impaired, and much of the time she was confined to the house; yet she regularly kept up a large female prayer-meeting, instructed a weekly Bible class of twenty-five or thirty young ladies, was active in benevolent associations, and, notwithstanding her complicated infirmities, and the little time she had lived in the place, she visited every family in her husband's congregation. During her last sickness, her mind was much affected with delirium, until within a few hours of her death, when it rayed forth a most serene and heavenly sweetness. Calm, peaceful, thankful, her heart was fixed, trusting in God. With a most benignant expression, she said, "My dear husband,



can't you give me up? The cup that my heavenly Father giveth me, shall I not drink it? May he spare to you our dear babe, and give you grace to train it for him." She made an effort to speak again, but her voice failed—the death-gurgle rose in her throat, she leaned her head upon her Saviour's bosom, and gently, as a weary child sinks into its mother's arms to slumber, she "fell asleep."

From her conversion to her death, Mrs. Weed moved steadily, from strength to strength. Her first love never ebbed, but, from day to day, flowed fresher, and from greater depths. The great feature of her Christian character was love, love! Who of the thousands that knew her well, ever met her without being warmed by her great heart of love! How she reflected it around her! It shone in every feature, it thrilled through all her tones, it beamed in all her tears, and her tears never ceased to flow—not for herself—not tears of grief, not tears of joy, but tears of love. So fully did love—love of God, of man, of holiness, of truth, pervade her soul, that hardened infidels have often been confounded, and even moved to tears, by her appeals. She could not but speak of Christ—she loved him so. She could not but plead with sinners—she loved them so. It is not known that one of the thousands upon whom she pressed the truth, in personal conversation, was ever roused to anger by her faithfulness. Convicted, melted, overwhelmed they often were, but never enraged. Her tears were an irresistible testimony of the love that prompted her warnings and reproofs, and rage found its fires quenched by them, if ever they began to kindle.

But we forbear. The Lord had need of her, and he took her. "Come up higher!" was the heavenly summons. "Lo, I come!" was the response of her spirit, as with songs and everlasting joy upon her head, she rose to her Father's house. She died in the Lord. In his bosom she resteth from her labours, and her works do follow her.

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MRS. A. FLETCHER.

*To the Church and Congregation of Finsbury Chapel, London.*

[Concluded from page 195.]

Then she looked round upon us all with a benignant animated countenance, and said, looking at one after another, "Meet me in heaven; meet me in heaven; meet me in heaven."

When Mr. Harrison, the surgeon, whom she highly esteemed, laid hold of her by the hand to take leave of her, she said, with much tenderness, "Meet me in heaven;

you know the way. Your father taught you the way. He is in heaven, your mother is in heaven, your wife is in heaven, and I hope I shall meet you in heaven." He replied, on leaving, "I hope I shall."

Then she said to Frances, "Bring me the babes." Instantly they were brought; she clasped them in her arms, she kissed them, she blessed them, and said, "I shall meet you in heaven."

She said to dear Frances, "Tell all the Hatcham friends I love them all, every one of them, young and old, and I hope to meet them in heaven."

She also said, "Give my love to the friends in Finsbury chapel; I love them all; I thank them; they have been kind to me."

She said, "Tell all below (meaning the domestics) to seek and serve Jesus, without which all will be in vain."

She often said, "His everlasting arms are around me. I hear my Saviour saying to me, Come up hither." The answer of her soul was, "Even so; come quickly, Lord Jesus." Then I read to her the fourth chapter of the Revelations, which contains the call, "Come up hither," and a most glorious description of heaven, of Christ upon his throne, and of the adoring worshippers, who cast their golden crowns at his feet. In reference to the tempter, she said, when about to enter the valley and the shadow of death, "Oh I hope he will not be permitted to fall upon me." On the evening before her death, she told Frances and myself, with emphasis and with emotions of thankfulness and joy, "I have seen the tempter; he has looked at me, but he has not been permitted to touch me. He is a chained enemy." We were delighted to find she was so mercifully preserved from his fiery darts. I observed to her, "My dear, you are literally trampling on Satan's neck. That beautiful promise is fulfilled in your experience, 'Thou shalt tread upon the lion and the adder; the young lion and the dragon thou shalt trample under foot.'"

She said, some time before, to one who had been with her for many years, "It is hard work to die," meaning her bodily sufferings; "and what should I do now, if I had not a Saviour in whom to trust?"

To another she said, on a former occasion, "'One star differeth from another in glory,' but I shall be perfectly satisfied, if I only get within the pearly gates."

When an aged pilgrim came to her bedside the evening before her departure, she lifted up her hand, pointing up to heaven, and said, "You shall meet me there."

June 7th, Wednesday.—In the middle of the preceding night, and for several hours during the morning, my dearly beloved



partner was tried with severe restlessness, very often the harbinger of death. At seven in the morning I sat down by her bedside, and read the principal portions of John xiv. and Rom. viii. She was instantly composed, the restlessness left her, and she appeared to listen with much enjoyment. Oh, it was a heavenly opportunity! She was on the very threshold of the holy city. Then I presented prayer: observing her undisturbed tranquillity, I was encouraged to prolong the devotional service. At the conclusion, I retired to the adjoining room. On my return she made a sign to me to sit down on the side of the bed on her right hand. Without assistance she turned herself, leaned her head on my arm and against my bosom, and remained some minutes apparently in comfort and without pain. She wished to be raised up, when I placed a pillow against her back. Her faithful attendant and myself said, "Dear Mrs. F. is going." Frances and others, quickly assembled around her bed, over which angels hovered, and where Christ was present. I offered up a short prayer. Before it was concluded, her redeemed spirit was wafted to the glories of immortality. She ceased to breathe. There was no convulsion of countenance, no phlegm to interrupt respiration, during any period of her last illness; no noise in the throat, so generally the harbinger of death; no struggle, no sigh, no groan. Never did babe fall more softly asleep in its mother's bosom than our beloved friend fell asleep in the arms and on the bosom of Jesus. Very gently was her happy spirit translated from the earthly home of this tabernacle to the house not made with hands, eternal in the heavens.

After giving vent to our grief, and shedding tears of mingled sorrow and joy, at the request of dear Frances, I presented a prayer for all who surrounded the bed of the departed saint, commended our souls into the hand of Jesus, supplicating God that the spirit which animated, and the graces which adorned her, might animate and adorn us.

A little while before she expired, she observed to her beloved daughter, "I thought I was to have been taken home last night," expressing surprise. These words had only fallen from her lips for a short time, when all her wishes were realized, when her spot-

less soul was presented before the Father by her adored Redeemer, and when she cast her crown at the Saviour's feet.

Oh, her countenance looked lovely in death! God enabled me to assist in shutting her eyes; we embraced those lips which shall remain silent till the resurrection morning, when they will pour forth the sweetest strains of melody and praise. Then her eyes, now closed in the darkness of the tomb, shall be opened to behold the matchless glories of the descending Jesus, as Judge of all, when he will collect all his jewels from the grave, and pronounce upon them this sentence, which will complete their felicity: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Beloved flock, I have lost my best earthly friend, who to a remarkable degree, was adorned with wisdom, gentleness, meekness, humility, kindness, disinterestedness, and distinguished practical piety. Much of her time was spent in devotional exercises. In an eminent degree she walked with God. The word of God was her delight, and prayer to God the solace of her heart. Her love to the ordinances was pre-eminent, and with great joy she drew water out of those "wells of salvation."

The language of a late poet has received in her a glorious fulfilment. 2 Pet. i. 11, an entrance has been administered to her abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Of her we can say what the immortal Cowper said of his departed mother:—

"Thou, as a gallant bark from Albion's coast,  
The storms all weather'd, and the ocean cross'd,  
Shoots into port, at some well-haven'd isle,  
Where spices breathe and brighter seasons smile,  
There sits quiescent on the floods, that show  
Her beauteous form reflected clear below,  
While airs impregnated with incense play  
Around her, fanning light her streamers gay;  
So thou, with sails how swift! hast reached the  
shore,  
Where tempests never beat nor billows roar."

Isa. lx. 19, 20,—The sun is no more her light by day; neither for brightness shall the moon give light unto her; the Lord is unto her an everlasting light, and her God her glory. Her sun shall no more go down; neither shall her moon withdraw itself; the Lord shall be her everlasting light, and the days of her mourning are ended.

## Home Chronicle.

ANNUAL MEETING OF THE TRUSTEES OF THE EVANGELICAL MAGAZINE.

The trustees of the Evangelical Magazine will hold their annual meeting, (p. v.) at Baker's Coffee House, Change Alley, Cornhill, on Monday, the 13th of May,

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at one o'clock precisely. The trustees in London earnestly invite the attendance of their beloved brethren from the country.

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## NOTICE TO WIDOWS.

The widows of ministers receiving assistance from the funds of the Evangelical Magazine, not having obtained any grant at the Christmas distribution of profits, are respectfully requested to make their applications to the editor, addressed to him at the publisher's, on or before the 20th of June. Unless application is made, no gratuity can be voted.

## THE EVANGELICAL MAGAZINE FUND FOR WIDOWS.

"To visit the fatherless and the widows in their affliction."—*St. James.*

I have read, sir, with interest and attention your late urgent appeals to the readers of the Evangelical Magazine in behalf of that valuable periodical. Your statement of the injury which a withdrawal of support from the Evangelical Magazine would cause to the Widows' Fund is calculated to awaken the sympathy of every humane heart, and will, I trust, meet with a prompt and generous response, on the part of all who, with myself, regard the inestimable benefit which your Miscellany has conferred upon the Christian world for more than half a century. This messenger of the gospel has penetrated to every part of the civilized world where the English language is known, conveying on the wings of the wind the glad tidings of those things which conduce not only to the present welfare but the eternal happiness of mankind.

I hope never to forget the deep impression made upon my mind in youth, after perusing in your Magazine the cheering intelligence received from the late Mr. Kichener, one of the earliest missionaries to South Africa; nor the portraits which embellished its pages at that time, of the heathen converts, Martha, Mary, and John; and I must be but one among many thousands who never desire to forget, and derive pleasure from acknowledging, the continued stream of tidings of good which has ever run through its pages respecting the progress of religion, morals, and education, at home and abroad; as well as its ready and fearless advocacy of every measure whose object was the elevation of the heathen and the idolater, whether at home or in the "dark places of the earth," to a knowledge of the true and living God.

But the Evangelical Magazine needs no commendation. Its claims and praise stand on its own imperishable pages. After reflecting on your appeal, I have resolved, as a beginning, to take six extra copies of the work for one year; and I can hardly doubt that all who feel with me will take some

extra copies, and persuade their friends to do likewise. These extra copies can be usefully circulated among the poor. In addition to this, with a view to give efficacy to your earnest and affectionate exhortation to uphold the Widows' Fund, I propose to your readers, and to all those members of the great Christian family who feel the truth of the apostle James's definition of "true religion," prefixed to this letter, to aid in raising a sum of money for this especial object, to be vested in the trustees of the Magazine. Thus:—that 50 persons shall subscribe 50*l.* each, or 100 persons 25*l.* each; this will give 2,500*l.* As a commencement, I will give 50*l.*, and I am sanguine enough to hope that 50, if not 100, persons will be found to contribute a like amount. By the adoption of this plan, sir, your comprehensive and benevolent object may be accomplished in a short period of time.

Apologizing for this intrusion, and for occupying so much of your valuable space,

I remain,

Yours sincerely,

A CONSTANT READER.

P.S.—I leave my name with you, and shall be happy to communicate with any gentleman who may desire to co-operate with me in the object.

## BEDS UNION.

The Forty-eighth Anniversary of the Beds Union of Christians will be held at Bedford, on Wednesday, 29th of May. The Rev. J. Morison, D.D., will preach in the morning, at the Old Meeting.

The Lord's supper will be administered in the afternoon at Howard Chapel.

The Public Meeting of the Society will be held at the Old Meeting in the evening.

The Rev. J. Frost, of Cotton-end, will preach on Tuesday evening at Howard Chapel.

## SURREY MISSION.

This society held its forty-seventh anniversary on the 27th of March, at the Independent chapel, Clapham. The Rev. James Sherman, of Surrey chapel, preached in the morning. His sermon was most appropriate and delightfully characteristic of the fundamental principle of this catholic institution, which is identified with no party, militates against nothing but sin, and its powerful auxiliaries, ignorance and infidelity; it seeks no interest but that of Christ and mankind, and aims at uniting the talents and zeal, the influence and labour, of the friends of the gospel of every name.

The annual meeting was held in the evening, when Joseph Tritton, Esq., of Battersea, presided. The report, which was read by the Rev. J. M. Soule, one of the secretaries, presented an encouraging view of the state of the mission. Eight agents are occupied every Sabbath in preaching the unsearchable riches of Christ in the villages of Surrey. The Christian churches that have been formed contain 220 members; there are 9 Sabbath schools, 50 teachers, and 550 children. In the course of the year a day-school has been formed at one of the stations, in which between 70 and 80 boys are taught on the principle of the British and Foreign School Society. The resolutions were moved and seconded by the Revs. J. Edwards, J. Hunt, R. Ashton, S. A. Dubourg, J. Hill, and S. Eldridge. The Rev. Messrs. Nellor, Edwards, Connebee, and Richards, conducted the devotional services.

The committee and friends dined together in the school-room adjoining the chapel, and among other business transacted in the course of the afternoon the following resolution was adopted:—

“That this committee have heard of the death of their beloved friend and associate, the Rev. H. B. Martin, of Richmond, with feelings of the deepest regret; but rejoice to learn that he was greatly sustained and comforted through the long period of his affliction and while passing through the valley of the shadow of death, by the grace and presence of his adorable Saviour.

“They would, moreover, express their sympathy with his mourning widow in the loss of her affectionate and devoted husband, and in the destitute condition in which she and her fatherless children have been placed by this visitation of Divine Providence; and they would avail themselves of this opportunity of recommending her case to the kind consideration and generous support of all the friends of the Surrey Mission Society, of which he was so active a member and so zealous an advocate.”

#### LANCASHIRE INDEPENDENT COLLEGE.

In this institution, the board of the students is separated from their education; the expense of the first being provided by the students themselves, while that of the latter is met by the Christian public. This principle is commending itself to general esteem. But in order to meet the case of those promising young men whose means are inadequate to their support, and to the outlay required in taking their degrees at the London University, a Ministerial Education Society has been just formed. The

treasurer is Thos. Barnes, Esq., of Manchester; and the secretary, the Rev. Wm. Roaf, of Wigan.

#### ALBANY-STREET CHAPEL, EDINBURGH.

We have pleasure in announcing to our readers that the Congregational church in this place, lately under the pastoral care of the Rev. Alex. Fraser, now of Colchester, gave an harmonious invitation to the Rev. J. R. Campbell, of Montrose, to take the pastoral office among them, and the call being accepted by Mr. C., his ordination took place on Thursday, 29th February, on which interesting occasion the following gentlemen were present at the services:—Dr. Wardlaw, of Glasgow; Dr. Paterson; Rev. W. L. Alexander; C. H. Bateman; G. D. Cullen; J. Mackray; A. T. Gowans, of Dalkeith; W. Knowles, of Linlithgow; T. D. Thomson, of Haddington; and R. Larg, of Chorley; also, Revs. W. Innes, James Clark, Andrew Arthur, and Jonathan Watson, (Baptists); and Dr. Brown and Rev. Andrew Thomson, of the United Secession.

Dr. Paterson presided. After praise, Mr. Mackray offered up the introductory prayer. Mr. Cullen put the usual questions, to which Mr. Campbell, with much feeling, gave a very clear and satisfactory statement of his reasons for accepting the call to this more enlarged sphere of labour, which the church had put into his hands, and also took occasion to express the strong and undiminished affection he cherished towards that flock over which he had presided for nearly eight years. Mr. Cullen then in a very solemn and impressive manner offered up the ordination prayer; after which Dr. Wardlaw gave the charge to the pastor from 1 Cor. iv. 2, in his usual eloquent and feeling manner; and Mr. Alexander addressed the church in very appropriate and forcible terms, from Col. iv. 17. The services were concluded by Mr. A. T. Gowans engaging in prayer.

In the evening a social meeting of the members of the church and congregation and friends was held in Waterloo Rooms, at which there were upwards of 500 present, Andrew Jack, Esq., one of the deacons of the church, in the chair, when very excellent and suitable addresses were delivered by the chairman, Rev. J. R. Campbell, Dr. Wardlaw, Rev. W. L. Alexander, C. H. Bateman, Jonathan Watson, and Andrew Thomson. The various services were of a highly interesting character, and gave much satisfaction.

On the following Lord's day Mr. C. was introduced to his new charge, by Mr. Cullen, who preached a most excellent and suitable



discourse. Mr. Campbell preached in the afternoon, in which discourse he set forth the great truths of the gospel in a clear and impressive manner; and Mr. Alexander in the evening, whose discourse was of a most edifying and instructive character. All these services were attended by large and interested audiences.

May the great Head of the church eminently bless the connexion thus formed. May pastor and people be happy in each other; and through their united instrumentality, may many be added to the church of such as are saved.

## THE WELSH CORNER.

### THE WELSH BIBLE-CLASS TESTAMENT.

The Welsh are under great obligations to Sunday-schools and to Bible-classes. Hitherto these admirable means of teaching the nation have been worked only by the reading of the Scriptures, and by the composition of doctrinal catechisms, called, by the Welsh, *PYNCIAU*.

An attempt is now making to introduce into the Welsh Bible-class an exposition of the New Testament, on a plan similar to that of the American Barnes' valuable "Notes on the New Testament, designed for Sunday-schools and Bible classes." The author of this new and enterprising attempt in Wales, is the Rev. John Jones, of Rhyd-y-bont, better known in the Principality by the name of "Jones, of Llangollen." Under this name, he distinguished himself signally and triumphantly, in discussions and disputations, with our brethren the Baptists, upon the question of immersion. He is, we believe, a self-taught man, and supplies a happy specimen of that clear-sightedness, and vigorous thinking, which are acquired in the "pursuit of knowledge under difficulties."

The Baptismal question led Mr. Jones to a patient and thorough study of the Greek language, and especially to a diligent and careful investigation of the exegesis and philological idiom of the Greek Testament. Some of the results of his critical and philological studies he published lately, in a work which he brought out in monthly parts, called "*Y Bedyddiwr*,"—The Baptist, or, rather, The Baptizer. This work thrilled the whole Principality, by its learning, argumentation, and eloquence.

Mr. Jones now employs himself in writing and publishing his "Sunday-school Testament, containing explanatory and practical notes." The work comes out periodically, every six weeks, in numbers, at a shilling each. The author hopes to complete the work in twenty numbers; but our expectations go far beyond that amount. At pre-

sent only three numbers have appeared; they embrace Matt. i.—xv.

The plan of the work is this: The author first divides the narrative into sections, and makes the "chapters" of the authorised version subserve that arrangement. He then gives the authorized version, and, in a parallel column, an improved translation. Then come the notes, which are philological, critical, historical, and theological. At the close of these notes, he frequently gives an "Excursus," not of philological or exegetical discussion, as is usual in German and English works, but of graphical painting, and powerful oratory. At first, we had very serious doubts on the propriety of this kind of "Excursus," in an expository work; but when we considered that the whole work was intended to inform, to engage, and to animate the mind of the young, we have come to the conclusion, that the author acted wisely in giving them.

The new translation is, in many instances, an "improved" one. This part of the work has been criticised with much ability, but with too much asperity, in the Welsh periodical, "*y Diwygiwr*." We are sure that Mr. Jones will forgive the tone of unkindness with which those criticisms have been given, and will avail himself of the various hints of caution which they contain, and which will tend much to improve his version. We would recommend that he should give his renderings, as faithfully as possible, in strictly Welsh idioms, without Hellenizing his own venerable language; and also to avoid the elisions which so frequently disgrace a Welsh page of letter-press. Dr. Owen Pughe did much to correct this slovenliness in Welsh orthoëpy, and Mr. Jones has now a good opportunity to establish Dr. Pughe's system, without any of his extravagances.

The distribution of the narrative into sections, will make the New Testament appear as a new book to thousands of Welsh readers. In the management of this portion of the work Mr. Jones is very happy. For instance, in a given story of our Lord, Mr. Jones tells his reader, where our Lord then was, gives the peculiarity of the physical scenery, the period of the year, the day of the week, the hour of the day, the company, the weather, &c., &c. Even between the verses, he gives the month, the day, the hour, when a given passage was spoken. All this seems, to the young reader, to give new life to the word of life itself.

But what renders this work of immense and enduring benefit to the Welsh reader, is the Exposition. The notes evince great familiarity with the literature of Biblical criticism, and with the laws of sound hermeneutics. Though Mr. Jones is poetical and eloquent in his "Excursus," he is, in



all his notes, a sober expositor, and an honest interpreter. His Greek criticisms would appear to much greater advantage, if his printer was well supplied with Greek characters. When Greek words are given in Roman or Italic characters, they do not give the same light and impulse to the inquiring mind, as when in their own dress.

This work will form a new era in the theological literature of Wales. Hitherto there has been nothing like it. There have been some expositions before, but no exegesis. The notes were theological or practical, but not philological. This is, in fact, the introduction of biblical criticism into Welsh theology. Certain great names, usually pronounced by the learned only, will become now as common as household words among the young people of the Bible-classes. The young peasants of Cardiganshire and Breconsire are introduced into

the society of Griesbach, of Tittmann, and Olshausen; and the young colliers and miners of Carmarthenshire, Glamorgan, and Monmouth, begin to talk of Buttmann, Winer, and Matthæi, new sounds among the glens, and on the brows of the Welsh mountains.

We sincerely hope that our friends in the Principality will encourage the efforts of their able and enterprising countryman. They have dealt pretty largely in translations from the English; let them now awake and arouse, to encourage native literature. We are happy to find, on the cover of the last number, that the work is sanctioned by the honourable testimonies of some of the ablest men in Wales. Mr. Jones requires support, and deserves support, and we hope that the Welsh will give him support.

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## General Chronicle.

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### EXTRAORDINARY LETTER OF AN AMERICAN BLACKSMITH.

*To the Editor of the Evangelical Magazine.*

MY DEAR SIR,—The enclosed letter, viewed in any light, and as the production of any pen, is a magnificent one, but as the effusion of a learned blacksmith, is a literary curiosity. Its sentiments, its language, spirit, are all so beautiful, that probably your readers would be gratified by the perusal of it. Such epistles do not often come from the anvil.

Yours very truly,  
J. A. JAMES.

*Worcester, Massachusetts, U. S. A.  
Oct. 25th, 1843.*

GREAT AND GOOD SIR,—There is one family circle in the universe, which, though old as eternity, recognises no relations more distant than those of father, sons, and brethren. In this circle, neither time, nor distance, nor colour, nor language, nor nation, nor any adventitious circumstance of humanity, creates any distinction. Our Father and God has no members in his family of remoter consanguinity than children; and why, among those who address him with Abba, Father, should there be any reluctance to acknowledge that we are brethren?—brethren, confirmed in that relation by all that God has done for us in the work of creation and redemption; by all that devolves upon us to do for his glory and the good of our fellow-beings. These, my good sir, are all the credentials I am able to present in thus abruptly introducing myself

upon your notice. Will you admit a stranger, separated from you by an intervening ocean, to the privileges of this comprehensive fraternity, and permit him to call you brother?—brother in Christ, in the hopes of immortality, and in the immortality of good works for the amelioration of humanity. In that relation permit me to greet you, as an American who feels that the Christians of the two great Anglo-Saxon nations have been elected as kings and priests unto God, to co-work with him in restoring the benighted race of man to a better destiny. How happy that, in this blessed field of action, they may leave their Eagles and Lions at home, and meet and march and conquer under the standard of Emmanuel! How pleasant that our obstinate nationalities may be melted down into Christian unity, and our patriotism expand into philanthropy, while uniting to extend the kingdom of our Redeemer, and to rescue millions from the bondage of sin and the yoke of slavery! It would seem that the whole pagan world and all the dark regions of cruelty and oppression have been assigned to British and American Christians, not only as a field of labour, but a field of union: where the lofty affinities of the Anglo-Saxon genius and blood may co-operate with their more exalted and intimate relations by the blood of the Lamb, to unite them in bonds of brotherhood more indissoluble than the common ties of nature. And, for one, I rejoice that the providence and gospel of God are bringing all these influences to bear, like mutual attraction, upon our two great nations, and that we are now nearer together

than at any other period since we have had a separate existence. I am as much of an American as any man this side the Atlantic; yet I fear no charge of treason when I say, that our declaration of independence of Great Britain, when it dissolved our political connexion, severed the weakest tie that bound us to our mother land. It merely broke a chain of iron, to be replaced with bonds of finer texture and more immortal strength. In labouring for the extension of our Redeemer's kingdom, and the rescue of fallen man from the tyranny of sin and human bondage, we wish no American nationality: we would hang out no stars nor stripes nor national emblem. For the Captain of our salvation has unfurled his banner of love;—the great banner of God, which has floated, coeval with his existence, over the pavilion of his eternal throne. Let that banner float over our nations as a heavenly signal of perpetual union: for, indeed, they seem in the very act of physical approximation. The elements have been so suborned and subjugated by mechanical science, that the Atlantic has been, comparatively, reduced to a river, and our countries are mooring side and side. Let their subjects and citizens do the same. Let the spirit of the gospel and the gravitation of a common blood, do to our hearts what steam and gigantic machinery have done to our respective shores, abolish the intervening distance. For myself, I feel like one approaching my native land with a favouring wind and tide. While the ship is beating up to an anchorage, I see the shore lined with friends waiting to welcome us to a paternal home: I look among their ranks for some blood relation to my own soul,—some one to whom I may cast a line and moor me to. And, my dear sir, I have detected a family resemblance in the features of your great heart, which prompt me to give you my hand and call you brother.

Metaphor aside, I have long believed that it would brighten up the condition and prospects of humanity, if every intelligent Christian in America should attach himself to some English brother through the medium of a free, fraternal correspondence. I am persuaded that every friendly letter, thus interchanged like a weaver's shuttle, would not only serve to weave together two kindred hearts, but two kindred countries. I long to see them thus interwoven by these invisible cords, which no hostile policy or legislation could ever sever. Under the influence of this sentiment, my mind has disembarked on the British shore, and would fain attach itself to some English heart, and some square foot of English soil to one of that on which I tread. I should esteem it a high privilege to find some one beyond the Atlantic of whom I might ask: Watchman, what of the

night? What beams of a new morning kindle hope in your sky? What new rainbow of promise adds a new diadem to the Queen of Seas? God bless Old England! and let all the nations that have felt her mercy too, say Amen! Let the millions she has emancipated from the dark prison-house of bondage, and all the millions that hope to be free, say Amen! Let the millions of bondsmen in my own dear native land, whene'er their shackles fall, lift their free hands to heaven and say, God bless Old England! and all her children say, Amen! Let all nations bless her; for her Wilberforces, Cowpers, and Clarksons, have taught the world some lessons in human freedom that democracy never learned. But, my dear sir, those lessons are coming to be the classics of our common school education. Their principles are beginning to mingle with our atmosphere; and when our free states have thoroughly imbibed them, the breath of slavery will come up like a fetid and poisonous miasma from the desert. The progress of these principles in this country is assuming a character and direction that are viewed with lively emotion by both our two great political parties. At first, the anti-slavery movement was regarded as a transient ebullition of fanaticism; and its agents and abettors ranked with the inmates of the mad-house, or charged with a ferocious hallucination. Old Faneuil Hall, "the cradle of American liberty," was deemed too sacred a place to listen to their visionary principles of freedom, and its doors closed against men who asserted that God had made no exception to the disadvantage of colour in the Magna Charta of humanity. A few years have rolled on, and that derided ebullition of fanaticism has become the ebullition of a Niagara. The swelling current gives out a portentous sound, that is heard from Maine to Mississippi. The iron foundations of prejudice are moved; the ocean depths of suppressed sentiments and struggling opinions are breaking up: an issue of startling interest is pendent in the half visible future. The year 1844, I am persuaded, will be remembered as one of the uncommon years of this republic. Our two great political parties are marshalling their principles and forces for a presidential election; and each is viewing, with apprehension, the one-starred banner of liberty, floating by itself in the field. New principles, though old as humanity, will enter the lists. The prerogative of political suffrage will seek to compass higher ends than those of the selfish demagogue and heated partisan: it will hang out a beacon of hope to the slave, and determine the question, whether, at this late age of the world, a slaveholder can be elected to the presidency of this republic. The influences marshalled against the cause are infinitely

numerous, and have brought the different classes of our community into an apparent attitude of hostility to the anti-slavery movement from different motives, or rather causes. A strong, dogged, blear-eyed prejudice is, of itself, one of the least formidable obstacles we have to encounter. Strong as it is, it is a mere molehill compared with an old hereditary logic, a process of fictitious reasoning, that has come down through all the dark ages of error. And it is remarkable how mechanically the best and wisest men of our country, embracing ministers of the gospel, statesmen, editors, etc., adopt this vulgar course of argument. Let me give you a few specimens of this ratiocination. Nearly all the northern churches, of all evangelical denominations, extend the hand of Christian fellowship to slaveholding professors, and open their pulpits to slaveholding ministers, while they disclaim all fellowship with slavery. For this they advance the specious reason, that the piety of those slaveholding individuals is beyond suspicion, and entitles them to our Christian charity and communion; that they treat their slaves tenderly, as their own children; that the relation is one of affection and love, as well as mutual interest and legal right; and, also, that they have no legal right to dissolve that relation except by a sale of those slaves to a harder master. This reasoning is extremely popular and cogent; when almost every Christian in New England has repudiated it when applied to a similar subject. Most of our churches debar the rum-selling professor from Christian fellowship, not so much from the direct injury he inflicts personally upon his neighbour, as from the influence of his example in sanctioning the traffic. The evidences of his piety are not received in extenuation, but aggravation of his conduct; for the more evident and undoubted they are, the more dangerous they become to the cause of temperance and Christianity. There is not a consistent Christian in the free states of America who does not believe that a rum-selling Payson would do more to sustain the traffic and use of intoxicating liquors, than ten thousand rum-selling infidels. The extenuating argument of piety has been exploded in this case, but in that of slavery, it remains in its full force. The slaveholding professors are admitted to our Christian communion virtually because they do to the system of slavery, just exactly what ten righteous men would have done to Sodom and Gomorrah, could they have been found in those cities of the plain! Magnificent logic! Another of these floating anomalous arguments is, that we have no right to interfere with the domestic institutions of the South; that we are thus undermining the foundations of society, and plotting their ruin. To be sure,

this impression is of a southern cast; but it infects thousands in the free states with the idea that there is a lurking malevolence in the abolitionists towards our southern brethren; that they wish to impoverish and humble them; to break up their plantations, and diminish their staple productions. This position is more unfair and unfounded than the other. If, sir, you could sail down the river that divides between Kentucky and Ohio, and should ask an abolitionist on board, what was the ultimate object of his efforts; he would point you to the Edenlike fertility, the beautiful cities and villages, the thrift, intelligence, virtue, and liberty-breathing institutions of the one state, and then to the premature dilapidation, the artificial sterility, the deadly hectic and consumption on the face of the other, and say that it was to make the unfortunate state of Kentucky just like its happy sister on the other side of a narrow stream. The malevolence of emancipation has this extent, no more: we would that the slaveholding states were not almost, but altogether, such as we are in New England, save the sterility of our soil. If slavery were the happiest physical condition the slaves could enjoy, even then, philanthropy and patriotism would not lack the highest motive for emancipation: for it seeks not only to emancipate the slave, but his master from the bondage of a curse that mingles in the air he breathes, breaks up the harmony of his domestic relations, and poisons the education of his children, and the whole character of society. It seeks to relieve him from the tyranny of a system which makes him a slave to his own conscience, and continual forebodings of danger; to reinstate him in the confidence of the world, and the character of a true republican. Would it impoverish him? No; it aims to resuscitate to their primeval fertility the greenest fields of this continent, which have been reduced to haggard barrenness by their peculiar institution. It would stud their world of rivers with thriving villages, fill their country with a virtuous, industrious population, cut up their uncultivated wastes into productive farms and plantations, and introduce the improvements of agricultural science, and the energy of free labour. In a word, it would erase the Cain-mark curse of degradation which they have branded deep into the forehead of the tiller of the soil; it would cut down the vast upas that overshadows their land, and which has kept five millions of the energetic sons of freedom from entering their coasts. Such are a few of the malevolent designs which the friends of emancipation entertain towards the slaveholders of the South. There are other impressions, of equal strength and absurdity, operating upon the minds of the people, which I have not space to enumerate. One



of great prevalence is, that, notwithstanding the passive endurance of the slaves under the constant pressure of cruel treatment, the first impulse of their gratitude, on being set at freedom, would be to cut their masters' throats! This impression, too, comes from those who believe that the nature of the African race is at least as elevated as that of the beast of the field, which never did a thing so unnatural and preposterous. Then there is a piously-affected horror at bringing the subject of anti-slavery into politics, as if it were too pure; and the church declines to shelter the bantling because it is too profane. Thus it is bandied about like the ark among the Philistines; all parties exclaiming: "Don't bring it here! take it any where else, but don't bring it here!" The office-holder who lives upon the sweets and spoils of power; the ambitious demagogue, who aspires to the patronage of the government; and the gambling partisan, who bets upon the result of an election, are all shuddering at the thought that the great interests of the country should be sacrificed to the one idea of anti-slavery.

Such, sir, are some of the obstacles we have to encounter, and the arguments we have to refute. To effect this great conquest, we have adopted a system which, we hope, will diffuse the light of truth, and the principles of true freedom over all the free states, like the noiseless dispensation of morning dew. We have, therefore, formed a New England Central Tract Association, for the weekly and gratuitous circulation of anti-slavery tracts and other publications, through all the towns of the New England and other free states. In the language of our circular, "we propose to engage literary men, of political erudition and Christian philanthropy, to prepare a series of tracts, which, in language that cannot irritate or provoke any prejudice, shall present lucidly and succinctly the dark institution of slavery in all its moral, social, political, and pecuniary bearings." We are anxious to divest the cause of the bad odour of fanaticism; to relieve it from the distorted figures and noisy rhetoric of windy declamation; to avoid the harsh phraseology of vindictive satire and denunciation; and supply their place with the cool, calm logic of Christian love, the tender persuasions of reason, and the irresistible arguments of demonstration. In the preparation of such tracts, we need and hope the best talent of this country and yours; and, under a lively sense of this necessity, I feel constrained to appeal to your sympathy for a little assistance from your powerful pen. In preferring this request to you and other distinguished clergymen of England and Scotland, I apprehend I need not discuss the doctrine of "foreign interference with our peculiar institutions."

The object of the gospel and all Christian literature is to interfere with all the institutions of the world that are inconsistent with that freedom which God confers upon his children. The doctrine of human liberty is not an American invention. The principles for which we contended in the Revolution were not the offspring of American soil; they were developed into life and energy by your Hampdens and other champions of freedom; they are the patrimony of the Anglo-Saxon race, and reversible to the world. They admit of no nationality; they are designed by God to be as common to mankind as Christianity. The charge of interference, then, is frivolous; else, our southern brethren might impeach Dr. Watts, Wilberforce, and Clarkson, and all the free-breathing literature of England, for sentiments adverse to the system of slavery. But I hope no consideration of this kind will deter you from aiding our philanthropic enterprise with a few thoughts upon the subject, condensed from your manuscripts at some leisure moment during the year. We should be very grateful, and future generations of freemen would be grateful, if you would thus co-operate with your New England brethren in this great effort to undermine that obstinate perversity of prejudice which has so long blinded the eyes and hardened the hearts of our Christian and political community against the cries and claims of millions of African bondmen, ascending daily into the ears of a just and merciful God, from this boasted land of the free. These tracts are only of four pages, duodecimo, and would contain no more matter than might be written on three sides of a common letter sheet.

And now, sir, I have hardly space remaining sufficient for an adequate apology for my assurance in venturing to address to you this long letter, nor will I attempt one. The rich sentiments of Christian charity which you uttered in Surrey Chapel, on the reception of Rev. Mr. Pennington, encouraged me to believe you would pardon this liberty. I would not increase the burden of your correspondence, but merely ask permission to send you occasionally a newspaper containing some religious or political news which may interest you. For myself, I am a blacksmith by trade, but have devoted some of my leisure hours to literary recreations, especially to the ancient and modern languages. I reside in the town of Worcester, Massachusetts, 40 miles west of Boston; whither I should be happy to have you direct any communication you should do me the honour to address to me. And now, let me say once more, God bless Old England! and you too, with his best blessings.

ELIHU BURRITT.



THE  
MISSIONARY MAGAZINE  
AND  
Chronicle.



THE DYING HINDOO BOY.—See Page 258.

## JUVENILE DEPARTMENT.

### I.—DEATH OF YOUNG CONVERTS.

DURING the past year, the inroads of disease and death, both among the native and European population at BERHAMPORE, one of our stations in the North of India, have been truly appalling; but the Mission families have been mercifully spared amid this wide-spread scene of mortality and mourning; and, though it has been their sad lot to behold the departure of many who had no hope in their death, they have been privileged to rejoice over a few, chiefly young persons, of whose entrance into rest they were able to indulge the fullest assurance. In a letter, dated December 12, our Missionary brethren, Hill and Lessel, thus write :—

As an encouragement to the patrons who kindly support some of our orphans, and to those engaged in training the young for heaven, we would say, that, although christian principles may, by the buoyancy and playfulness natural to youth, be borne down for a time; yet when the near approach of death calls such principles into action, children, of whom little expectation had been raised, manifest that, in the midst of frivolity or during the intervals of youthful sports, their minds had been occupied with divine truths.

Deeno, a boy in our Christian School, died at the age of eleven. He exhibited in his usual deportment the influence of religious principles. Mr. Lessel had taken great pains with him: from his piety, intelligence, capacity for learning, and fluency of language, we looked forward to the time when he should become an evangelist to his countrymen. Without our knowledge, he had commenced learning the Hindui from one of our catechists; and, in addition to his acquirements in the Bengalee, had made some progress in English. He sometimes rebuked grown-up persons for improper conduct; and, when admonished by his father that it was unbecoming in a child to reprove persons of mature age, would reply, "Father, they know not that they do wrong; but, if told of their faults, they will refrain from such conduct." If the Sircar were absent at morning prayer, or late in coming to school, he would commence the devotional service, and carry it through with a propriety which could only have been produced by the habit of private prayer.

His illness was protracted, and we had a better opportunity of seeing the work of the Holy Spirit developed in him than in the other children, whose sickness was short and whose death was sudden. To his grieving parents he said, "Weep not for me; weep for yourselves. It will be well with me—I am going to the Saviour." The evening previous to his death, when we thought him dying and almost speechless, Mrs. Hill, as she held his emaciated hand (p. 65) said, "Deeno, are you happy?" He replied, "Yes."—"Do you feel your love to God increase?" "Yes."—"There will be no weakness in heaven—no sin in heaven—Deeno." His intelligent eyes brightened, and with much emphasis he said, "No, no." She inquired if he desired anything to eat; and hastened home to send what he had requested. He ate a little; and, feeling revived, he looked at his father and said, "Father, I am not yours,—I am the Lord's: father, did Jesus die for sinners? then believe in him, pray to him." He spoke no more, and shortly after slept in Jesus.

Simon, another of our boys, aged seven, was seized with sickness in the morning, and died the same afternoon. A catechist, perceiving that he was dying, said, "Simon, are you not afraid to die?" He replied, "No; I am going to my Father's house."—"Your Father's house—where is that?" Raising his dying head, and pointing upward, he said, "My father in heaven."—"But are you not a sinner?" "Yes, I know I am a sinner, but my heavenly Father sent his only Son to die for sinners. If he calls me, why should I be afraid?" then turning himself upon his side, he departed, we hope, to his Father's house in heaven.

## II.—SELF-DENIAL OF HINDOO CHILDREN.

OUR young friends in this country, who are so zealously exerting themselves for the furtherance of the Gospel among the heathen, will rejoice to learn that the spirit of christian benevolence and self-denial is also beginning to be felt by the native children connected with our stations in India. Of this an affecting and beautiful instance will be found in the following extract of a letter, dated in July last, from Mrs. Lechler of Salem, whose labours, for the instruction and improvement of poor heathen children, are well known to the friends of Missions :—

The circumstances attending the donation I have the pleasure to enclose, trifling as it is, will, I am sure, give you as much joy as it has given us.

We had been reading Mr. Drew's appeal on behalf of China, and felt our hearts warmed. Wishing to see our dear children also interested, we asked them whether they would not like to do something for the Chinese, in addition to their little subscriptions for the Bible and other Societies in the place, which they were then straining every nerve to support. They immediately agreed to give one meal every day; and, if we would allow them to work in the evening, they said they would make some little frocks, and other articles, and sell them, and give that also, in order not to interfere with their usual endeavours. This is a greater sacrifice than some persons would be likely to think. In this part of India, *eating* is all in all to the natives: "Give me rice, and I will worship you," is commonly heard from them.

We could not allow the dear children to give one meal every day, as it would have impaired their health, but we said they might do so every Monday. This they did; and, by adding our own mites, and working with the children, we have raised the sum of 25 rupees 8 annas! Small, indeed, in itself; but great, very great, considering the means of these dear children. May He who accepted the widow's, accept also the orphan's, mite!

These are, we trust, as the droppings before the plenteous shower. Surely it is a token for good when we see these children, so lately sunk in idolatry themselves, now trying to send something to help in rescuing others from its enthrallment. May we not trust that, ere long, some of them will also aid this work by their voices? Three children, whom we baptized in March, are still with us, and two of them give us much pleasure. One of them, a boy, is learning carpentry with a view to labour for his maintenance, and be a self-supported catechist while he proclaims the glad tidings of salvation. He bids fair to be both clever and industrious. His Tamil name is *David*—his English, *James Reid M'Adam*. He is also learning the English language, of which he is fond.

The girl is training as a domestic servant, and, though at first very bad tempered and unruly, is now noted for her sweet disposition. She is, we trust, truly converted, while she shows herself very anxious to learn—she is supported by my dear parents, aided by several young friends. Her name is *Sarah*. We have also a boy who was formerly a slave, now freed by our Native Poor Society, and learning in our orphan school; also a little baby, rescued from the lowest state of misery, whose parents died of cholera at Salem. We trust, upon the whole, the seed sown is beginning to spring up, and that it will eventually bear much fruit to the glory of God.

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## ITINERANT LABOURS IN THE BELLARY DISTRICT.

WE are glad to be able to present the following extracts from a Missionary Journal received from our devoted young brother, the Rev. J. S. Wardlaw, who has been the associate in labour of the Rev. W. Thompson, at Bellary, since October, 1842. These statements afford a clear but mournful view of the gross delusions which still hold in captivity the native mind of India; while they sustain the hope, that the Gospel, which is now so extensively preached in this land



of idols, may, ere long, prove to many of its yet benighted inhabitants, the power of God unto salvation.

*Exposure of Brahminical ignorance.*

July 16, 1843.—*Kodamoor*.—This being Sunday, I wished to have part of the day to myself; but, as many people assembled before the choultry (resting-place,) I felt I could not send them away. Many of those who came were respectable merchants. There were also several Brahmins. We read a tract "On the Way of Salvation," which they heard with attention. When it was finished, I asked a Brahmin what he thought of the subject. "Oh!" said he, "if we call on Rama we shall be saved." I asked who Rama was: he said, "An avatar (incarnation) of Vishnoo." I said, if that is the case, Vishnoo cannot be the true God, as Rama did many things inconsistent with the character of the true God. He asked "What?" I replied, that he was guilty of gross selfishness as well as other evils, and that he certainly was not possessed of divine power, as he could not of himself jump from the mainland to the island of Ceylon. At this the people seemed pleased, and the Brahmin said no more.

We then spoke of the evil of idolatry, and of the folly and presumption of supposing that any human being could, by the utterance of a few words, bring the divine nature into an image of wood or stone. They, as others had done before, maintained the absurd notion, that there were many ways all equally good to those who respectively followed them. The people went away for a time, and returned bringing with them a Brahmin, who, they said, was very learned in their books. He tried to puzzle us with one of the old scholastic dogmas about fate. Not succeeding, the Brahmins, with some of the people, left, and said that they would come back and discuss the matter next day.

July 27. — Many came to the choultry early, but our work was, to our annoyance, interrupted for a time by the exhibitions of a juggler and serpent-charmer, who drew away the attention of the people. We read the tract entitled "In whom shall we trust?" to which they listened with great attention. There was afterwards some discussion on the respective characters of the fighting gods of their Triad. They did not say much in the form of objection, and

seemed to admit and feel the force of our remarks.

*Errors of Hindoo science.*

There were, as usual, several Brahmins present. I entered into conversation with two of them about astronomy. They seemed to have pretty correct views on the subject, but were strong in their advocacy of judicial astrology. Of this I sought to show the absurdity. I told them it was formerly believed in my country; but that the spread of science had put an end to all such nonsense; that there was not a vestige of evidence that any such relation, as they fancied, subsisted between human beings and the stars; and that the belief of such a thing was very injurious. I asked them, if the *Siddhantas*\* they quoted were true, how it was that such different instructions were given in the *Pooranas*.\* They said, "The one was according to the views of the learned—the other according to the notions of the people!" These Brahmins are brothers, intelligent men, and were at one time schoolmasters under the government of Bengal.

*Testimony borne against idol-worship.*

August 5, *Bellary*.—During the last three days I visited several places where we had good opportunities of conversing with the people, and proclaiming the tidings of salvation through a crucified Redeemer. As we sat in front of a small temple in Guddacul, with a considerable number of people around us, many came to pay their morning devotions at the shrine of their idol-god. They all on entering rang one or two small bells, suspended from the roof of the temple. Though I was aware of the reason, I asked those around me why they did so. They seemed ashamed, and were at first silent. On my repeating the question, they said that it was to give notice to the god of their approach. I said, that if God were in the idol, as they vainly imagined, he did not require any such warning; that he never slept, but knew unceasingly all that was going on; and that if he were not in the idol, as certainly was the case, ringing these bells would not bring him there; that it was very absurd, and that they ought to abandon such follies. They said nothing, but seemed to feel the truth of the remarks.

## SUTTEE IN GWALIOR.

THE following tragical and disgusting occurrence, as related by a correspondent of the *Agra Ukhbar*, took place in one of the Provinces of India lately brought under subjection to the authority of Britain. Whatever may be thought of the

\* Sacred Books.



policy of extending our conquests in that country, or of the motives by which it is dictated, every friend of humanity and religion, must rejoice, that, wherever the power of Britain rules, these dark and murderous deeds are known no longer.

A Brahmin having recently died, leaving a wife, aged seventeen, but no children, on the following morning, the woman declared her intention of sacrificing herself upon the funeral pile of her husband; and, a wealthy native having offered to defray the expenses, preparations were made, on a grand scale, in a secluded spot, about two miles from the Lushkur. A spot was chosen in the dry bed of a nuddy, and four large posts, eight feet high, were fixed, on which a sort of scaffold of dry wood was formed, and underneath it were layers of the driest wood and cowdung, sun-dried, with other inflammable materials. The preparations completed, the procession set out: one of the deceased's relatives went first, bearing a small vessel with fire, and in the rear came the corpse on a charpoy. Comparatively few natives followed the procession.

On reaching the pile, the "sacrifice" appeared to view the preparations with a look of exultation, and took her seat by the dead body, which had been laid on the ground, where she remained upwards of two hours, surrounded by a host of Brahmins of both sexes, performing numerous ceremonies. When the body was taken up and placed on the scaffold, over which dry straw was strewed, and oil and ghee poured, the woman, having walked thrice round the pile, mounted it, apparently with some reluctance, by clambering up on the outside, amidst the shouts of the spectators. She took her

seat, and, after a short ceremony, putting her arm under the neck of the corpse, with much composure stretched herself beside the body, adjusting the hair of her head and her clothes. A considerable quantity of wood was now put over the two bodies, when a tremendous shout of applause rent the air, with clapping of hands, and other tokens of satisfaction.

A quarter of an hour was now spent in making preparations, when torches were applied to different parts of the pile. *No sooner did the flames arise, than the unfortunate victim, unable to endure the suffocation and pain, struggled vigorously to extricate herself from the pile; and, as the flames waxed more fierce, her exertions became almost supernatural, till, at last, with a tremendous spring, she landed on her feet, about ten paces from the pile, and entreated the bystanders to save her from what she felt was too great a trial. The Brahmins, however, insisted on her remounting the pile, and undergoing what was her own choice. She refused, and was instantly cut down with a sword, and thrown upon the flaming pile. Several Musulmans of the Alleegole were present, and commenced upbraiding the Brahmins; words ensued, till the Moslems, enraged, drew their swords, cut down a Hoozooriah, and wounded several. The multitude of spectators soon dispersed; and thus was finished a ceremony at which every feeling mind must revolt.*

### DEATH OF MRS. CLARKSON, AT SURAT.

THE intelligence of this afflictive event, which occurred on the 7th of February last, has been communicated in a letter from the Rev. W. Clarkson, in whose deep sorrow under a dispensation so painful and unexpected, we are assured the friends of the Society will, with the Directors, sincerely sympathise. Our bereaved brother thus adverts to the lamented occurrence:—

"On the 7th of February she was attacked by cholera, on the 8th she died, and on the 9th was buried. The summons was hasty, but she was prepared. Her lamp was trimmed, its oil burning, and she has been admitted to the joy of her Lord. God has been very gracious and compassionate to me, and with the trial has afforded strength. Although in an impaired state of bodily health, he has supported my mind, and I can still rejoice in the dealings of a covenant God."

### ARRIVAL OF MISSIONARIES IN INDIA.

WE are gratified in being able to report the safe arrival of the Rev. A. F. Lacroix, with his Missionary associates, Rev. Messrs.

Mullens and Parker, by the ship *Queen*, Capt. Mac Leod, at Calcutta, on Tuesday, January 9.

### ARRIVAL OF REV. R. MOFFAT AND FRIENDS AT KURUMAN.

By a letter received from Rev. W. Inglis, under date Jan. 9, we are happy to state, that Mr. and Mrs. Moffat, Mr. and Mrs. Ashton, and Mr. and Mrs. Inglis, have safely reached the Kuruman Station.

## Anniversary of the London Missionary Society. FIFTIETH GENERAL MEETING.

### MONDAY, MAY 6th.

*Evening.*—St. John's Chapel, Bedford-row; the Rev. SAMUEL PHILLIPS, Vicar of Llanddewi, Glamorganshire, will preach on behalf of the Society.

*Service to begin at Half-past Six o'clock.*

### WEDNESDAY, MAY 8th.

*Morning, Surrey Chapel.*—Rev. ROBERT NEWTON, D.D., of Manchester, Secretary of the Wesleyan Conference, to preach.

*Evening, Tabernacle.*—Rev. JAMES HAMILTON, A.M., Minister of the Scots Church, Regent Square, London, to preach.

*The Morning Service begins at Half-past Ten, and the Evening at Six o'clock.*

### THURSDAY, MAY 9th.

*Morning.*—The PUBLIC MEETING will be held at EXETER HALL, in the STRAND.\* The Chair to be taken, *precisely at Ten o'clock*, by

WILLIAM EVANS, Esq., M.P.

*Evening.*—An adjourned Meeting will be held at Finsbury Chapel, Finsbury Circus. The Chair to be taken at Six o'clock, by the Rev. JAMES SHERMAN, of Surrey Chapel.

### LORD'S DAY, MAY 12th.

Sermons will be preached, and collections made, at various places of worship, the particulars of which will be found on the following page.

### MONDAY, MAY 13th.

A Meeting of the Directors of the Society, both Town and Country, will be held at the Mission House, Blomfield-street, Finsbury, at Eleven o'clock in the forenoon.

*Evening.*—The Sacrament of the Lord's Supper will be administered at the following places of worship to those Members and Friends of the Society who are *Stated Communicants*, and who produce Tickets from their respective Ministers, viz. :—

SION CHAPEL.....	Rev. JOHN CLAYTON, A.M. to preside.
ORANGE-STREET CHAPEL .....	Rev. JOS. JOHN FREEMAN        "
FALCON-SQUARE CHAPEL.....	Rev. THOMAS BINNEY         "
SURREY CHAPEL .....	Rev. ANDREW REED, D.D.       "
CLAREMONT CHAPEL .....	Rev. JOHN ELY, Leeds         "
ST. THOMAS'S-SQUARE, HACKNEY..	Rev. T. W. JENKYN, D.D.       "
STOCKWELL CHAPEL.....	Rev. JAS. BENNETT, D.D.       "
KINGSLAND CHAPEL .....	Rev. W. H. STOWELL.         "
TOTTENHAM COURT-ROAD CHAPEL..	Rev. J. REYNOLDS, Romsey     "
HANOVER CHAPEL, PECKHAM ....	Rev. JOHN BURNET            "
TREVOR CHAPEL, CHELSEA .....	Rev. GEORGE CLAYTON.        "

*Services to begin at Six o'clock.*

\* Admission to the Hall will be by TICKETS, for the *Platform*, the *Central Seats*, the *Raised Seats*, and *Western Gallery*, respectively.

The *Platform* will be appropriated to the Directors of the Society, both town and country; the *Speakers*; and all *Ministers who are Members of the Society*.

For *Central Seats*, Tickets will be furnished :—

To Annual Subscribers of Five Pounds, or to a Family Contributing Five Pounds or upwards, either to the Parent Institution or to an Auxiliary Society—One Ticket.

To Presidents, Treasurers, and Secretaries of Auxiliary Societies—One Ticket each.

To Collectors of Five Pounds per annum and upwards—One Ticket each.

N.B. *No individual can be entitled to a Ticket in more than one capacity.*

A Committee for the delivery of Tickets will attend at the Mission House, Blomfield-street, Finsbury, from Twelve o'clock till Three, on Friday 3rd, Saturday 4th, Monday 6th, Tuesday 7th, and Wednesday 8th, of May.

Ministers, who are Members of the Society, will be supplied with Tickets for themselves and friends, by their sending, on any of the above-mentioned days, a list of such as are entitled to them, and who wish *personally* to attend.

\*,\* MISSIONARY HYMNS, (a New and improved Edition,) price Sixpence, may be had at Mr. SNOW'S, 35, Paternoster-row; or at the Doors of the places of worship.

# Anniversary of the London Missionary Society.

ARRANGEMENTS FOR SERMONS TO BE PREACHED ON LORD'S DAY, MAY 12.

PLACE.	MORNING.	AFTERNOON.	EVENING.
ALBANY-RD. CHAPEL, Camberw.	Rev. G. Rogers	.....	Rev. J. Lyon
ALBANY CHAPEL, Regent's-park	" W. P. Lyon	.....	" P. Thomson
ALDERMANBURY CHAPEL	" S. S. England	Rev. Dr. Jenkyn	" .....
BABICAN CHAPEL	" A. Tidman	.....	" G. Smith
BARKING	" E. Stallybrass	.....	" E. Stallybrass
BETHNAL GREEN	" J. Viney	.....	" T. W. Aveling
BISHOPSGATE CHAPEL	" H. Townley	.....	" R. Knill
CHAPEL-STREET, SOHO	" J. Robinson	.....	" H. Townley
CLAPHAM	" J. Hill	.....	" J. Blackburn
CLAPTON CHAPEL	" A. Wells	.....	" J. J. Freeman
CLAREMONT CHAPEL	" W. H. Stowell	.....	" J. Hill
COVERDALE CHAPEL, Limehouse	" H. S. Seaborn	.....	" J. P. Dobson
CRAVEN CHAPEL	" P. Thomson	.....	" J. Roberts
ENFIELD	" J. C. Harrison	.....	" J. C. Harrison
DITTO, Highway	" T. Timpson	.....	" T. Timpson
ESHER-STREET	" J. Mirams	.....	" H. S. Seaborn
FALCON-SQUARE CHAPEL	" J. A. Shurman	.....	" W. Campbell
FINCHLEY	" C. Gilbert	.....	" H. Birch
FINSBURY CHAPEL	" A. Fletcher	.....	" J. Hill (Gornal)
GREENWICH, Maize-hill	" E. Prout	.....	" J. Viney
GREENWICH, Tabernacle	" J. P. Dobson	.....	" J. Sibree
HACKNEY, St. Thomas's-square.	" J. Roberts	.....	" S. Thodey
HARE COURT CHAPEL	" J. Rowland	.....	" W. P. Lyon
HAMMERSMITH, George-yard	" B. S. Hollis	.....	" R. Philip
HAMMERSMITH, EBEN. CHAPEL	" G. Gogerly	.....	" B. S. Hollis
HIGHGATE	" R. Slate	.....	" W. Forster
HOLLOWAY	" A. J. Morris	.....	" T. G. Stamper
HOLYWELL MOUNT CHAPEL	" T. Lewis	.....	" J. Raven
HOMERTON	" J. Morell	" Dr. Smith	" J. Morell
HORSLEYDOWN, UNION CHAPEL	" J. Adey	.....	" H. Richard
ISLINGTON CHAPEL	" E. Mannering	.....	" T. Smith
ISLINGTON, UNION CHAPEL	" R. Knill	" R. Knill	" J. Frost
ISLINGTON, Lower-street	" Dr. Bennett	" J. Yockney	" J. Yockney
ISLINGTON, BARNSEBURY CHA...	" T. Smith	.....	" C. Gilbert
JEWIN-STREET CHAPEL	" J. Jefferson	.....	" R. Slate
KINGSLAND CHAPEL	" J. Sibree	.....	" S. S. England
KENSINGTON	" J. Clayton	.....	" J. Stoughton
LEWISHAM	" J. Davies	.....	" J. Mirams
MABERY CHAPEL	" R. Philip	.....	" W. H. Stowell
MARLBORO' CHAPEL	" H. Richard	.....	" J. Adey
MILE END, New Town	" T. W. Aveling	.....	" W. Tyler
NORTHAMPTON CHAPEL	" E. Parry	.....	" Dr. Jenkyn
NORWOOD	" B. Kent	.....	" W. S. Palmer
ORANGE-STREET CHAPEL	" Dr. Jenkyn	.....	" J. Glanville
OXENDON-STREET CHAPEL	" J. Frost	.....	" J. Jefferson
PIMLICO, BUCKINGHAM CHA...	" E. A. Dunn	" A. Fletcher	" A. Fletcher
PLAISTOW	" S. Curwen	.....	" S. Curwen
POPLAR	" G. Smith	.....	" A. Tidman
POULTRY CHAPEL	" J. Stoughton	.....	" J. Arundel
ROBERT-STREET CHAPEL	" G. Collison	.....	" J. A. Shurman
SHEPHERD'S MARKET	" J. T. Cumming	.....	" J. Robinson
SPA FIELDS CHAPEL	" J. Ely	.....	" J. Ely
STOKE NEWINGTON	" J. Raven	.....	" J. Rowland
TABERNACLE	" J. Reynolds	.....	" Dr. Bennett
TOTTENHAM CHAPEL	" S. A. Davies	.....	" S. A. Davies
TOTTENHAM COURT ROAD	" J. Pridie	.....	" E. Prout
UNION-STREET CHAPEL	" S. Thodey	.....	" J. Clayton
WALTHAMSTOW	" J. J. Freeman	.....	" A. Wells
WALWORTH, YORK-ST. CHAPEL	" G. Clayton	.....	" G. Gogerly
WEIGHHOUSE CHAPEL	" T. Binney	.....	" T. Binney
WELL-STREET CHAPEL	" J. Hill (Gornal)	.....	" J. Reynolds
WHITFIELD CHAPEL	" J. Glanville	.....	" J. Pridie

## MISSIONARY CONTRIBUTIONS.

*From 1st March, 1844, including sums previously acknowledged.*

£	s.	d.		£	s.	d.		£	s.	d.	
Legacy of late Geo. Morris, Esq. less duty .....	900	0	0	Sunday school .....	5	12	7	Finsbury Chapel .....	91	1	8
W. Flanders, Esq. for the New Ship .....	20	0	0	For the Ship .....	10	0	3	Sunday-school .....	4	12	0
Miss Woollaston, for Rev. A. F. Lacroix .....	10	0	0	176 <i>l.</i> 11 <i>s.</i> 9 <i>d.</i> .....	25	0	3	For the Ship .....	10	14	6
Miss Procter .....	10	0	0	For the Ship .....	10	1	0	For Nat. Teacher .....	10	0	0
A Friend .....	0	5	0	Sunday-school .....	1	2	2	For Chinese Mission .....	5	0	0
W. a freewill-offering .....	0	5	0	36 <i>l.</i> 3 <i>s.</i> 5 <i>d.</i> .....				121 <i>l.</i> 8 <i>s.</i> 2 <i>d.</i> .....			
Dr. Caldwell .....	5	0	0	Barbican, for ordinary purposes .....	228	19	9	Guildford-street, Southwark .....	49	6	1
Collected by Miss Coles ..	1	10	0	For the New Ship .....	159	13	6	For the Ship .....	4	11	8
Lord Ashley .....	10	0	0	For Mr. Wilkinson's Chapel, Jamaica .....	68	10	6	53 <i>l.</i> 17 <i>s.</i> 9 <i>d.</i> .....			
D. ....	30	0	0	For Mr. Gill's Chapel, Rarotonga .....	40	0	0	Hackney, St. Thomas's-square .....	215	6	4
Miss —, Torrington-sq. ....	5	0	0	For Mrs. Smith & family ..	5	3	0	Sunday-schools .....	11	10	9
A. B. a friend to Missions, by G. B. Hart, Esq. ....	100	0	0	502 <i>l.</i> 6 <i>d.</i> 9 <i>d.</i> .....	29	15	0	For the Ship .....	42	7	1
Peter O B. ....	1	0	0	Bethnal Green .....	13	14	3	For Nat. Teacher .....	10	0	0
S. R. for recent domestic mercies .....	0	10	6	For the Ship .....	7	8	4	For Chinese Mission .....	8	0	0
John Moore, Esq. .... (A.)	5	0	0	Juvenile Association .....	50 <i>l.</i> 17 <i>s.</i> 7 <i>d.</i> .....			For Mrs. Smith & family ..	1	1	0
Ditto, for Nat. Tea. Joseph Moore .....	10	0	0	Bishopsgate Chapel .....	73	6	2	288 <i>l.</i> 5 <i>s.</i> 2 <i>d.</i> .....			
Miss Moore .....	1	1	0	For the Ship .....	31	16	7	Old Gravel Pit Meeting .....	66	8	0
Miss S. Moore .....	1	1	0	Sunday-school .....	23	19	9	For the Ship .....	14	16	1
Ditto, for an orphan at Benares, named Catherine Lovell .....	3	0	0	129 <i>l.</i> 2 <i>s.</i> 5 <i>d.</i> .....				For Chinese Mission .....	2	1	6
Miss Moore, and Miss S. Moore, for the Nat. Tea. John Hickey .....	10	0	0	Brixton Hill .....	100	14	3	83 <i>l.</i> 5 <i>s.</i> 7 <i>d.</i> .....			
Collected by Miss Mather and Miss Messer, for Rev. R. C. Mather's sch. at Mirzapore .....	21	12	6	For the Ship .....	16	13	6	Hare Court .....	53	13	0
Mrs. Potter and Mrs. Williams, for Nat. Tea. Edward Cook .....	10	0	0	For Chinese Mission .....	1	1	0	Holywell Mount .....	141	3	9
J. H. Williams, Esq. and friends, for a Nat. Tea. at Calcutta, named J. Howard Williams .....	7	7	0	For Native Girls .....	6	6	0	Juvenile Association .....	46	3	9
Per Rev. Dr. Jenkin— Collected by Mrs. C. jun. for the Missionary Ship ..	3	5	0	For Native Schools .....	7	11	6	For the Ship .....	56	3	9
Mr. E. Bartlett, Chief Officer, Coast Guard, for dip sea line, lead and reel, for the New Ship ..	1	0	0	132 <i>l.</i> 6 <i>s.</i> 3 <i>d.</i> .....	44	1	0	243 <i>l.</i> 11 <i>s.</i> 3 <i>d.</i> .....			
Isle of Dogs Sunday-sch. for the Ship .....	0	5	0	Brixton, Trinity Chapel ..	6	13	0	Hope-street Chapel .....	13	13	6
Haggerstone Sunday-sch. Mrs. Davidson, box and fines .....	1	7	0	For the Ship .....	6	13	0	For the Ship .....	6	0	0
Young Men's Missionary Association, at Messrs. Hitchcocks, St. Paul's Churchyard, one-third Workmen at Mr. Evans's paper factory, Shoreditch Gloucester Chapel Sunday-school .....	0	18	1	For Chinese Mission .....	0	12	0	For Female Education ..	3	0	0
Gibraltar Chapel Sunday-school for Ship .....	2	16	7	52 <i>l.</i> 19 <i>s.</i> .....	94	12	6	22 <i>l.</i> 13 <i>s.</i> 6 <i>d.</i> .....			
Mr. Murrell's Family Missionary-box .....	1	1	0	New Broad-street .....	6	12	8	Horselydown, Union Cha. ....	31	16	5
H. M. for orphans at Rarotonga .....	2	0	0	For the Ship .....	11	4	9	For the Ship .....	12	10	6
Albany Cha. Camberwell ..	13	0	0	112 <i>l.</i> 9 <i>s.</i> 11 <i>d.</i> .....	270	13	7	For Nat. Teacher .....	10	0	0
Albany Chapel, Regent's park .....	61	16	5	Camberwell .....	1	19	2	54 <i>l.</i> 6 <i>s.</i> 11 <i>d.</i> .....			
For the Ship .....	18	2	3	For the Ship .....	67	11	5	Sunday Academy .....	133	2	3
Sunday school .....	4	10	0	For Chinese Mission .....	28	6	8	Sunday-school .....	6	17	9
84 <i>l.</i> 8 <i>s.</i> 8 <i>d.</i> .....				95 <i>l.</i> 18 <i>s.</i> 1 <i>d.</i> .....				For the Ship .....	28	0	0
Albion Chapel .....	105	18	11	Clapham, Indept. Chapel ..	122	15	0	For Nat. School .....	4	0	0
Ladies' Sale of useful and fancy articles ..	55	0	0	For Nat. Teachers at Calcutta .....	50	0	0	172 <i>l.</i> .....			
				For the Ship .....	3	16	1	Jamaica-row .....	70	17	3
				Juvenile Association .....	7	12	6	For the Ship .....	3	0	0
				184 <i>l.</i> 3 <i>s.</i> 7 <i>d.</i> .....				For Native Schools .....	10	0	0
				Clapham, Park-road .....	39	0	4	83 <i>l.</i> 17 <i>s.</i> 3 <i>d.</i> .....			
				For the Ship .....	2	8	5	Kensington .....	150	0	10
				For Chinese Mission .....	0	10	0	Sunday-school and Juvenile Association ..	40	0	0
				41 <i>l.</i> 18 <i>s.</i> 9 <i>d.</i> .....	89	10	10	For the Ship .....	14	0	0
				Clapton .....	137	13	4	For Nat. Teacher .....	17	0	0
				Claremont Chapel .....	18	17	5	221 <i>l.</i> 10 <i>d.</i> .....			
				For the Ship .....	176 <i>l.</i> 10 <i>s.</i> 9 <i>d.</i> .....			Kingsland .....	87	6	11
				Craven Chapel .....	211	9	10	Juvenile Association ..	15	1	0
				Juvenile Association .....	54	8	3	For the Ship .....	14	10	0
				For the Ship .....	26	19	7	For Mrs. Smith & family ..	5	0	0
				For Nat. Teacher .....	15	0	0	121 <i>l.</i> 16 <i>s.</i> 11 <i>d.</i> .....			
				For Chinese Mission .....	5	0	0	Latimer Chapel .....	27	11	8
				For Bengal Mission .....	32	12	0	Sunday-school .....	13	11	2
				345 <i>l.</i> 9 <i>s.</i> 8 <i>d.</i> .....	14	12	5	For the Ship .....	10	10	0
				Esher-street, Kennington ..	7	5	6	51 <i>l.</i> 12 <i>s.</i> 10 <i>d.</i> .....			
				For the Ship .....	21 <i>l.</i> 17 <i>s.</i> 11 <i>d.</i> .....			Limehouse, Coverdale Ch. ....	14	9	0
				Falcon-square Chapel .....	88	13	11	For the Ship .....	2	16	0
				For the Ship .....	26	12	8	17 <i>l.</i> 5 <i>s.</i> .....			
				For Nat. Teacher .....	12	0	0	Maberly Chapel .....	100	14	0
				For Chinese Mission .....	2	10	0	Sunday-school .....	2	8	6
				129 <i>l.</i> 16 <i>s.</i> 7 <i>d.</i> .....	64	18	9	For the Ship .....	10	0	7
				Petter-lane .....	0	10	0	113 <i>l.</i> 3 <i>s.</i> 1 <i>d.</i> .....			
				Sunday-school .....	65 <i>l.</i> 8 <i>s.</i> 9 <i>d.</i> .....			Marlborough Chapel .....	103	15	7
								For the Ship .....	11	11	4
								115 <i>l.</i> 6 <i>s.</i> 11 <i>d.</i> .....			
								Neckinger-road .....	28	8	6
								Sunday-schools .....	4	4	11
								For the Ship .....	0	12	7
								33 <i>l.</i> 6 <i>s.</i> .....			
								New Court, Carey-street ..	28	15	11
								For the Ship .....	0	2	4



£ s. d.			£ s. d.			£ s. d.			
For Mrs. Mather's Schs.			For Chinese Mission ...	2	11	0	Turvey, for Nat. Teacher,		
Mirzapore.....	20	5	For Female Education	36	15	0	Legh Richmond .....	10	0
49 <i>l.</i> 3 <i>s.</i> 3 <i>d.</i>			195 <i>l.</i> 4 <i>s.</i> 8 <i>d.</i>				Berkshire.		
North London and Islington.			Stockwell .....	68	15	10	Aux. Soc. per J. Andrewes,		
Barnsbury Chapel .....	48	8	Sunday-school.....	1	4	2	Esq.—		
Sunday-schools .....	15	4	For the Ship.....	11	3	1	Aston Tirrold .....	11	14
For the Ship.....	17	6	For Chinese Mission ...	10	0	0	Hungerford .....	18	1
80 <i>l.</i> 19 <i>s.</i> 7 <i>d.</i>			91 <i>l.</i> 3 <i>s.</i> 1 <i>d.</i>				Hurstbourne Tarrant ..	3	16
Holloway Chapel.....	102	0	Stoke Newington .....	93	6	5	Mortimer .....	25	0
Sunday-school .....	3	8	Sunday-schools .....	1	13	7	Pangbourne .....	4	9
For the Ship.....	12	3	For the Ship .....	1	9	0	Reading—		
117 <i>l.</i> 11 <i>s.</i> 9 <i>d.</i>			For Wid. and Or. Fund	9	3	8	Subscriptions .....	6	14
Islington Chapel .....	69	14	105 <i>l.</i> 12 <i>s.</i> 8 <i>d.</i>				Public Meetings.....	32	4
Sunday-schools .....	5	18	Surrey Chapel, Aux. ....	337	17	5	Broad-street Chapel..	92	1
For the Ship.....	12	5	Ladies' Association.....	117	10	2	Legacy of late Mr. T.		
For Nat. Teachers .....	20	0	Sunday-schools .....	8	4	9	Ford .....	5	0
107 <i>l.</i> 18 <i>s.</i> 6 <i>d.</i>			For the Ship.....	104	3	0	For Native Schools		
Lower-street Chapel .....	165	3	For Chinese Mission....	5	10	0	at Calcutta .....	5	5
Sunday-school .....	0	16	For Nat. Teacher .....	15	0	0	For Nat. Girls, M. Ja-		
For the Ship.....	44	2	588 <i>l.</i> 5 <i>s.</i> 4 <i>d.</i>				cobs, and S. Good-		
For Chinese Mission ...	11	1	Tabernacle .....	187	4	9	child .....	6	0
For Nat. Teacher .....	10	0	Catechetical and Sun-				For New Ship .....	15	0
For Native Schools.....	10	0	day-schools .....	25	8	7	Castle-street Chapel..	67	0
For Wid. and Or. Fund	10	0	For the Ship.....	15	2	0	For New Ship .....	8	7
251 <i>l.</i> 2 <i>s.</i> 7 <i>d.</i>			227 <i>l.</i> 15 <i>s.</i> 4 <i>d.</i>				Village stations, per		
Tonbridge Chapel .....	47	6	New Tabernacle .....	24	19	4	Rev. C. Lee .....	7	2
Sunday-schools .....	8	15	Sunday-school.....	7	9	3	Wargrave .....	1	15
For the Ship.....	17	10	For the Ship.....	6	0	8			
For Female Education	3	0	384 <i>l.</i> 9 <i>s.</i> 3 <i>d.</i>						
76 <i>l.</i> 12 <i>s.</i> 5 <i>d.</i>			Trevor Chapel.....	183	12	6			
Union Chapel .....	254	2	Legacy of late C. Grant,				Less expenses .....	309	11
For the Ship.....	42	8	Esq. ....	19	19	0			
For Chinese Mission...	1	0	Sunday-schools .....	36	0	0			
For Female Education	12	7	For Malagash Teacher	18	0	0			
For Nat. Teachers.....	20	0	For Mrs. Legge's Schs.	20	0	0	Abingdon .....	36	4
For Wid. and Or. Fund	10	0	For the Ship.....	43	19	5	Newbury, on account....	63	12
For Mrs. Smith & family	1	6	321 <i>l.</i> 10 <i>s.</i> 1 <i>d.</i>				Twynford .....	1	8
341 <i>l.</i> 5 <i>s.</i> 6 <i>d.</i>			Trinity Chapel, Kingsland	11	19	2	Wallingford .....	35	0
Orange-street .....	56	11	For the Ship .....	2	1	10	Warfield, Mr. and Mrs.		
Sunday-schools .....	13	0	14 <i>l.</i> 1 <i>s.</i>				J. Rose, half-year .....	1	1
69 <i>l.</i> 11 <i>s.</i> 5 <i>d.</i>			Union-street, Southward	56	1	2	Windsor in addition to 70 <i>l.</i>		
Paddington Chapel.....	118	11	Ladies' Branch .....	88	12	9	previously acknowlegd.	31	3
Sunday-school.....	15	0	Sunday-school .....	5	0	0	Buckinghamshire.		
For the Ship.....	51	7	For the Ship.....	46	5	2	High Wycombe, per Mr.		
For Chinese Mission ...	10	0	For Chinese Mission ...	1	1	0	W. T. Butler .....	7	4
194 <i>l.</i> 19 <i>s.</i> 2 <i>d.</i>			For a native girl named				North Aux. Soc.—		
Peckham, Fem. Branch	70	0	Emily.....	3	0	0	Adderbury & Dedding-		
Male Branch .....	82	1	For Wid. and Or. Fund	7	6	0	ton .....	7	13
For the Ship.....	19	8	For Mrs. Smith & family	4	3	0	Deddington, a teetotal-		
For Nat. Teachers .....	32	0	211 <i>l.</i> 9 <i>s.</i> 1 <i>d.</i>				ler and family, for the		
203 <i>l.</i> 10 <i>s.</i> 3 <i>d.</i>			Walworth .....	89	6	6	Ship .....	0	15
Pimlico .....	9	14	For the Ship.....	100	9	9	Buckingham—		
Sunday-schools .....	3	7	For Chinese Mission ...	5	0	0	Old Meeting.....	9	17
For the Ship.....	15	4	For Jamaica Mission ..	27	0	0	Church-street .....	6	10
For Nat. Teacher .....	10	0	For the Malagashy.....	52	4	11	For N. Tea. W. Priestley	10	0
For Native Schools.....	3	0	For Female Education	5	18	6	Annual Collections...	15	7
41 <i>l.</i> 6 <i>s.</i> 6 <i>d.</i>			For Wid. and Or. Fund	5	16	10	Brackley .....	3	16
Poplar, Trinity Chapel...	107	15	For Mrs. Smith & family	4	0	0	Newport Pagnell.....	57	18
For the Ship .....	9	9	289 <i>l.</i> 16 <i>s.</i> 6 <i>d.</i>				For N. Tea. W. Bull	10	0
For Female Education	3	6	Walworth .....	242	10	9	For the Ship.....	12	10
For Wid. and Or. Fund	9	16	For the Ship.....	57	10	3	Marsh Gibbon .....	4	4
130 <i>l.</i> 7 <i>s.</i> 2 <i>d.</i>			300 <i>l.</i> 1 <i>s.</i>				Pauler's Pury .....	4	0
Poultry Chapel .....	278	8	Westminster Chapel Aux.				Potter's Pury .....	16	1
Sunday schools .....	7	0	Society .....	47	0	0	Olney .....	10	2
For the Ship.....	68	13	Weighhouse .....	264	2	1	Stoke Goldington .....	5	8
For Chinese Mission...	23	2	For the Ship.....	17	12	8	Towcester .....	11	8
Legacy, Miss Spicer ..	19	19	For Female Education	7	3	0	Sunday-sch. for tracts		
397 <i>l.</i> 2 <i>s.</i> 10 <i>d.</i>			288 <i>l.</i> 17 <i>s.</i> 9 <i>d.</i>				for the Ship .....	0	10
Shadwell, Ebenezer Cha.	1	7	Well-street Chapel.....	57	14	3	Wingrave and Aston		
Sunday-school .....	5	0	For the Ship.....	1	14	0	Abbots .....	16	0
For the Ship.....	11	8	For Female Education	3	0	0	Winslow .....	3	5
171 <i>l.</i> 15 <i>s.</i> 1 <i>d.</i>			62 <i>l.</i> 8 <i>s.</i>				Yardley Hastings .....	3	12
Spa-fields Chapel .....	71	9	Wycliffe Chapel .....	157	0	5			
Juvenile Association ..	12	9	For the Ship.....	32	6	2			
For the Ship.....	1	1	189 <i>l.</i> 6 <i>s.</i> 7 <i>d.</i>						
Ditto, T. Challis, Esq.			York-road, Lambeth .....	54	13	11	Less expenses .....	209	0
Alderman .....	25	0	For the Ship.....	2	1	11			
109 <i>l.</i> 19 <i>s.</i> 8 <i>d.</i>			56 <i>l.</i> 15 <i>s.</i> 10 <i>d.</i>						
Stepney, Male Branch ...	39	8	Bedfordshire.						
Female Branch .....	79	8	Amphill, a moiety .....	10	2	11	Aylesbury.....	21	4
Sunday-school .....	11	6	Biggleswade, J. Foster,				For Native Girl .....	2	0
For the Ship.....	25	15	For Mrs. Mault's Sch.	2	2	6	234 <i>l.</i> 3 <i>s.</i> 4 <i>d.</i>		
			4 <i>l.</i> 7 <i>s.</i>				Marlow .....	13	9
							Sunday-sch. for Ship...	4	10
							Thame .....	8	14

	£	s.	d.		£	s.	d.		£	s.	d.
Woburn, per Rev. S.				For Wid. and Or. Fund	1	0	0	<i>Durham.</i>			
Weston .....	5	1	0	Torrington .....	5	4	4	South Aux. Society—			
J. Fromow, Esq.... (D.)	10	0	0	For Chinese Mission ...	1	0	0	Barnard Castle .....	13	3	6
Miss Claudia Barnett,								Bishop Auckland .....	1	8	6
for the Ship.....	0	2	6					Darlington .....	22	16	10
<i>Cambridgeshire.</i>				Less expenses .....	3	8	3	Hartlepool .....	2	6	0
Cambridge, in addition to								Richmond .....	3	12	0
60 <i>l.</i> previously acknow-								Staindrop .....	7	6	0
ledged .....	24	7	0					Stockton .....	5	1	2
Therfield .....	6	11	9	Ashburton .....	12	12	0	Yarm.....	2	11	2
Wisbech .....	24	3	0	For the Ship.....	2	6	0				
<i>Cheshire.</i>				14 <i>l.</i> 18 <i>s.</i>							
Chester Aux. per W. Cross,				Chudleigh.....	7	18	9	Less expenses .....	58	10	2
Esq.—				For Nat. Teacher .....	10	9	3				
Annual Collections.....	95	3	9	18 <i>l.</i> 8 <i>s.</i>							
Subscriptions, &c. ....	36	2	6	Dartmouth .....	4	2	0	South Shields .....	4	14	4
Ladies at Mrs. Wil-				For Nat. Teacher .....	10	0	0	Sunderland .....	21	7	8
liams's .....	9	0	0	14 <i>l.</i> 2 <i>s.</i>				For School at Bellary ..	10	0	0
Ladies' Branch .....	16	10	10	Exeter, Castle-street.....	42	2	5	31 <i>l.</i> 7 <i>s.</i> 8 <i>d.</i>			
Knutsford Branch .....	7	14	6	For Nat. Teacher .....	10	0	0	<i>Essex.</i>			
Northwich Branch.....	24	8	0	For Native Schools ...	20	0	0	Two Essex Friends .....	17	10	0
Tarvin Branch .....	3	3	0	For Wid. and Or. Fund	0	10	0	Manningtree .....	7	10	0
Saughton Branch.....	2	12	8	72 <i>l.</i> 12 <i>s.</i> 5 <i>d.</i>				For Sarah Providence,			
Sundries .....	8	7	8	Exeter, High-street .....	9	0	2	in Mrs. Maul's Sch. ...	2	10	0
	198	2	11	Grosvenor Chapel .....	5	4	0	10 <i>l.</i>			
Less Expenses.....	17	11	0	Exmouth, Eben. Chapel..	9	18	9	Plaistow .....	13	0	0
	180	11	11	Glenorchy Chapel .....	6	9	6	Stanstead .....	3	7	2
				Ottery St. Mary .....	15	17	8	Thaxted Sunday-school,			
				For Nat. Teacher .....	5	0	0	for Thaxted Sewell, at			
				20 <i>l.</i> 17 <i>s.</i> 8 <i>d.</i>				Berhamptone.....	3	0	0
Macclesfield, Roe-street..	14	19	2	Paignton .....	6	0	0	Upton, Forest-gate.....	20	0	0
For N. Tea. G. B. Kidd	10	10	0	Seaton cum Beer, for the				<i>Gloucestershire.</i>			
25 <i>l.</i> 9 <i>s.</i> 2 <i>d.</i>				Ship .....	0	10	0	Chalford .....	6	16	7
Townley-street .....	11	8	3	Sidmouth, Miss Hall, for				For the Ship .....	0	14	0
For N. Tea. J. Rathbone	10	0	0	Sch. at Nagerco. l.....	3	1	6	71 <i>l.</i> 10 <i>s.</i> 7 <i>d.</i>			
21 <i>l.</i> 8 <i>s.</i> 3 <i>d.</i>				Teignmouth .....	9	17	9	Cheltenham Chapel ...	11	8	3
Sandbach and Wheelock	19	7	6	For Nat. Teacher .....	10	0	0	For Chinese Mission ...	1	0	0
Haslington .....	8	9	1	19 <i>l.</i> 17 <i>s.</i> 9 <i>d.</i>				12 <i>l.</i> 8 <i>s.</i> 3 <i>d.</i>			
	27	16	7	Torquay, per Rev. J.				Cheltenham District, per			
Less expenses .....	2	1	0	Orange .....	12	9	6	Mr. R. Bulgin .....	86	10	8
	25	15	7	Second Cong. Church...	4	0	0	Gloucester district—			
				For the Ship.....	0	10	0	Rev. J. Burder, for Tre-			
				4 <i>l.</i> 10 <i>s.</i>				vandrum School .....	2	5	0
				Mr. C. Holmwood .....	5	0	0	Southgate Chapel .....	65	17	4
Minshull Vernon, per S.				Per W. Wilson, Esq. ...	5	0	0	For Schools at Trevan-			
Davies, Esq.....	5	0	0	<i>Dorsetshire.</i>				drum .....	4	10	0
Stockport, Hanover Cha.	50	0	0	Beauminster .....	13	0	0	70 <i>l.</i> 7 <i>s.</i> 4 <i>d.</i>			
Orchard-street Chapel..	20	0	0	For Chinese Mission ...	1	0	0	Countess of Huntingdon's	16	14	0
For Nat. Tea. M. Sing	10	0	0	11 <i>l.</i>				Newnham.....	7	11	6
For the Ship .....	2	4	1	Blandford.....	44	10	2	Littleham .....	5	7	0
32 <i>l.</i> 4 <i>s.</i> 1 <i>d.</i>				Bridport .....	27	7	6	Blakeney .....	5	0	0
Tabernacle .....	15	16	6	For College at Raro-				Bullopil, for the Ship ..	6	10	0
For Nat. Girl, R. Dry-				tonga .....	2	7	6	Mitcheldean and Ruar-			
den.....	6	0	0	29 <i>l.</i> 15 <i>s.</i>				dean .....	2	16	0
For China.....	2	0	0	Miss Wilmshurst's				Adsett .....	4	10	0
23 <i>l.</i> 16 <i>s.</i> 6 <i>d.</i>				Young Ladies .....	8	10	0				
Tintwistle .....	26	16	1	Broad Windsor .....	1	16	0	Less expenses .....	1	11	6
<i>Cornwall.</i>				Cerne .....	9	0	0				
Penryn, Incognitus. per				Dorchester .....	6	10	0				
Rev. Dr. Cope.....	5	0	0	Lyme .....	8	0	0	Kingswood .....	6	17	8
<i>Cumberland.</i>				Poole .....	44	13	0	Stroud District—			
Brampton Sunday-school				For Native Schools.....	16	15	6	Rodboro' Tabernacle ...	55	8	0
children for the Ship...	0	4	9	For Nat. Teachers ...	10	0	0	For the Ship.....	10	10	0
Penrith, in addition to 40 <i>l.</i>				71 <i>l.</i> 8 <i>s.</i> 6 <i>d.</i>				65 <i>l.</i> 18 <i>s.</i>			
11 <i>s.</i> 10 <i>d.</i> previously ac-				Portland .....	6	5	0	Ebley.....	12	7	6
knowledge .....	1	11	6	Swanage .....	6	0	0	Stonchouse .....	7	17	0
Whitehaven—				Shirborne .....	65	10	8	For the Ship.....	0	10	0
Mr. W. Wilson.....	10	0	0	Per Rev. J. Le Couteur—				8 <i>l.</i> 7 <i>s.</i>			
For N. Tea. J. Helliwell	10	0	0	Chickerell.....	1	4	5	Ruscombe .....	1	4	0
20 <i>l.</i>				Upway .....	5	11	9	Frampton on Severn....	10	17	6
<i>Derbyshire.</i>				Abbotsbury .....	9	13	10	Stroud Old Chapel .....	49	8	7
Charlesworth .....	32	5	0	16 <i>l.</i> 10 <i>s.</i>				Bedford-street Chapel..	47	9	1
Charterfield .....	7	18	1	Shaftesbury .....	7	0	0	For the Ship.....	1	15	5
Dronfield .....	9	10	0	Wareham Old Meeting..	16	11	6	49 <i>l.</i> 4 <i>s.</i> 6 <i>d.</i>			
<i>Devonshire.</i>				West-street Chapel .....	15	17	9				
North Aux. Society—				Weymouth, Rev. J. C.							
Appledore .....	12	0	0	Bodwell .....	34	7	5	Cam .....	1	17	0
Barnstaple .....	26	17	9	Per J. A. Devenish, Esq.	6	10	0	Wotton-under-Edge .....	14	1	6
Bideford .....	45	12	7	Wimborne .....	11	0	10	For the Ship.....	12	3	9
Braunton .....	1	7	1	Mrs. Carr Glyn, for Mr.				Rangeworthy .....	0	15	0
South Molton .....	21	9	2	Mollat's station .....	1	0	0	27 <i>l.</i> 3 <i>d.</i>			
				12 <i>l.</i> 10 <i>d.</i>				Berkeley .....	7	19	0
								North Nibley .....	1	1	0
								Sapperton, for the Ship ..	1	10	0

<i>Hampshire.</i>			<i>Westerham .....</i>		
£	s.	d.	£	s.	d.
North Aux. Society—			18	10	5
Alresford .....	7	15	0	16	8
Alton .....	16	18	3		
For the Ship .....	3	2	6		
20l. 9d.					
Andover .....	29	16	0		
For Nat. Teacher .....	10	0	0		
39l. 16s.					
Crandall .....	3	19	0		
Odiham .....	34	11	2		
For Nat. Teacher .....	10	0	0		
44s. 11s. 2d.					
Stockbridge .....	5	16	6		
Winchester .....	32	0	0		
Less expens. 1l. 13s. 9d.	152	4	8		
Fareham Sunday-school	8	0	0		
Fordingbridge ditto .....	6	2	7		
Gosport Indept. Chapel...	16	12	0		
Congregational Chapel	13	11	0		
Petersfield .....	4	19	0		
For the Ship .....	0	5	8		
5l. 4s. 8d.					
Portsea .....	146	15	3		
Romsey .....	55	19	0		
For Chinese Mission .....	1	0	0		
For Female Education .....	6	15	0		
For Native Schools .....	5	0	0		
68l. 14s.					
Southampton, H. M. M.					
for an orphan at Raro-					
tonga, to be called Sa-					
muel, (3 years) .....	6	0	0		
<i>Herefordshire.</i>					
Hereford Aux. Society—					
Eignbrook Chapel .....	9	14	9		
For the Ship .....	0	6	6		
For Nat. Teacher .....	10	0	0		
Berrington-st. Chapel...	2	15	4		
Ledbury .....	1	12	0		
Less expens. 2s. 7d.	24	6	0		
Ross .....	7	0	0		
Whitchurch .....	1	8	5		
<i>Hertfordshire.</i>					
Ashwell, for the Ship...	0	17	0		
Great Berkhamstead...	16	4	6		
St. Albans .....	15	4	0		
Redburn .....	3	0	0		
Welwyn, Mr. J. W. Higgs	2	0	0		
<i>Huntingdonshire.</i>					
Bluntisham .....	6	11	5		
Houghton .....	2	7	4		
Huntingdon .....	12	9	0		
Somersham .....	2	0	0		
St. Ives .....	36	6	11		
For the Ship .....	2	11	7		
A Friend .....	10	0	0		
Ditto .....	2	0	0		
Ditto .....	10	0	0		
Ditto .....	5	0	0		
65l. 18s. 6d.					
St. Neots .....	20	2	10		
For Fem. Education .....	7	10	0		
For Nat. Teacher .....	10	0	0		
37l. 12s. 10d.					
Less expens. 5l. 7s. 10d.	122	1	3		
Kimbolton, Legacy of the					
late Rev. Reynold Hogg,					
less duty and expens	89	6	8		
<i>Isle of Wight.</i>					
West Cowes, Union-road					
Sabbath-school .....	10	10	0		
For the Malagasy .....	1	8	7		
11l. 18s. 7d.					
Newport, St. James's Ch.	55	15	10		
For Chinese Mission...	2	15	0		
For Fem. Education .....	7	5	0		
65l. 15s. 10d.					
Ventnor .....	18	10	5		
For the Ship .....	5	16	8		
24l. 7s. 1d.					
Yarmouth, percentage of					
a young tradesman (2					
years) .....	7	15	6		
<i>Kent.</i>					
Western District, per E.					
Brook, Esq.—					
Ashford .....	12	0	2		
For China .....	5	0	0		
Chatham .....	81	4	2		
For N. Tea. J. Slatterie	10	0	0		
For Girls' School, Vi-					
zagapatam .....	1	4	9		
Maidstone .....	52	17	3		
Marden .....	16	2	4		
Sutton Vallence .....	25	0	0		
Staplehurst .....	13	12	7		
Sittingbourne .....	12	19	6		
Tonbridge .....	7	8	10		
237 9 7					
Less expens. ....	3	14	6		
233 15 1					
<i>Eastern District, per S.</i>					
Toomer, Esq.—					
Canterbury, Guildhall-					
street .....	67	14	0		
Dover, Russell-street..	24	9	10		
Faversham .....	21	10	0		
Sandwich .....	6	10	0		
Whitstable .....	15	10	10		
Wingham .....	14	6	4		
150l. 1s.					
Bromley .....	23	16	4		
Canterbury, Countess of					
Huntingdon's Chapel...	5	15	0		
Dartford, Lowfield Chapel					
Sunday-sch. in addition					
to 2l. 10s. for the Ship,					
acknowledged in March	0	16	3		
Deal .....	14	3	2		
Dover, Legacy of the late					
Miss Culen, 50l. 3 per					
Cent. Consols .....	49	10	0		
Dividend .....	0	15	0		
50 5 0					
Less Duty .....	4	19	0		
45 6 0					
Gravesend .....	67	19	1		
Northfleet Sunday-sch.	2	4	9		
70l. 3s. 10d.					
Greenwich-road .....	61	11	10		
For Chinese Mission .....	5	0	0		
For the Ship .....	5	0	0		
71l. 11s. 10d.					
Herne Bay .....	8	11	0		
Keston .....	5	8	6		
Lenham .....	5	7	6		
Lewisham .....	32	8	0		
Milton .....	17	8	6		
New Cross .....	8	10	6		
Ramsgate .....	66	0	8		
For Chinese Mission .....	1	0	6		
For New Ship .....	3	3	0		
70l. 4l. 2d.					
Sheerness .....	4	0	0		
Tunbridge Wells .....	12	10	4		
For Native Girl, to be					
called Char. Slight...	3	3	0		
For New Ship .....	10	0	0		
Tuttie's Village .....	2	16	0		
For New Ship .....	0	16	0		
Pembury .....	2	7	0		
Bell's Ewe Green .....	3	1	4		
34l. 13s. 8d.					
Woolwich, Salem Chapel	57	2	2		
Collected by the chil-					
dren for the New Ship,					
acknowledged last					
month by mistake as					
for general purposes	12	2	1		
Eltham Sunday-school ..	0	17	0		
70l. 1s. 3d.					
<i>Lancashire.</i>					
East Aux. Soc. per S.					
Fletcher, Esq.:					
Manchester—					
Ducie Chapel .....	103	0	0		
For Chinese Mission .....	3	0	0		
Grosvenor-st. Chapel...	510	14	4		
For N. Tea. R. Fletcher	10	0	0		
Hope-street Chapel...	154	16	0		
Zion Chapel .....	36	0	1		
Mosley-street Chapel...	591	18	2		
For Chinese Mission,					
J. Kershaw, Esq. ....	50	0	0		
Ladies' Association...	5	0	0		
Rusholme-road .....	190	1	10		
Tipping-street Chapel...	30	0	0		
Chapel-street .....	57	9	1		
Greengate Chapel .....	58	9	3		
Lloyd-street .....	46	0	0		
New Windsor .....	25	11	1		
Charlestown .....	5	8	0		
Garside-street .....	7	15	0		
Harpurhey .....	8	12	0		
Every-street .....	5	0	0		
Friends at Rusholme...	10	0	0		
Annual Meeting .....	53	7	0		
Juvenile ditto .....	16	16	6		
Public Breakfast .....	20	11	11		
By Ladies for Female					
Education in India...	23	0	0		
S. Fletcher, Esq. for					
Chinese Mission, 2nd					
donation .....	100	0	0		
Isaac Crewdson, Esq...	50	0	0		
Joseph Crewdson, Esq.	30	0	0		
Sir John Horne, Bart.					
for Madagascar .....	1	0	0		
Sums under 10s. ....	0	13	10		
Bury, Bethel Chapel...	5	19	4		
For N. Tea. Bethel...	10	0	0		
New-road Chapel .....	23	8	4		
Castle Croft ditto...	5	15	6		
Park ditto .....	8	3	6		
Ashton-under-Lyne .....	120	10	2		
Mrs. Waring, for Nat.					
Tea. J. Buckley, and					
J. Waring .....	20	0	0		
Mrs. H. Crompton .....	60	0	0		
For Nat. Tea. P. B.					
Doddridge, and R.					
B. Knill .....	30	0	0		
For Ebenezer School	10	0	0		
J. Lees, Esq. for School					
at Madras .....	10	0	0		
Providence Chapel...	1	1	8		
Walmesley .....	9	15	0		
Halshaw Moor .....	97	15	0		
Mr. J. R. Barnes .....	25	0	0		
Mr. G. Barnes .....	20	0	0		
Mr. T. Barnes .....	20	0	0		
Mr. T. Lord .....	20	0	0		
Mr. R. Lord .....	20	0	0		
Bolton, Duke's Alley...	43	10	0		
Mawasley-street .....	61	17	4		
Oldham, Greenacres .....	13	4	6		
Queen's-street .....	12	9	6		
For New Ship .....	2	0	0		
2853 13 11					
Less expens. ....	28	8	8		
2825 5 3					





£ s. d.			£ s. d.			£ s. d.					
Glastonbury.....	17	12	4	Lewes, Cliff Chapel .....	30	6	0	Kirby Moorside .....	2	14	8
Taunton, Charles Whit-				For Nat. Tea. W. Boys..	5	0	0	North Allerton, for an Or-			
church, Esq. (2 years)..	4	0	0	Tabernacle .....	39	9	0	phan at Benares named			
North-street Chapel....	35	19	1	For Nat. Tea. W. Boys	5	0	0	G. Hammond .....	3	0	0
Somersetshire Aux. Soc.—				Brighton, per Rev. J. Trego	2	10	6	Scarborough .....	39	13	8
Taunton, Paul's Meet-				Union-street Chapel....	88	1	0	Whitby, per Rev. Dr.			
ing .....	61	12	3	For Chinese Mission .....	3	12	6	Young, for Chin. Miss.	15	10	0
Bishops Hull .....	7	7	7	For Wid. and Or. Fund	7	13	10	Per Rev. J. C. Potter...	68	18	5
Wells .....	5	13	10	For the Malagashy .....	10	0	0	For Female Education..	40	0	0
Oakhill .....	4	0	0	North-street Chapel .....	146	15	9	For Nat. Tea. Whitby...	10	0	0
North Petherton.....	1	1	0	For Chinese Mission ..	15	17	10	For Nat. Girls S. M.			
Bridgwater .....	43	16	3					Potter and S. M. Bu-			
Somerton .....	3	17	7	Less exps. 25l. 1s. 11d....	595	14	5	channan.....	3	0	0
Norton .....	13	13	7					For David Malagashy...	11	3	4
Broadway.....	2	4	0	Including 85l. 11s. 9d.				For Chinese Mission ..	15	10	0
Bruton .....	11	14	9	for the Ship.				For Mrs. Dyer's School	1	4	0
Ilminster .....	8	0	0	Mr. Egerton and family,				For the Ship.....	2	0	0
Othry .....	7	2	6	for the New Ship.....	1	0	0				
South Cheriton .....	9	0	0	Warwickshire.				Less exps. 4l. 16s. 6d. ...	162	9	3
Wincanton .....	7	7	0	Coventry Branch—				Middlesborough-on-Tees.	2	1	0
Milborne Port .....	10	2	6	Atherstone .....	24	19	0	For Chinese Mission ..	1	10	0
Wiveliscombe .....	11	10	10	Bedworth .....	11	9	2	3l. 11s.			
Milverton.....	4	9	4	Chapel End .....	2	10	0	Pickering .....	22	12	2
Fulwood .....	25	16	0	Coventry—				For David Malagashy...	4	7	10
Chard.....	25	14	6	West Orchard Chapel...	42	4	9	For the Ship.....	1	10	0
Less exps. 1l. 1s. 6d. ....	263	2	2	For Native Teacher .....	10	10	0	28l. 10s.			
				For Native Schools .....	10	10	0	York Central Auxiliary—			
Staffordshire.				63l. 4s. 9d.				York Public Meeting...	33	8	1
North Aux. Society—				Vicar-lane Chapel .....	27	6	10	For N. Tea. J. Parsons	10	0	0
On last year's account	18	13	3	Leamington .....	51	14	9	Salem Chapel .....	118	2	7
Ashley .....	3	1	10	For Native Teachers .....	30	0	0	For Chinese Mission ..	25	7	0
Hanley .....	29	3	11	For Wid. and Or. Fund	5	14	9	Ladies' Association.....	21	2	10
For Nat. Teacher ....	3	15	6	87l. 9s. 6d.				Lendal Chapel .....	19	12	1
Newcastle.....	12	16	5	Stratford-on-Avon .....	51	19	3	Ladies' Branch .....	12	1	3
Less exps. 12l. 13s. 9d....	54	17	2	Stretton-under-Fosse....	1	1	0	For Chinese Mission ..	11	10	0
Stone .....	2	17	10	Warwick .....	35	11	8	Easingwold & Shipton	4	0	0
Yoxall, Mr. W. Ellis's				Less exps. 12l. 2s. 6d.....	293	8	3	Great Ouseburn .....	20	5	0
children—								Green Hammerton....	3	8	0
For China.....	0	5	0	Edingale, Mr. E. Dewsbury	2	0	0	Howden .....	7	0	0
For the Ship.....	0	5	0	Nuneaton .....	4	12	6	For Nat. Tea. J. Bruce	10	0	0
Surrey.				Smethwick .....	15	0	0	Knaresborough, 2 years	25	0	0
Croydon.....	71	15	6	Southam, for the Ship....	0	11	0	Malton .....	39	0	7
For the Ship.....	0	12	6	Wiltshire.				Market Weighton .....	15	6	0
72l. 8s.				Bulford .....	5	0	0	Northallerton .....	15	0	0
Dorking .....	52	0	0	Ramsbury .....	3	15	0	Pocklington .....	22	15	10
Epsom .....	34	10	0	Trowbridge, Tabernacle..	34	5	2	Ripon .....	8	0	7
Farnham .....	16	0	0	Warminster .....	34	0	11	Selby .....	25	5	0
Guildford .....	14	8	3	For Female Education..	3	3	0	Thirsk .....	18	2	0
For Chinese Mission ..	2	11	2	18l. 10s. 4d.				Less exps. 15l. 6s.....	449	0	10
16l. 19s. 5d.				Yorkshire.				Harrogate .....	9	3	3
Haslemere .....	2	9	3	Hull and East Riding Aux.				Barnsley .....	20	0	0
Kingston .....	44	2	1	Hull Anniversary Col. 182	19	1	1	Doucaster .....	18	0	0
Mortlake, per Mr. Ogg...	3	0	0	For N. T. G. Lambert 10	0	0	0	Per W. Stancliffe, Esq.—			
Norwood .....	16	9	6	For Nat. Boy W. Hyde	2	10	0	Booth .....	6	0	0
For Chinese Mission ..	4	10	6	Legacy of the late Mr.				Brotherton .....	5	0	0
21l.				Richard Briggs .....	50	0	0	Bradford .....	55	0	0
Putney .....	8	10	1	The late Miss Overton	10	0	0	Halifax-square Chapel ..	60	3	5
T. Kingsbury, Esq. (A.)	5	5	0	Subscrips. and Dons. ...	56	16	1	Sion Chapel .....	119	18	3
Wandsworth .....	34	15	7	Ladies and Juv. Assoc. 61	8	6	6	Harrison road Chapel...	37	12	6
For Chinese Mission ..	0	10	6	Beverly .....	57	1	6	For Orphan Girl in			
For Fem. Education ..	3	0	0	For Nat. Tea. R. Levett	10	0	0	India Eliz. Obery....	3	3	0
38l. 6s. 1d.				South Cave .....	2	13	5	Hopton .....	55	15	2
Sussex.				Elleloughton .....	1	14	6	For N. Tea. S. Walker	10	0	0
Auxiliary Society .....	84	10	4	Long Riston.....	1	10	0	For Female Education	10	10	0
For Chinese Mission...	1	1	0	Skipsea .....	15	0	0	For Wid. and Or. Fund	10	8	6
Alfriston .....	1	0	0	Hornsea .....	5	1	2	Huddersfield .....	39	2	0
Cuckfield .....	2	1	7	Beeford and Frodingham	1	8	6	For Nat. Teas. W. Cliffe			
Lindfield .....	5	17	4	Cottingham .....	35	9	3	and W. Samuel .....	20	0	0
Wivelsfield .....	5	5	0	For School in India.....	10	0	0	A Friend .....	20	0	0
Horsham .....	6	16	0	Driffield .....	20	0	0	Ladies' Association.....	41	10	0
Henfield .....	8	0	0	Swanland .....	20	4	4	For Female Educat....	23	0	0
Harting .....	8	2	6	Less exps. 19l. 13s. 9d....	534	2	7	For Houghton School,			
Hurstmonceux .....	10	10	0	Appleton Wiske—				Quilon .....	6	0	0
East Grinstead .....	13	5	0	Mr. Trowsdale.....	5	0	0	For N. Tea. B. Moor-			
Petworth .....	13	13	11	Mrs. Trowsdale .....	5	0	0	house .....	10	0	0
Worthing .....	19	8	9	Miss Nelson .....	5	0	0	For Nat. Mistress S.			
Newhaven Mrs. Brown	0	10	0					Boothroyd .....	10	0	0
Arundel .....	21	9	3	Guisborough.....	17	0	0	Ramsden-street Chapel..	15	9	4
Chichester, St. Martin's sq.	26	4	10	For an Orphan in India	3	0	0	For Nat. T. J. Egleton	10	0	0
West Lane .....	0	10	0	20l.				For Native Schools.....	11	4	0
Hastings .....	35	12	5	Ayton.....	1	17	0	Less exps. 8l. 8s.....	571	8	2
For Chinese Mission ..	2	12	0	For Female Education	5	0	0				
				6l. 17s.							

£ s. d.			£ s. d.			£ s. d.					
Per Miss Houghton—			Bethel .....	3	17	8	Per Rev. D. Thomas and				
For Mrs. Smith and			St. George .....	8	0	6	Rees .....	28	5	1	
Family .....			Roslanerchrygog .....	2	3	8	Aberystwith .....	6	12	7	
Leeds Branch .....	133	0	Llandegla .....	6	17	6	Faldebreinin .....	8	0	0	
Per James Yates, Esq.—						Per Rev. W. Jones .....			20	1	0
Rotherham .....			Llanrwst .....	5	1	4	Llanbedarn .....	5	0	0	
Ladies' Association .....			Trefriw .....	5	15	3	Per Rev. T. Jones .....	5	6	4	
Col. Masbro' Chapel .....	31	9	Nantyrhiw .....	2	1	0	Brynmair .....	2	17	2	
By the Students at Mas-						Horeb .....	14	8	10		
bro' College .....			Less expts. 4s. 6d. ....	12	13	1	Per Rev. D. Davies .....	11	13	0	
West Melton .....	20	8				Per Rev. R. Jones .....	6	19	3		
Less expts. 6l. 0s. 6d. ....	106	16	Wern .....	7	8	3	Rhydybont .....	5	14	0	
Sheffield Auxiliary Soc.			Harwood .....	0	14	8	Capel Nonni .....	1	18	3	
on Account .....	134	12	Ruthin .....	10	10	8	Per Rev. W. Evans .....	12	7	0	
WALES.			Denbighshire .....	69	9	11	Less expts. 5s. 9d. ....	130	19	3	
North Aux. Soc. per W.			Flintshire—			Cardigan, Hope Chapel ...	20	4	5		
Williamson, Esq. Ang-			St. Asaph .....	4	2	6	Talybont .....	9	2	9	
glesae—			Holywell .....	6	0	6	<i>Cardiganshire.</i>				
Amlwch .....			Soar .....	0	6	0	Per Rev. D. Rees—				
For the Ship .....			Jerusalem .....	0	13	6	Hermion .....	8	18	9	
11l. 2d.			Long .....	1	0	6	Capel Evan .....	6	1	0	
Beumaris .....			Mostyn .....	1	0	0	Bryn Sion .....	3	14	6	
Holyhead .....			Penuel .....	2	10	0	Abergorlech .....	3	18	3	
Llandeusan .....			Soughton .....	0	10	0	Crygbar .....	4	3	9	
Silo .....			Mold .....	19	13	11	Llangadock .....	3	4	0	
Llanfachreth .....			Less expts. 2l. 12s. ....	92	3	8	Penygroes .....	1	17	2	
Pentraeth .....						Kidwelly and Sardin ...	1	13	0		
Cemaes, Llanfechell, &			<i>Merionethshire.</i>			Bethlehem, near Llan-					
Rhosfawr .....			Bala .....	8	10	10	gadock .....	4	19	7	
Sion .....			Bethel .....	1	10	0	Carmel .....	6	13	10	
Bodedern .....			Rhydywernen .....	1	17	5	Henllan .....	46	12	11	
Llanerchymedd .....			Trawsfynydd .....	1	7	0	Bethlehem & St. Clears	17	17	5	
Hebron .....			Maespyndy .....	3	11	2	Blaenycod & Treleach	38	11	11	
Siloam .....			Llanwchyllan .....	4	13	6	Cana .....	3	8	10	
Llanferyborth .....			Rhyddymain .....	6	15	2	Llanybri .....	2	14	6	
Brynthynkin .....			Maentwrog .....	3	10	0	Fynon Bedr .....	4	8	2	
Paradwys .....			Llanegryn .....	3	0	4	Abergwilly .....	4	5	5	
Salem .....			Barnmouth .....	2	1	5	Peniel .....	16	5	0	
Hermion .....			Dyffryn .....	3	5	0	Panteg .....	7	0	0	
71l. 11s. 10d.			Ganllwyd .....	2	5	8	Penygraig .....	4	15	9	
Flintshire—			Dinasmowddy .....	18	19	3	Llandoverly .....	4	1	0	
Buckley .....			Brithdir .....	2	5	0	Bwlchnewydd .....	5	4	9	
Holywell .....			Dolgelly .....	8	4	3	Carmarthen, Lamma-				
Rhesycae .....			Less expts. 1l. 13s. 3d. ....	70	2	9	sreet Meeting .....	37	18	8	
Waengolengoed .....			Penal .....	3	13	5	Llandilo .....	12	13	0	
42l. 15s. 10d.			<i>Montgomeryshire.</i>			Ebenezer, Llansadwrn	5	4	11		
Merionethshire—			Per Mr. R. Tibbot—			Gwynfair .....	7	3	0		
Towyn .....			Aberhosan .....	7	16	5	Capel Isaac .....	2	9	0	
Montgomeryshire—			Foel .....	1	7	8	Salem .....	2	0	0	
Llangynog .....			Beulah .....	1	19	7	Bethania .....	3	0	6	
Less expts. 10l. 1s. 10d. ....			Carno .....	4	7	0	Nazareth .....	1	3	0	
<i>Caernarvonshire.</i>			Llanbrynmair .....	29	12	8	Ramah .....	0	11	10	
Pwllheli .....			Llanfair .....	6	16	6	Llanelli Capel Als .....	10	14	10	
Aux. Soc. per Rev. W.			Llanfyllin .....	28	4	10	Siloe .....	4	13	7	
Williams—			Llanidloes .....	2	15	9	Bryn Chapel .....	1	9	10	
Carnarvon and Bont-			Llansaintfraild .....	7	1	6	Park-street .....	3	12	0	
newydd .....			Llansilin .....	1	0	0	For the Ship .....	9	0	0	
Bethesda .....			Llanrhaiaadr .....	10	1	6	Less expts. 19s. 11d. ....	301	3	10	
Conway .....			Machynlleth .....	3	16	5	Per Rev. W. Davies, P. D.—				
Portmadoc .....			Main and Mafod .....	2	11	5	Froodvale .....	1	14	0	
Bethel .....			Newtown .....	4	0	0	<i>Glamorganshire.</i>				
Ebenezer .....			Penarth .....	12	19	6	Per Rev. E. Griffiths—				
Talysarn .....			Penlllys .....	4	18	2	Cwmlllynfell .....	14	4	8	
Nevin .....			Sarnah .....	4	15	4	Alltwyn .....	1	10	6	
Ceidio .....			Loss Light Gold 3s. 10d. }	119	0	5	Hirwawn .....	2	12	2	
Llanberis .....			Deduct Brit. Mis. 15l. }				Clydach Hebron .....	1	5	0	
Drwsycoed .....							Neath, Summerfield				
Less expts. 6l. & 11l. 1s. }			Machynlleth, R. P. and				Chapel .....	14	12	2	
for British Missions }			Sister, for the Ship .....	0	2	6	Zoar Chapel .....	12	0	0	
Wrexham, J. Lockie, Esq.			Per Miss Milnes, for				Godfreyrhos .....	1	0	0	
Chester-street Sunday-			the Ship .....	0	7	6	Three Crosses .....	4	10	0	
sch. children, for the			Graig Chapel, per Rev. S.				Brynteg .....	2	15	3	
Ship .....			Edwards .....	6	5	6	Swansea, Ebenezer .....	10	8	2	
Denbighshire and Flint-			Welchpool .....	15	4	0	Less expts. 4s. 2d. ....	64	13	9	
shire Aux. Societies—			SOUTH WALES.				<i>Pembrokeshire.</i>				
Denbigh .....			Brecon—			Welsh Branch—					
For an orphan at Ber-			Glamorgan-street Cha.	14	5	7	Llandilo .....	3	15	6	
hampore .....			<i>Cardiganshire.</i>			Tyros .....	4	13	0		
23l. 4s. 4d.			Per Rev. D. Davies—								
			Penycae .....	2	2	6					

<i>£ s. d.</i>		<i>£ s. d.</i>		<i>£ s. d.</i>	
Llanillo .....	2 12 1	Penygroes.....	22 12 9	Pembroke .....	14 15 3
Newport, 1842 .....	14 12 0	Hebron .....	19 3 1	Pembroke Dock .....	13 11 0
Ditto, 1843 .....	17 13 0			Rosemarket .....	1 3 0
Glandwr .....	21 1 7	Less exps. 15s.....	168 5 10	St Ishmaels, for the Ship	0 3 8
Trefgarn .....	13 0 0			Tenby.....	19 10 0
Fishguard .....	4 8 8	English Branch—		Tiers Cross .....	0 15 0
Rhosycaerau .....	7 9 4	Haverfordwest, Taber-			
Trewyddel.....	7 16 6	nacle .....	78 3 4		158 11 10
Solva .....	14 5 1	Albany Chapel.....	28 5 0		
St. David's .....	15 18 2	Keystone .....	2 5 7	Narberth .....	13 6 6

*From the 1st of January to the 29th of February, 1844, inclusive.*

SCOTLAND.											
Aberdeen, the Girls' Missionary Society, in the Sunday-school held in George-st. Chapel, for a girl at Sapapalii, to be called Cecilia Thomson .....	3	0	0	Edinburgh Aux. Soc. per G. Yule, Esq.—		Hutchisontown Relief Church .....	9	14	4		
A.S. for the Chinese Mission .....	4	0	0	Mrs. Guthrie, Brechin, half for China .....	1	0	0	Penpont Reformed Pres. Cong. for Bibles .....	2	10	0
Arbroath, A.S. and family .....	2	0	0	Coltbridge Sabbath-sch. for China .....	0	18	4	East Regent-st. Sab-school .....	0	6	0
Dalkeith, Cong. Church, per Mr. J. Lyle .....	17	0	0	Auchenbowie and Plean Bible and Mis. Soc. ....	1	10	0	Saltcoats Relief Church	1	10	0
Campbelltown Sun-sch. by Mr. J. Montgomery .....	1	0	0	Roseheart United Association Cong. ....	2	0	0	Mr. Strang's Bible Class	0	8	3
Dundee, Den's Mills Sch. for Africa .....	1	0	0	Nicolson-st. Seces. Ch. Sab.-sch. for Africa.....	2	13	8	511. 7d.			
Cambuslang, col. by Mrs. McRobert, for native agency, under the direction of Rev. D. Livingston, Africa .....	24	0	0	H. M. Gibb, Esq. ....	5	5	0	Leith, Miss Cathcart, Sen. per Mrs. Swan, for Mrs. Calderwood's School, Africa .....	1	0	0
Dundee, Princes-st. Sabbath evening School—				For the Ship.....	3	4	11	Miss Harley's pupils, for an orphan girl at Calcutta, to be called Jane Harley.....	4	0	0
For Female Sch. ....	1	10	0	Elie, per Rev. D. B. Mackenzie .....	3	16	1	Mr. J. D. Bryce's Sabbath-evening Class...	5	0	0
For Africa .....	0	16	0	Garleton. Mr. Howden, for a Nat. Tea. to be called Robert Howden	10	0	0	Montrose Indept. Church	1	10	0
For South Seas .....	0	15	0	Glasgow Aux. Soc. per J. Risk, Esq.—				Moffat United Seces. Ch. for Nat. Tea. at the			
51. 1s.				Subscriptions .....	11	12	0	Kuruman .....	10	0	0
Dunse, per Mr. R. Wilson, for Pilgrims Progress, in Samoan .....	0	15	0	R. Robertson, Esq. for China .....	10	0	0	Paisley, Abbey-close Female Bible Class, for Nat. Tea. Wm. Nisbet..	10	0	0
Dunkeld Mis. Society .....	5	0	0	Ayr, Relief Church.....	5	0	0	Perth, Cong. Sab.-school, for Education .....	1	0	0
				Bridgetown Aux. ....	4	0	0	Stuarfield, Youths' Soc. for Religious Purposes	1	10	0
				Campbell-street Relief School, for Ship .....	0	10	0	Thurso, a Friend, by Rev. G. Robertson .....	1	1	0
				Dalmuir Juv. Soc. ....	0	10	0				
				Fenwick United Seces. Church .....	5	0	0				

*From the 1st of March.*

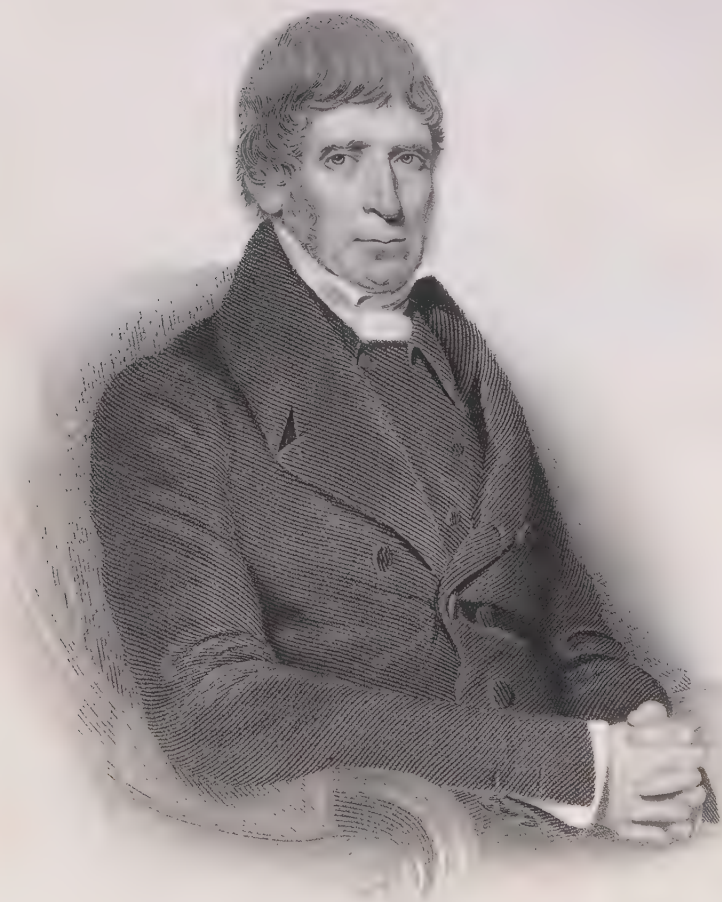
SCOTLAND.								Received for copies of a			
Aberdeen, Female Aux. ....	24	16	2	Geo. Yule, Esq.—				little book, per Messrs.			
Per Mr. G. King, Insch				G. S. ....	40	0	0	J. Gall and Son .....	0	1	3
Juv. Society.....	2	0	0	Rev. R. Machray .....	5	0	0	Do. for stereotype plate			
John Clark .....	0	9	6	M. Watt, Esq. ....	0	10	1	of Ship, per do. do....	0	7	9
24. 9s. 6d.				Mrs. Buchanan .....	1	0	0	581. 12s.			
Biggar, Seces. Congreg....	5	0	0	R. Kinniburgh, Esq. ....	0	10	6	Argyle-square Chapel:			
Campbelltown—				Rev. Dr. Paterson .....	1	0	0	Collected by—			
A Friend, per Mr. W.				Capt. Clephan, R. N. ....	0	5	0	Mr. T. Davies .....	5	2	4
Hunter, jun. ....	1	0	0	J. Gibson, Jun. Esq. ....				Mr. J. Mitchell .....	0	10	0
Collected by a little boy				W. S. ....	1	1	0	Miss Stewart .....	0	8	8
at Tarbert for the				Dr. Keith .....	1	1	0	Miss Stott.....	1	8	11
New Ship .....	1	0	0	Miss Smith .....	0	10	0	Mr. J. Nisbet .....	3	0	0
Dundee, Ward Chapel, per				Rev. Dr. Peddie .....	0	10	6	Mr. J. Lothian .....	1	15	6
Mr. T. Low .....	10	0	0	Admiral Tait .....	0	10	0	Mrs. Rodgers .....	1	12	9
A few Ladies at Panbride,				Rev. Dr. Brown .....	0	10	6	Miss Easton.....	4	5	2
for the Chinese Mission	1	10	0	J. Dunlop, Esq. ....	2	0	6	Mr. D. Stott..... (D.)	1	0	0
Per Mr. G. Rough—				Miss D. Viner .....	1	0	0	Mr. T. White .....	1	0	0
For Nat. Tea. D. Russell				Rev. H. Grey .....	0	10	6	In small sums.....	0	4	2
and W. Baxter.....	20	0	0	Mrs. Hair .....	0	5	0	Interest from Savings'			
Mr. G. Rough and chil-				W. A. Thomson, Jun.				Bank .....	0	3	8
dren of Union-street				E-q. ....	0	10	6	Magazines, 14. 11s. 2d. ...	19	0	0
Sab.-sch. for Schools				G. Yule, Esq. ....	1	1	0	Per Rev. Dr. Paterson,			
at Nagercoil .....	2	1	6	For Missionary Ship—				for the Mis. Ship—			
Dunkeld, per Rev. J. Black—				A few poor Sabbath-sch.				Rev. G. Johnston's Bible			
A Friend at C— for				ch. dren in Edinb. ....	0	4	0	Class, Nicolson-street,			
the Chinese Miss. ...	1	0	0	Mr. J. Matthew, Mid-				(additional) .....	0	13	7
Edinburgh Aux. Soc. per				dlebank, by Inchture,							
				Perthshire .....	0	3	0				

£ s. d.	£ s. d.	£ s. d.			
Rev. W. L. Alexander's Sabbath-school (additional) .....	0 10 6	Hamilton, col. at Rev. Mr. Inglis's .....	2 11 4	St. Andrew's, Market-st. Juv. Society.....	1 0 0
Albany-st. Chapel Sabbath-school .....	1 0 0	A poor woman, by Rev. A. G. Campbell .....	1 0 0	Student's Mis. Society ..	1 0 0
Collected by Miss H. Haldane—		Mrs. Murray .....	0 5 0	Stirling, Indept. Chapel ..	5 10 0
Mrs. Bruce .....	1 0 0	Mrs. Mackean .....	0 10 0	Strathaven, little girls of the Female Seminary, for the Ship .....	0 15 0
Miss Murray .....	0 10 0	Rothsay Indpt. Chapel Missionary Box .....	0 10 0	Tarves and Craigdam, for Chinese Mission.....	4 0 0
Miss H. Haldane.....	0 5 0	For New Ship—		For Nat. Teacher, $\frac{1}{2}$ year ..	6 0 0
Collected by Mrs. Farquharson—		Cowcadder's Young Men's Association.....	0 10 0	107.	
Mrs. Clephah .....	1 0 0	Ditto Female ditto.....	0 10 0	Wishawtown Relief Ch. Sabbath-school for the New Ship .....	1 10 1
Miss Matheson .....	0 10 0	Greyfriars Session-house .....	2 0 0	IRELAND.	
Ditto for China .....	1 0 0	Ditto, Bridgegate, district .....	0 10 6	Hibernian Aux. Soc. per Rev. J. Hands—	
Miss Hunter Blair .....	1 0 0	Mr. W. Logan's Class ..	0 16 0	Balance.....	420 18 0
Miss Matheson, of Achany, for China .....	2 0 0	M. A. J. T. E.....	1 0 0	Dublin, Mrs. Pakenham, for New Ship ..	0 10 0
Mrs. Macleod, of Riverhead .....	3 0 0	Mr. T. McAulay's School, Shawfield ..	0 10 0	Dungannon, R. Smith, Esq. ....	10 0 0
Mrs. Gen. Macleod ..	2 0 0	Col. by Master R. Primrose .....	0 9 0	Londonderry, a young disciple, for the New Ship ..	1 0 0
Miss Macleod.....	0 10 6	Robert Robertson, Carmunnock .....	1 0 0	JERSEY.	
Mrs. Farquharson ..	1 0 0	Bridge town, in addition to 4l. last year for a Nat. Teacher, to be called Robert Simpson ..	6 0 0	English Indept. Aux. ....	32 5 4
Sums under 10s. ....	0 15 0	145l. 10s. 6d.		Per Rev. F. Perrot .....	5 0 0
A Friend, per Rev. W. L. Alexander .....	50 0 0	Per Mr. G. Brown—		Miss Metivier, for Nat. Girls, at Salem.....	4 0 0
Richmond-place Chapel, Juv. Mis. Soc. for Bechuana Mission .....	9 0 0	John-street, Relief Sabbath-school .....	1 3 0	GUERNSEY.	
For the New Ship—		For New Ship .....	0 5 6	Aux. Society—	
Col. by Sabbath-school children .....	2 10 6	Ditto at Carluke .....	0 1 6	Subscriptions .....	35 15 0
Mr. Crichton and family, Inn .....	5 0 0	11l. 10s.		Col. by District Collectors.....	22 4 11
Other sums .....	1 19 7	Mr. Gourlay's Class, for the Ship .....	0 5 0	Public Services .....	21 9 0
	18 9 7	Dempster-street Prayer Meeting, and Bible Class .....	2 0 0	Eldad Chapel .....	26 2 5
Less expenses .....	0 6 6	Per Rev. D. Russell, for Girl's Sch. at Nagercoil ..	6 6 0	For Sarnian School in India .....	5 0 0
	18 3 1	Gore-bridge Sabbath-school per Rev. G. Sandy .....	1 1 0	For New Ship .....	5 13 5
Missionary Box, by Miss Dudgeon .....	1 3 1	Inverkeithing—		Mrs. Wild, for Mrs. Smith and Family .....	2 0 0
R. Kinniburgh, Esq. for Mrs. Smith & family ..	1 0 0	Mr. R. Moffat .....	1 0 0	New-street Chapel .....	14 4 3
Forres, per Rev. T. Stark, for the Ship .....	0 9 3	For Nat. Teacher .....	10 10 0	For Sarnian School .....	5 0 0
Fraserburgh, Mrs. Wemyss, for Educa. in Africa ..	4 0 0	11l. 10s.		For New Ship .....	6 13 1
Mr. Wemyss, for ditto in India.....	4 0 0	Kirkaldy, Cowan-street Sabbath-school for the Kuruman .....	1 0 1	BRUSSELS.	
8l.		Lerwick, per Rev. P. McGuffie, for the Chinese Mission .....	1 0 0	Aux. Society, per Mr. C. G. H. Davis.....	11 6 7
Greenock, Rev. S. Sinclair's Sabbath-sch. for the New Ship .....	6 4 0	Melrose United Asso. Congregation, for the Kuruman .....	1 0 0	ROTTERDAM.	
Glasgow Aux. Soc. per J. Risk, Esq.—		Monimail Sun.-sch. children, for the Ship .....	0 9 0	Ladies' Aux. Society .....	10 0 0
Subscriptions .....	38 4 6	Orkneys Auxiliary—		For Nat. Tea. Ebenezer Miller .....	10 0 0
A. T. ....	1 0 0	For Nat. Tea. Ramsay Paterson .....	17 19 6	For the Ship.....	5 0 0
Messrs. G. Smith and Sons .....	10 10 0	For New Ship .....	2 2 0	25l.	
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George st. Chapel Soc. for religious purposes ..	48 15 0	Paisley, per Mr. M. Muir, for the New Ship .....	1 5 0	A Friend .....	40 0 0
Hutchison-st. Young Men's Society .....	2 15 0	Shettleston Parish Sabbath-school .....	1 0 0	ST. HELENA.	
Nile-st. Chapel Youths' Association .....	20 4 2	Spittal, John Burn and Friends .....	1 0 0	Aux. Soc. per Capt. D. O'Connor .....	5 1 6
Penpont Relief Cong...	5 0 0			VAN DIEMEN'S LAND.	
				Hobart Town, H. Hopkins, Esq. for the Chinese Mission .....	20 0 0

Contributions in aid of the Society will be thankfully received by Rev. John Arundel, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by G. Yule, Esq., Broughton Hall, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow; and by Rev. John Hands, Society House, 7, Lower Abbey-street, Dublin.







James Smith  
1791-1841

THE  
EVANGELICAL MAGAZINE,

AND

MISSIONARY CHRONICLE.

FOR JUNE, 1844.

MEMOIR

OF

MR. THOMAS BORRETT,

*Of Somerset House ;*

LATELY A DEACON IN THE CHURCH OF CHRIST ASSEMBLING IN NEW-COURT,  
CAREY-STREET, LONDON.

THE subject of this memoir was born in the town of Cambridge, on the 10th of February, 1796. It was not his lot in childhood to be favoured with the spiritual advantages by which many are surrounded in their earlier years ; but he could remember convictions of sin having visited his bosom when he was very young, though they were speedily banished, and succeeded by a state of considerable obduracy. There was a subsequent period, when he was between fourteen and fifteen years of age, at which his mind became very serious, and the preaching of the gospel was listened to with seeming delight ; but that period was very brief in its duration, and was followed by the giving up of all thoughts of God, and the manifestation of great desires after the pleasures and follies of the world. It was not until he had attained his nineteenth year that satisfactory evidence was afforded that his heart was affected by and interested in "the truth as it is in Jesus." Affliction was the means by

which the purposes of infinite mercy to his soul were accomplished ; and his experience is another attestation to the truth of holy writ—"Blessed is the man whom thou chastenest, and teachest out of thy law." He lost, by the stroke of death, a friend to whom he was tenderly attached, and one concerning whose departure there was "a good hope through grace." He was enabled, while feeling the loss most keenly, to recognize the hand of God in the dispensation ; and his spirit began to inquire, with earnestness, the way to the heavenly Zion into which his departed friend had entered. His mind was at the same time overwhelmed by a sense of the Divine goodness in sparing him, though his life had been one of great rebellion against God. His reflections on this forbearance were deep and frequent, and prayer became attractive because it afforded him the means of unfolding to God all that he felt. To use his own expression, in referring to his state of mind at this

time, "I was never satisfied with having thanked God enough for having spared me." He soon began to manifest a great desire after holiness—to delight in the ways of the Lord, and to esteem his people as "the excellent of the earth." The impressions he had already received were much confirmed by the Divine blessing on a sermon preached by the late venerable Simeon on the last two verses of the 16th chapter of Ezekiel: "And I will establish my covenant with thee; and thou shalt know that I am the Lord: that thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God." He felt a hope that God was thus, through Jesus, pacified toward him. The comfort of such a hope, however, was soon interrupted by an increased discovery of his own corruptions. He knew not that this was a natural consequence of his increased acquaintance with God. He felt sad and discouraged, until he ascertained from communicating with Christian friends on the subject that his case was not singular. A clearer view than he had hitherto attained of the nature of Christ's work—of the way of reconciliation through the blood of the cross, was afforded; and thus, as he became spiritually enlightened, his peace became settled.

In this state of mind, on the 29th of August, 1816, he was united to the church of Christ assembling in Downing-street, Cambridge, under the pastoral care of the late Dr. Harris, afterwards one of the tutors of Hoxton Academy, whose ministry had been greatly blessed to his spiritual instruction and profit.

At this period, and for many years subsequently, there were peculiar circumstances connected with the situation in life in which the providence of God had placed him, which frequently deprived him of the opportunity of enjoying the public means of grace to the extent which his anxiety to grow in knowledge and holiness led

him to desire. But a cautious eye was kept upon the improvement derived from those services, whether in the week or on the sabbath, which he was privileged to attend. He has preserved interesting memoranda of the sermons he heard, and in some instances a few words are added indicating the impression which they made upon his mind. "I desire to bless thee," he wrote on one such occasion, "O blessed Lord, for the manifestation of thy love and favour in thine house this afternoon, and also when I met thy people to commemorate thy dying love. And thou knowest all things. Thou knowest that my situation in life exposes me to many temptations and dangers, and also deprives me of many precious opportunities; but, Lord, thou hast been my help: leave me not, neither forsake me. It seems as if the Lord makes up what I am deprived of throughout the week, by the joy and peace I generally experience in his house on the sabbath afternoon. Bless the Lord, O my soul, and forget not all his benefits."

He had not long publicly devoted himself to the Saviour, when his Master showed that he had work for him to do, and honoured him by enabling him to act successfully. His mother was laid on the bed of affliction, and her sufferings were intense. Hitherto, though her character was excellent and amiable, she had remained a stranger to the humbling and saving doctrines of the cross. Perceiving that her state became increasingly critical, her son felt it his duty more pointedly than ever to press upon her her lost condition without an interest in Jesus Christ, and to invite her to rest on him exclusively as the sinner's hope. He experienced great difficulty at first in speaking as plainly as he could have desired, but the grace of God enabled him to proceed with an earnestness which told how much alive he was to the welfare of his parent's soul, and with an affectionateness which won its way to the heart for whose benefit he was anxious. His simple expositions of Scripture truth became the means of



imparting light, and it was soon his happiness to hear those complaints against sin and self which indicate the commencement of the Holy Spirit's good work in the heart—Jesus became precious to the believing soul. Her sufferings of body increased in severity, but were greatly sanctified as the means of promoting spiritual growth, until at length her happy spirit took its flight to appear before the throne as the firstfruits of her son's devotedness to his Master's cause. It was, indeed, a high boon conferred on the child, to be the instrument in God's hand of the conversion of her whose eye had watched over him in helpless infancy, and whose tender regard for him left in after life an indelible impression on his mind. A mother's love none can adequately repay; but our departed friend sought to make—and God blessed him in his pious purpose—the largest recompense he could; and this he did when he told his parent of Jesus, and explaining the nature of his work and the fulness of his love, persevered, under God's blessing, until he parted with her at the dark valley, and left her "leaning on her Beloved."

In the earlier period of his religious profession his mind was characterised by the same devotional cast which was observable to all who had Christian intercourse with him during the later years of his life. He has recorded, with much humility and gratitude, not a few instances in which, while pursuing his ordinary duties, he sought and found communion with God. "Sweet intercourse," says he, on one occasion, "I trust I have this day enjoyed with the King of kings;—while I was busily employed this morning, my heart was frequently lifted up in adoration and praise to God for the exceeding riches of his grace and mercy, of which I trust he then made me feel in a peculiar manner I was partaker." His thoughts seemed to dwell upon God; and his soul to be following hard after him.

As a Christian, he was from the beginning conscientious in acting up to

his convictions of duty, at whatever sacrifice, and especially in regard to those acts which are the proofs of attachment to the Saviour and of sincere interest in his cause. Here it was his anxiety to keep nothing back. Soon after making a public profession, having often been perplexed as to the amount which he should contribute to charitable purposes, and to societies for the promotion of the Redeemer's kingdom, he resolved to dedicate the tenth part of his yearly income to God. In a memorandum which has been found of his determination to do this, he says, "I went up stairs and separated the sum which I thought upon an average to be about the tenth part of my yearly income. I then endeavoured to look up to the Lord for a blessing on what I had done, hoping that it was according to his will, and that it might not prove a snare to me. May the Lord enable me to do the same every year, and may I never be so tempted by the love of money or the love of the world as to keep that back from the Lord which already belongs to him; but should worldly prosperity increase (which I am not anxious about) may that part which I lay aside increase in proportion." A further proof of his tenderness of conscience is found in the holy caution which he imposed upon himself, as recorded at the same time. "But two things I must be guarded against in this—the one of being careless and squandering away that portion which I have set apart, upon objects on which it ought not to be bestowed, merely because I consider it no longer my own—in doing so I shall prove an unfaithful and unwise steward. The other is, of being too careful of that which still remains. I would not consider this as exactly my own, so as to do with it what I choose; but would leave it in the hands of my heavenly Father to do with it what seemeth him good. I desire to bless his holy name for those comforts and blessings which he is daily affording me beyond thousands of those around me who are in more prosperous situa-

tions in life. I desire to say, Lord, take not only a tenth, but all that I have, if thou seest fit; in mercy, remove everything from me in which I may be putting my trust beside thyself. Let me, I pray thee, in every station learn therewith to be content. O let me but possess Christ, and I shall possess all. I shall be rich, though in the absence of every other enjoyment."

It was his peculiar happiness to be united in the closest earthly bonds with one whose heart and hopes were fixed on the same Saviour in whom his own soul had found a resting-place. But "whom the Lord loveth, he chasteneth." As years rolled on, he was called to feel the pressure of repeated trials. The loss of two beloved children—the incongeniality of his views on questions of ecclesiastical polity with the sentiments and habits of those with whom his situation brought him into contact, and upon whom, indeed, he was dependent for its continuance, and the unkind treatment which he received in consequence, were to him the occasion of much sorrow. His services were at length dispensed with, under circumstances highly honourable to himself, and affording delightful proof at once of his Christian integrity and of the meekness and inoffensiveness of his own spirit. But God took care of him. In referring to the loss of his situation, and the changes consequent upon it, he writes, "I desire to leave myself in the hands of God. And thou hast promised never to leave nor forsake thy people. O may I find thy promise made good; and may I and mine seek first thy kingdom and righteousness; and thou hast said, 'All other things shall be added unto you.'"

The faithfulness of God appeared in that change which brought Mr. Borrett to London, and subsequently introduced him to the fellowship of the church at New-court. As he had retired, like a Christian, from scenes amid which he had long moved, so did he in the same spirit enter upon those new engagements to which in the provi-

dence of God he was now called. He was not yet comfortably settled in the abode which was provided for him, when, before he was joined by his family, we find him thus recording his desires: "As new situations bring new duties and responsibilities, O may I be enabled rightly to discharge them. I would be thankful for this appearance of God's kind providence, and I would earnestly pray that I may be enabled to walk before my house with a perfect heart. May we here erect an altar unto the Lord, and may the fire of holy devotion be ever kept burning. May we be directed to that place of worship and to that ministry, where our souls shall most profit, and where we may be instrumental in doing most good. May my beloved wife be raised from her present weakness, and enjoy health and strength here, and be spared many years to us, if it be thy heavenly will, O thou ever-blessed Lord; and may my dear children and servant, should they arrive in this large and wicked city, be preserved and kept from those evils and temptations that abound on every side. Lord keep these dear children—these tender lambs—young and inexperienced as they are, amidst so much evil and sin: O Lord, watch over me and them, and preserve us all unto thy heavenly kingdom, for Jesu's sake. Amen."

But the time drew on when again his faith was to be deeply tried. The health of the companion of his days had been long declining, and scarcely had they resided a year in the metropolis, when "the thing which he feared came upon him." She slept in Jesus, after having been enabled to bear a pleasing testimony to the simplicity and entireness with which she rested for salvation on the only hope set before the sinner in the gospel. Her afflicted husband was enabled to bow with resignation to the will of God, and to feel that underneath and round about him were the everlasting arms. Yet his heart received a wound, which he carried with him to the grave. It was only to hear him allude to his loss,

when the interval of four or five years had elapsed, to perceive that, however grace sustained and sanctified, the wound was still open. From this, the time of his greatest trial, his mind became more entirely weaned from earthly things, and his spirit was increasingly occupied with thoughts of God and heaven. He was, in a spiritual sense, "dead," and his "life was hid with Christ in God." The stroke which had bowed him down as a man had elevated every desire of his soul as a Christian—he pressed on to the mark for the prize of his high calling—he lived "looking to Jesus."

About two years after this event, he was called upon by the church assembling in New Court to sustain the office of deacon. With how much humility and painful sense of his own deficiency he entered upon this new charge, his private memoranda abundantly testify; with how much zeal and fidelity, while health and strength lasted, he fulfilled its duties, is best proved by the deep sense of loss which his removal has occasioned. In his official capacity the peculiar tenderness of his character became most conducive to his usefulness. He was, indeed, a comforter of the cast down. His tears of sympathy fell freely in the chamber of sickness, and in the house of mourning. He was much concerned for the spiritual welfare of the young. Among the poor and degraded classes which surround the sanctuary in which he worshipped God, he was an active visitor and tract-distributor. At all devotional meetings his presence might be reckoned upon; and the fervour with which he pleaded before the throne of grace, often imparted impressiveness to these hallowed occasions.

Mingled with the tenderness of his spirit, there was, however, a marked firmness of mind and purpose. He was faithful in reproving where he felt that the credit of the Christian name was being endangered by inconsistency; and he had the happy art of making it evident, that all he sought was the spiritual welfare of those whom he ad-

dressed; and thus by his love he won the spirit which might otherwise have taken offence at his fidelity. He had great facility in introducing religious conversation—a facility which was to be attributed to one especial cause,—*"the love of Christ constrained him."*

Towards the end of 1842, his health began considerably to decline. Change of air, however, in the following spring, seemed to produce an alteration for the better; but as the year advanced, alarming symptoms increased. He soon became too weak to visit the sanctuary more than once on the sabbath; and the last occasion on which he did this, was on the first sabbath in the present year. On the morning of that day, as he entered the vestry, the conviction was forced on the minds of his brethren, that in that place they should never see his face again. He listened with deep attention to the encouragements which were on that occasion addressed to Christians on the opening of another year, from the words, "Now is your salvation nearer than when ye believed." At the administration of the Lord's supper, he was too feeble to take his usual place at the table, and his refraining from doing this appeared, and but too truly, as the commencement of the dissolution of the ties which bound him to the church on earth. He partook of the feast of love, and then retired to his home, never more to leave it until he was borne to the silent sepulchre. The next day he spoke to his pastor with much composure of his end, which he felt to be approaching, and laid some injunctions upon him to be carried out after his departure from the world. The hold which fatal disease had gained upon his frame became now more evident every day; and it was equally evident that his spirit thirsted more and more after God, into whose more immediate presence he was soon to be introduced. As the religion of his life was not rapturous, so there was nothing triumphant in the state of his mind when death was in almost immediate prospect. "I want," he would often exclaim, "to feel more



than I do the truths which I believe ; I know them—I believe them, but I want to feel their abiding influence more.” And yet there was the simple “looking unto Jesus,” which took away the fear of death. With his beloved children, he frequently conversed on his anticipated separation from them. “It will not bring it nearer, my dears,” he would say, “to talk about it ;” and then he would press upon them the important truths of the gospel with all a Christian father’s anxiety for the souls of his offspring. A few days previously to his decease, after expressing his conviction that flesh and heart were failing, he broke out into deep lamentation that he had done so little for his Master—that he had been so unprofitable a servant ; adding, that if his life were given him over again, he should earnestly desire to do more to show his love to Jesus. This was on Tuesday. On Wednesday evening he was too weak to be removed to his couch. It was evident that the summons was very near ; but his extreme feebleness al-

most entirely took away the power of utterance. One of his brethren in office visited him on the following morning, and found his mind all peaceful. Addressing the dying disciple, he repeated the words, “Into thy hand I commit my spirit—thou hast redeemed me, O Lord God of truth ;” and added, “You can say this now?” “O, yes,” he replied, and scarcely spoke afterwards. About the middle of the same day, the first of February, he expired, at the age of forty-eight, leaving behind him five orphan children to mourn his loss ; but bequeathing to them a holy example—a rich legacy of prayers, and the benefit of his own deep experience of the faithfulness of God.

His remains were interred in Bunhill-fields, in the same grave in which he had not long before deposited all that was mortal of her whose happy spirit he has now joined. “Blessed are the dead who die in the Lord. Yea, saith the Spirit, that they may rest from their labours, and their works do follow them.”

## REFLECTIONS SUITABLE TO COMMUNICANTS,

### ON APPROACHING THE TABLE OF THE LORD.

THE rites of Christianity are few and simple. Baptism and the Lord’s supper—these alone are Divinely sanctioned by the exalted Head of the church. They are as simple as they can be, both in matter and in form—

“Beyond the pomp that charms the eye,  
Or rites adorn’d with gold.”

They thus accord with the wisdom of their Author, who ever accomplishes his purposes, in nature and in grace, by means the most simple, appropriate, and economical, there being neither want nor superfluity in any of his works. The two positive institutions of our holy religion tend directly to lead the soul to God without the intervention of any cumbersome ceremonial to counteract their efficacy. In a former paper on baptism we saw some-

what of this. We shall now have an opportunity of noticing it in regard to the Lord’s supper, while we suggest some reflections suitable for those who observe that interesting ordinance.

Consider, first, *the meaning of this ordinance*. It becomes Christians, at such a time, to ask themselves the question which was put by the children of the Jews respecting the passover, “What mean ye by this service?” The worship of God is a “reasonable service.” He is to be worshipped “in the spirit.” And unless we understand why we approach the table of the Lord, and, on every occasion of coming to it, remember the meaning thereof, we shall be in danger of eating and drinking in an unworthy manner, not discerning the Lord’s body. Remember, then, that this rite, like its predecessor, the pass-



over, is pre-eminently a commemorative institute—a standing *memorial and seal of solemn and fundamental truths*. This is distinctly taught by the words of the institution—“Do this in remembrance of me,” 1 Cor. xi. 24. These words, in connexion with the rest of the passage, show, that in this act of worship we are constantly reminded of the first doctrine of our Lord’s atonement—“This is *my body*, which is *broken for you*—this cup is the new testament in *my blood*, which is *shed for you*,” 1 Cor. xi. 24, 25 ; Luke xxii. 20 ; or, as Matthew has it, chap. xxvi. 28, “which is *shed for many for the remission of sins*.” And again, “For as often as ye eat this bread, and drink this cup, ye do show *the Lord’s death* until he come.” How forcibly, yet how simply, does the act of eating bread and drinking wine, in obedience to our Lord’s command, in remembrance of him, and accompanied by meditation on these his own words in appointing it, testify to us that he hath died for our sins, according to the Scriptures ; and how well fitted is it to keep us in perpetual remembrance of that doctrine on which all our present peace and all our future hopes are founded ! But the full force of this testimony can only be felt, by bearing in mind, that as its institution on the night before his betrayal showed his full knowledge beforehand of all he had to suffer, so its constant repetition by his professed followers, ever since his death and resurrection, is an irrefragable argument in favour of these two great facts, on which our faith and hope in God are built. Oh then, how grateful should we be for such a memorial of fundamental and saving truth !

But this ordinance also reminds us of the *union of Christ with his people*, and of their *fellowship with him and with each other*. “The cup of blessing which we bless, is it not the *communion of the blood of Christ* ? the bread which we break, is it not the *communion of the body of Christ* ? For we, being many, are *one bread*, (loaf,) and *one body* ; for we are all partakers of that one bread,” 1 Cor. x. 16, 17.

Here the bread broken, the cup blessed, or for which thanks are given, are plainly set forth as emblems of our union and fellowship with Christ, and our mutual fellowship as the members of his spiritual body. And this view is confirmed by a reference to the scope of the context, which is to prove that believers should have no intercourse with idolaters in any of their religious acts, or anything used by them in such rites, because those who partook of the idol sacrifices were partakers with devils, and those who partook of the Lord’s table were the Lord’s : see ver. 20, 21. During the discourse which our Lord held with his disciples immediately after the institution of the supper, we hear him telling them, “A new commandment I give unto you, that ye love one another,” &c., John xiii. 34, 35. And this sacred festival, according to the inspired apostle, is to continue a pledge and memorial of that affectionate regard to each other’s welfare and interest which is, by their Lord’s command, and after his example, to exist, and be cherished among all his genuine followers. Therefore the apostles enjoined on the church the frequent observance of this rite, that thereby brotherly love might be continued, Acts ii. 42 ; xx. 7.

Once more reflect on this, that the Lord’s Supper is a *perpetual memento* to his people and to the world, that He who was once offered to bear the sins of many, as testified in that ordinance, *shall appear the second time* without a sin-offering to the salvation of his saints, and the righteous destruction of those who know not God, and obey not the gospel of our Lord Jesus Christ ; “for as often as ye eat this bread, and drink this cup, ye do *show the Lord’s death till he come*,” 1 Cor. xi. 26. This is a doctrine we need ever to remember for our comfort ; John xiv. 3 ; and the ungodly need to be constantly reminded of it, to lead them to flee from the wrath to come, Acts xvii. 30, 31. Let us, then, as often as we commemorate the death of our Lord at his table, call up distinctly before our

minds why we do it, what we mean by it, that we keep up a memorial, and receive a seal, instituted by himself, of his atoning death, of our union to him, and our fellowship with each other and all the children of God, and of the promise he has made to return and take us to himself. Thus shall we truly discern the Lord's body in this rite, and in so far observe it not unworthily.

Secondly. Consider *the obligations* laid upon us, *to bring us to this table*.

Surely it is enough for those who have avouched the Lord Jesus Christ to be their Lord and their God, that he has commanded it. *Duty to our Master* brings us hither to testify the obedience of our willing minds. "Do this in remembrance of me" is a command which, however, claims obedience on the principle of *gratitude*, as well as of *duty*. As a *friend* that loveth at all times, and who sacrificed himself to save us, he has well merited our warmest returns of friendship, the test of which he has himself declared to be universal obedience, John xv. 14. And as our *elder brother*, who sought us out, and restored us to the favour and home of our offended Father, how can we but *love* him with a most ardent affection, of which the keeping of his commandments is the natural, as well as the prescribed evidence, John xiv. 15? But whether we view the command to observe this ceremony in remembrance of his death in the light of duty, or gratitude, or love, the obligation we feel in each aspect to be imperative, while they all combine mutually to illustrate and strengthen one another. What can be more fitted to move the best affections of the renewed heart, than such a command issuing from the lips of our great Master, just as He was about to lay the foundation of all his authority over us and in us, in the agonies of the Garden, and the ignominy of the cross, and thus to prove himself our best Friend, our faithful and affectionate Brother?

May we not also regard ourselves as *under no small obligation*, though not the principal and primary one, to *attend*

frequently to *this sacred feast as a means of manifesting our love to the brethren*, and of cultivating that important, but too much neglected grace? Of old, they were "to provoke one another to love and to good works," by "not forsaking the assembling of themselves together," and for what ends they came together may be learned from Acts xx. 7, where, as a matter of course, it is recorded, "And upon the *first day of the week*, when *the disciples came together to break bread*." And while thus we cherish, as well as display our love to the brotherhood, let us remember that the instruction and salvation of the world demand our solemn observance of that memorial by which they are to be shown the atoning sacrifice of our Lord till he come. Every obligation, therefore, that binds us to add to godliness, brotherly kindness; and to brotherly kindness, universal charity, binds us to celebrate this sacred rite, 1 Pet. ii. 17; iii. 8; 2 Pet. i. 7.

Thirdly. *Communicants ought to reflect on the state of mind in which this ordinance is to be observed.*

The previous observations prepare the way for this, and will have made it unnecessary to do more than just indicate the train of thought to be pursued. While serious and faithful self-examination should have preceded it, its observance should be accompanied by holy and believing effort, in dependence on the promised aid of the Holy Spirit, as the great Remembrancer of our Lord, John xiv. 26; xvi. 14, 15, to bring vividly before our minds, and to dwell upon, all those great truths which are in this rite meant to be exhibited, and which are included in the idea of remembering Christ. Every obligation under which we are laid to observe it will also assist us, when duly considered, in this act of worship. We shall then clearly discern the Lord's body emblematically set forth as crucified for us, and feed by faith upon him; penitence will flow afresh, and find for itself deeper, and yet deeper channels, as by faith we look

on Him whom we have pierced ; gratitude and love will lead us, "as we take the cup of salvation, to pay our vows to the Lord ; and as we remember that our souls have said unto the Lord, "Thou art my Lord," we shall, with overflowing hearts, exclaim—

"All that I have, and all I am,  
Shall be for ever thine ;  
Whate'er my duty bids me give,  
My cheerful hands resign."

And while we rejoice before the Lord in his salvation, and as the disciples and their Lord did, on the first celebration, publish our joy in songs of praise, hope will gird up the loins of

our mind, to wait, in holy obedience, the coming of our Lord. And yet the joy unspeakable, and full of glory, imparted to ourselves, will not absorb our minds in selfish contentment. Rather will it enlarge our hearts, and call forth the prayer of ardent sympathy :

"Pity the nations, O our God !  
Constrain the earth to come ;  
Send thy victorious word abroad,  
And bring the strangers home.

"We long to see thy churches full,  
That all the chosen race  
May, with one voice, and heart, and soul,  
Sing thy redeeming grace."

PASTOR.

AN

## APPEAL FOR CHRISTIAN EFFORT ON BEHALF OF THE JEWS ;

(*Being the Substance of an Address lately delivered at Surrey Chapel, by the Rev. J. J. Freeman, of Walthamstow.*)

"Oh that the salvation of Israel were come out of Zion!"

ON comparing the efforts which have been made by the Christian church, during the last half century, on behalf of the Jewish nation, with those which have been made on behalf of the heathen, there is reason for self-reproach and humiliation. Much has been left undone that clearly ought to have been done. It is not that there has been too much of zeal, or prayer, or faith for the heathen, but far too little of either for the Jew. The aggregate of sympathy and exertion has not been superabundant, but there has wanted *proportion* in their application.

It may be, that comparatively little has been attempted for them, from a vague impression of the *hopelessness* of any exertion for their spiritual welfare. We are too dependent on the stimulus of hope—the hope of success. We lean too much on the confidence inspired by the immediate fruit of our labours ; forgetting the example, cited by an apostle, of the husbandman, who first plants in hope, and sows in hope, and then waiteth for the precious fruits of

the earth, and then reaps "in due season."

Many have seemed to think that the Jewish mind is so dense, the veil of prejudice so thick, the unbelief so inveterate, the obduracy so adamant, that any attempt to rescue them must be abortive, because anticipating the "times" and arrangements of Heaven on their behalf. And these cheerless impressions have been confirmed in the minds of many, by the bitter experience which they have had of cases of imposture and deceit, delusive appearances, and mortifying exposures. They had fondly hoped for better things, and it had chilled the heart, and arrested the tide of benevolence, to find themselves deceived.

But after making all allowance for such considerations, the charge remains in full force against us ; we *have* too much forgotten those whose debtors we so deeply are. We have pitied the African slave, and burst his fetters ; we have carried the tidings of salvation to "India's coral strand," to the distant

isles of the South, and the ice-bound shores of the North; we have responded to almost every cry for aid and compassion, and yet we have well nigh overlooked and forgotten those very people whose *own Messiah* we have proclaimed to the world as the only Saviour for mankind; the very people to whom belonged the covenants, the law, the promises, and of whom, as to his humanity, "Christ came, who is over all, God blessed for ever."

Let the time past suffice for our neglect. Let us confess before God that we have helped the affliction of Israel by prolonging it; and let us resolve, in all our future supplications to the God of Abraham, *that we will remember* them, and "give him no rest till he establish Jerusalem, and make it a praise in the whole earth;" till "the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth;" and "she shall be a crown of glory in the hand of the Lord, a royal diadem in the hand of our God."

Let us remember them in the great facts of their bygone history, and the momentous things connected with their *future destinies*. The condition of the world and the triumphs of the kingdom of Christ are associated with the destinies of Jacob's race. Their history has been wonderful from the beginning, their existence and condition at this moment are astounding political and moral phenomena, and their latter end shall yet be glorious. With their certain and predicted recovery is connected the fulness of the Gentiles in the latter day; yes, and *more* blessings are in reserve for the Gentiles through their recovery, than we have shared by their unbelief and rejection; for what shall the *receiving* of them be but as life from the dead?

For their sakes, then—for the sake of missions to the heathen—for the cause of Christ—for the salvation of the world, let us adopt the fervent desire of the psalmist, and breathe it from the inmost sanctuary of our hearts, in

prayer before God: "Oh that the salvation of Israel was come out of Zion!" This beautiful and pathetic language well expresses the earnest affection of the Christian towards the Jewish people. The same verse contains also a tender recollection of their calamities, which it designates by one comprehensive term, "*captivity*;" and it indulges the joyous hope, that a time of mercy surely awaits them, that a day of promised deliverance must come, "when the Lord turneth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad."

By the term "*captivity*," here used, we are not *necessarily* to understand their former captivity in Babylon or Assyria, or any other special and literal bondage. As in the history of Job the word is used to denote great calamity,—“The Lord turned the captivity of Job when he prayed for his friends,” so here we may regard it as intended to describe the condition of humiliation, suffering, and affliction, which has for so many ages been their lot, and which will only terminate “when the Lord shall bring again Zion,” “and reign before his ancients gloriously.” As a nation, Israel is still in humiliation, still wandering, still afflicted. They are scattered, but not cast off; oppressed, but not destroyed; despised, but not forsaken. They are driven from their fathers’ inheritance, and dwell in all lands. In many an ill-fated spot may it still be said, “They that rule over them make them to howl,” they “have a trembling heart, and a fainting mind.” All that has been predicted of their calamities has come to pass, and so fully and minutely, that the Jew is at this day the most conspicuous monument of Divine veracity which the world beholds, and at which even infidelity itself has turned pale, and stood confounded. They demonstrate the truth of their own ancient predictions, and of the doctrine of a superintending Providence in the destinies of nations. They constitute the bush burning with fire yet not con-



sumed. "Their plagues have been wonderful, and of long continuance." Every line in their history seems to accomplish some ancient prophetic truth. So that, comparing the facts with the predictions, men are constrained to say, "Verily there is a God that judgeth in the earth."

But a happy period yet awaits Israel. "Darkness may endure for the night, but joy cometh in the morning." The oil of joy is appointed instead of mourning, the garments of praise instead of heaviness, and beauty instead of sackcloth and ashes. "Then shall Judah rejoice, and Israel be glad." It shall be a time of exultation and triumph. They shall say, "Lo, this is our God : we have waited for him; this is our God, and he will save us." "Cry out and shout, O inhabitant of Zion, for great is the Holy One in the midst of thee." "The days of thy mourning shall be ended." "The wilderness and the solitary place shall be glad for them; the desert shall rejoice; the trees of the field shall clap their hands; rivers shall burst forth in dry places; all nature shall rejoice;" "Jerusalem become a quiet habitation;" and "they shall no more hurt nor destroy in all my holy mountain, saith the Lord." Israel has now, perhaps, three or four millions of people, scattered in all lands, scarcely acknowledged anywhere as having original rights equal to those of the other inhabitants of the lands in which they dwell. They may be industrious, intelligent, loyal, wealthy, honourable, and benevolent, and yet are scarcely more than tolerated anywhere;—strangers in the very land of their birth and of their fathers' sepulchres; liable to vexatious exactions, and oppressive laws. This is their humiliation. But God hath reserved better things for them. The land of Judea is still theirs by indefeasible right. Adversaries have repelled them from their patrimony; Jerusalem has been "trodden down by Gentiles;" but their right to it has never ceased, for God has never revoked his original

grant of it to Abraham and his posterity. "The land shall be to them for an everlasting possession." This is a deed never to be cancelled while the ordinances of Heaven remain.

It may be that some of their own number would renounce the claim: their scepticism, worldliness, or despondency, might induce the dishonourable surrender; but God will yet accomplish his designs in planting them on that goodly land. Possibly they may return at first in small numbers, fished out "from among the nations"—"one of a city, and two of a family;" possibly they may return under any motives rather than those of affectionate obedience and believing hope. But God guards his own designs, and will fulfil his own promises. Their political restoration to Palestine might be of less interest to us than it is, if that were all that is involved in their future condition. That measure is, however, only preliminary to scenes of greater mercy. They shall be brought to accept the true Messiah, whom they now despise. "They shall look on him whom they have pierced," and mourn in bitterness, and turn unto the Lord, and "He shall be very gracious unto them at the voice of their cry." Then shall "their captivity be turned as the rivers of the south;" their "mouth be filled with laughter;" and "it shall no more be said, The Lord liveth that brought up his people out of Egypt; but, The Lord liveth that hath delivered thee from all lands whither he had driven thee;" "for he shall set his hand a second time to rescue the remnant of his people," and so "all Israel shall be saved."

Times of mercy await them *as instruments of spiritual blessings unto others*. Their diminishing was our riches, and how much more their fulness? With literal propriety *they* may pray, "God be merciful to *us*, and all the ends of the earth shall fear him;" "then shall his way be made known on earth, and his saving health among all nations." It is not necessary now to attempt

elucidating the meaning of various predictions which seem to bear on this point, and especially such as may be thought obscure and uncertain. Enough is distinctly before us on the pages of truth, to encourage our hopes, to stimulate our prayers, and to justify our exertions on their behalf.

Let us be earnest and frequent *in prayer for them in our closets, our families, and our churches*. This would augment *our own affection* for them, and confirm our faith in the prospect of their salvation.

It may, however, be inquired, *what are the special objects* we should plead for, and what is our warrant to expect success?

1. We should pray that the whole Christian church may be duly awakened and directed on the subject. Few are yet sufficiently awake in this matter, and until a new state of feeling and effort arises in the Christian church, in relation to them, they will not obtain mercy; for it is *through our mercy they are to obtain it*. The day of their gracious visitation seems suspended on *our compassion and fidelity*. Our neglect prolongs their season of darkness. Still, it may be asked, if their political restoration is to precede their conversion, of what avail can our prayer and efforts be now? Must we not wait God's time? On this point it may be sufficient to remark, that the precise *order* of the events yet to occur in their history is not revealed—that our efforts for their salvation are quite irrespective of their political position and prospects—and that we are as much encouraged in seeking *their* conversion to the faith of Christ as that of any other people. Paul did so, even when he saw them *rejected* as a nation for their unbelief.

2. We should pray that God may give to his ancient people the spirit of penitence and humiliation till *they* humble themselves before him;—he that smiteth will not remove the rod. With this, we should endeavour to arouse their attention to their own

state—their own spiritual state—and the destinies awaiting them.

3. We should pray that every obstacle to their conversion may be removed out of the way. Heathenism is *not* an obstacle—they know the sin and folly of idolatry; and they ought to be among the first to protest against it. Mohammedanism is not an obstacle, for they have no reason to prefer the Koran to Moses and the prophets. But false systems of Christianity are an obstacle; and they require to have a pure, simple, spiritual, unsophisticated exhibition of Christianity, to win their attachment and to melt away their prejudices. We should pray

4. That God would speedily fulfil all his gracious designs respecting them, whether their individual conversion to the fold of Christ—their restoration to Judea—and their success as instruments for the conversion of the world.

And, finally. Remembering that God's purposes certainly involve their own spiritual efforts in order to their gracious restoration, let me seek to awaken the *spirit of prayer among them for themselves*. Our prayers should no more supersede theirs than they can be a substitute for them. "I will be inquired of by the house of Israel," said God, "to do these things for them." When they return with weeping and supplication to his feet, He will arise for their deliverance.

Our warrant for all this is—that God has appointed prayer wherever he intends to bless; and that we have an advocate, who is Himself interested in the salvation of the Jew,—for He took on himself the nature of the seed of Abraham.

*Nor could it be in vain*. Were the Christian church found pleading and labouring for the salvation of the Jews, their captivity would soon terminate—their attention would be aroused—events favourable to them would transpire in Providence—they would fall back on their ancient promises—they would be eager for deliverance: the

mind of the Jewish nation would be aroused—their cry would go up to Heaven, and the arm of the Lord would awake for their salvation as in ancient times.

These are visions of glory, then, before us and them. Only let us pray and labour, and watch and believe ;

and the Sun of Righteousness shall arise with healing in his wings—kings shall come to the brightness of his rising—Christ shall be Lord of all.

“ While Jew and Gentile joyful meet,  
And pay their homage at his feet.”

Hasten it, O Lord, in thy time !

## THE MISSIONARY CANDIDATE.

“ I heard the voice of the Lord, saying, Whom shall I send ? and who will go for us ? Then said I, Here am I ; send me, and he said, Go.”—*Isa.* vi. 8, 9.

“ But, my child, are you willing to go far away among the Gentiles ?—are you willing to leave the privileges you now enjoy ?—to give up the comforts you have at present ?—and, forsaking father and mother, brothers and sisters, to go into a dry and thirsty land, where are scarcely any refreshing streams ?”

Let not my Lord be angry, and I will speak ; most tenderly do I love my honoured parents ; and I feel most affectionately attached to my dear brothers and sisters. But I think I can say, I feel more than willing to leave them all for the cause of my dear Lord. The privileges I enjoy are indeed great and precious ; and with deep humility I acknowledge, that I have not valued them or improved them as I ought ; doubtless I shall feel most keenly the deprivation of these privileges in yonder desert ; but still, my dearest Lord, permit me to leave them for a cause which is dearer to me than my life. As for the loss of the comforts of my native land, if I have but bread to eat and raiment to put on, (and these my Lord has promised to me,) I trust I shall be content.

“ But, my child, you are going to a wilderness, where you will not only be deprived of almost every help in your journey towards your celestial home, but where you will meet with almost every hindrance :—are you not afraid to be in such a dangerous situation ?”

Indeed, indeed, my Lord, I should be exceedingly afraid ; I should tremble at every step, only that thou hast pro-

mised to keep me in this extreme of danger. If now in the land of light and gospel privileges ;—if now in the very centre of the means of grace, I find my heart still hard ;—if now, continually, I am constrained to sigh and say—

“ I would but cannot sing,  
I would but cannot pray,”—

Oh, how would it be in that dreary desert whither I am going ? But, my Lord, I calculate on no delights ; I expect no special joys ;—but this I *do* expect, (for thou hast promised,) I cling to it as to a sheet anchor, namely, Thy protecting care.

“ But if I let thee go, what canst thou do ?”

My Lord, thy question penetrates my inmost soul ; for I deeply feel that I can of myself do nothing. Often, I fear, that if I go, I shall occupy the sphere of some far more devoted labourer ; if so,—oh, let me stay. But nay, my Lord, I cannot stay. I long to tell in some far distant clime, and in some foreign tongue, that Jesus died to save the chief of sinners. If this is too much to ask, oh let me go, and bear the tracts which thy missionaries shall distribute ; or let me hew their wood, and let me draw their water. Oh, my dearest Lord, do not deny me ; do let me occupy the meanest place, and do the meanest service in my Saviour's cause ; let me at least bear the shoes of the servants of my Lord. Pardon me, my Lord, but I cannot

stay, if in the humblest manner I can aid the work.

"But, my child, you are going where the sun does scorch by day, and by night the damps do chill; and what if the desire of thine eye should be removed away with a stroke? or what if the little buds should be nipped by the midnight frost?"

Again, my Lord, thy question pierces quite through my heart. Oh, what a solitary wanderer I shall be! When dejected, no smile to cheer; and when sorrowful, no bosom where to tell the pangs I feel. And yet, my Lord, (oh let not my Lord be angry at my importunity,) I must go, I cannot stay. If sorrow comes, my Lord himself does send it; and it shall be a privilege to suffer in his holy cause. If I be bereaved, it is he who sends bereavements, and it shall be my aim to acquiesce—if bereaved in a cause so dear. If I be called to travel solitary

and alone, then, even when my eyes are a fountain of tears, I will sing of the happy morning which hastes to dawn. I will beguile my journey with the sweet forethought of the day, when friends in Christ shall meet to part no more. I will sing—oh, I will sing of Jesus Christ, my Lord, and of the wonders of his grace; and if the short remnant of my days may but be occupied for him, then come sorrow, come anguish, come bereavement; it shall be a privilege to suffer, it shall be a privilege to endure—a privilege to encounter anything in the cause of Jesus Christ. Yea, everything and anything shall be a privilege, if I may but spend and be spent in the cause of Christ among the Gentiles.

"Then go, my child; lo, I am with you always, even unto the end."

Φιλοσινενσις.

July, 1840.

SAMUEL DYER.

## ON GRIEVING THE HOLY SPIRIT.

"Grieve not the Holy Spirit of God."—*Paul*.

IN asserting that the Spirit can be grieved by the conduct of believers, it is necessary to bear in mind that the description is figurative. It is not possible for the nature of God to vary in feeling and purpose like that of his creatures. Immutability is that essential attribute of Jehovah, which is applicable to every state of his mind and every intention of his will. To differ to-day from what he was yesterday, or from what he will be to-morrow, implies a variability inconsistent with His glorious perfection. The representations of grieving or rejoicing are simply intended to explain those views which he entertains of our spirit and conduct. When God is said to "repent," it denotes a change in the course of his providence. When he is said to be "angry with the wicked," it is intended to express his displeasure against them that do evil. When the spirit is said

to be "vexed," and, in consequence, to turn against us, it imports that judgments are about to be inflicted upon the church. These descriptions certainly denote a change; not in God, but in his outward procedure towards us. They make known the light in which our conduct is regarded by Him.

The injunction of Paul implies the importance he attaches to the work of the Spirit. Would it have been given if he had not felt a conviction that the agency of the Holy Ghost was indispensable to our spiritual welfare? It did not spring simply from a conviction that our conduct might be an insult and a sin against him; but that his agency was essential to the true believer. Is he not the great agent in the renewal of our nature, in the restoration of our mind, in the completion of the work of grace—in giving us strength to resist what is wrong, to adhere to what is



good, and to understand what is spiritual? Then his presence and energy are indispensable to the church. Without his aid there would be no progress in holiness; without his light, no comprehension of "the mysteries of the kingdom;" and without his presence, no enjoyment of communion with God.

The injunction of Paul implies the interest of the Spirit in the work of redemption. This is manifest in the office he was willing to assume, and in the efficiency with which he laboured to ensure the final perfection of the church. The nature of it requires great love for man, unbounded interest in his redemption, and untiring zeal for the glory of Christ. It is not the office of the Spirit to justify, but to sanctify—not to remove any legal obstruction to the redemption of a sinner, which may exist in consequence of the purity of the divine nature and the rectitude of the divine government; but all moral unfitness for the enjoyment of God, the reciprocation of his friendship and admission into the kingdom of heaven. His work, therefore, is holy and practical, affecting not the state but the character of a man. To rectify the former is the office of Christ: to accomplish the latter is the peculiar province of the spirit.

To effect this holy and transforming work in the heart, with what ignorance, perverseness, and impurity must the Spirit come in contact! Does one who is intelligent, shrink from union with one that is ignorant? Does the holy turn away from the impure? What, then, must the Spirit overcome in the sanctification of the heart? That is a work which could not be completed were it not for "the love of the Spirit;" for his delight in the redemption of man; for his desire to glorify the Son as it is the desire of the Son to glorify the Father.

The injunction of Paul implies the susceptibility of the Spirit. It may be necessary to remind the reader that we speak after the manner of men—as the thing appears to be, not as it really is.

The perfections of the Godhead, which comprehend unchangeableness, necessarily preclude any variation in the mind and conduct of the Spirit. By the clause "grieve not the Spirit," is meant that the slightest deviation, on the part of the believer, from what is right in character and sound in doctrine, is displeasing to him. He is, then, susceptible of any disregard to the sayings he has uttered, any frames of mind he has produced, any positive violation of his word, any indifference to the love of Christ, or any ingratitude for the mercies of God. Are we troubled by what is coarse in proportion as we are refined—by what is illogical in proportion as we are capable of argumentation—by what is incongruous in colouring in light and shade in proportion as we are skilled in the art of painting? To a similar law the Holy Spirit is subject. Of all beings he is the most intelligent and pure. How must he feel—how keenly susceptible must he be, of any thing faulty in our conduct or corrupt in our doctrine—that savours of earth and not of heaven—that bespeaks a wisdom that is "carnal, sensual, and devilish," and not that which is "first pure, then peaceable, easy to be entreated, full of mercy and good fruits."

These remarks, though brief, sufficiently illustrate the sentiment of the apostle. Were any addition to them requisite to enforce the obligation, it would not be difficult to find some which are truly cogent and touching. Can we reflect on his equality in the Godhead, on the holiness of his nature, on the offices he sustains and the work he carries on, as teacher, comforter, the author of the spirit of adoption and earnest of our inheritance, without seeing that reasons, beyond what we have space to enlarge upon, will suggest themselves to show the importance of attending to the simple admonition to "grieve not the Holy Spirit of God, whereby ye are sealed into the day of redemption?"

RUSTICUS.

## ORIENTAL ILLUSTRATIONS.

No. I.

CEDARS OF LEBANON.



THE pleasing wood-cut which illustrates this brief article, and for which we are indebted to the generous kindness of Messrs. Knight and Co., Ludgate-hill, represents the far-famed "Cedars of Lebanon," as they presented themselves to the observant eye of the celebrated Laborde. They do not occupy the chief height, nor, indeed, any of the main peaks of that mountain-chain in Syria, known by the name of Libanus, or Lebanon, from the perpetual snows which whiten its lofty summits; but are found, as Mr. Kitto observes, "at the foot of a lofty mountain, in what may be considered as the arena of a vast amphitheatre, open on the west, but shut in by high mountains on the north, south, and east. The cedars here stand upon five or six gentle elevations, and occupy a spot of

ground about three-fourths of a mile in circumference."—*Physical History of Palestine*, p. 305.

From the glowing terms in which the inspired writers are wont to speak of the cedars of Lebanon, referring to them as the "goodly cedars," *Psa. lxxx. 10*, and as "the glory of Lebanon," *Isa. lx. 13*, certain travellers have felt a measure of disappointment, as they have approached that part of the mountain range where they are found. They have spoken of them as few in number, and by no means imposing in appearance. But they have allowed themselves to forget two things, the desolations which may have taken place in the revolution of ages, and the comparative scarcity of any trees of great size in Syria and Palestine, rendering the cedars of Lebanon more remarkable

than they would otherwise be. When Maundrell, an early but most intelligent traveller in these regions, visited Libanus, he found one cedar which measured *twelve yards and six inches* in girth, and *thirty-seven yards* in the spread of its boughs. The present number of the cedars of Lebanon, from the most authentic accounts, is about three hundred and eighty-nine. The height of some of the slenderer specimens is from ninety to a hundred feet; the larger and older trees are not so high. "I know not," observes Pliny Fisk, the American missionary, "why travellers have so long and so generally given twenty-eight, twenty, fifteen, five, as the number of the cedars. It is true that of those of superior size and antiquity there are not a greater number; but then there is a regular gradation in size, from the largest down to the meanest sapling." To the traveller who may express disappointment at the sight of these "goodly cedars," the same writer makes the following very sensible appeal: "Let such a one," he observes, "put himself in the place of an Asiatic passing from barren desert to barren desert, traversing oceans of sand, and mountains of naked rock, accustomed to countries like Egypt, Arabia, India, and Asia Minor, abounding in the best places only with shrubbery and fruit-trees,—let him, with the feel-

ings of such a man, climb the rugged rocks, and cross the naked ravines of Lebanon, and suddenly descry among the hills a grove of three hundred trees, such as the cedars actually are, even at the present day, and he will confess *that* to be a fine comparison in Amos ii. 9, 'Whose height was as the height of the cedars, and he was strong as the oaks;' let him, after a long ride in the heat of the sun, sit down in the shade of a cedar, and contemplate the exact conical form of its top, and the beautiful symmetry of its branches, and he will no longer wonder that David compared the people of Israel, in the days of their prosperity, to 'the goodly cedars.' A traveller, who has just left the forests of America, may think this little grove of cedars not worthy of so much notice; but the man who knows how rare large trees are in Asia, and how difficult it is to find timber for building, will feel at once that what is said in Scripture of these trees is perfectly natural. It is probable that in the days of Solomon and Hiram there were extensive forests of these trees in Lebanon. A variety of causes may have contributed to their diminution, and almost total extinction. Yet, in comparison with all the other trees I have seen on the mountain, the few that remain may still be called the 'glory of Lebanon.'"

## APHORISMS ;

OR, SELECT SAYINGS OF THE LIVING AND THE DEAD.

THE right disposition of mind is, that which desires earnestly "THE TRUTH!"—"THE TRUTH!" in *whatever* manner it may come to us. Not that the manner of its being conveyed is quite indifferent; far from it; but "THE TRUTH," howsoever it come, has its own intrinsic—eternal value. And what a fool I am, if I will not take it, and apply it to its use, just because the manner of its coming to me has not pleased me!—*The Rev. John Foster*, in his Lectures.

A revelation, having nothing to reveal beyond the scope of man's knowledge and science, would cease to be a Divine revelation. Its mysteries are, to me, witnesses of its divinity, and I should cease to believe in revelation were the mysteries not there. They have, as in the great book of nature, a clear and a dark page.—*Frederick William III., King of Prussia.*

It is, indeed, a besetting sin in man, to give a misdirection to his religious feelings, by a veneration for objects

which are worthy of none, or by an *inordinate* reverence for what is venerable in religion. Every religious ceremony, however appropriate, is liable to degenerate into a mere form, and consequently to become superstitious. But this danger is immensely increased by the multiplication of rites and forms. The attention given to them soon becomes inordinate, extravagant, and superstitious. The superstition increases in proportion to the number and insignificance of the objects which

are invested with this religious veneration.—*Rev. Lyman Coleman*, in his "Church without a Prelate."

What is the value of that peace which will not brook discussion? If the first stirring breeze from heaven drives the colour from the cheek, it is the hectic and not the bloom of health; if discussion makes the church turn pale, its pulse of faith beats languidly.—*The Rev. B. W. Noel*, in his "Case of the Free Church of Scotland."

## POETRY.

### OUR GREAT HIGH PRIEST.

By SIR ROBERT GRANT.

"For we have not an High Priest who cannot be touched with the feeling of our infirmities; but was in all points tempted as we are, yet without sin," Hebrews iv. 15.

WHEN gathering clouds around I view,  
And days are dark and friends are few,  
On Him I lean, who, not in vain,  
Experienced every human pain;  
He sees my wants, allays my fears,  
And counts and treasures up my tears.

If aught should tempt my soul to stray  
From heavenly wisdom's narrow way,  
To fly the good I would pursue,  
Or do the sin I would not do,—  
Still He who felt temptation's power  
Shall guard me in that dangerous hour.

If wounded love my bosom swell,  
Deceived by those I prized too well,  
He shall his pitying aid bestow,  
Who felt on earth severer woe,  
At once betray'd, denied, or fled,  
By those who shared his daily bread.

If vexing thoughts within me rise,  
And sore dismay'd my spirit dies,  
Still He who once vouchsafed to bear  
The sickening anguish of despair,  
Shall sweetly soothe, shall gently dry,  
The throbbing heart, the streaming eye.

When sorrowing o'er some stone I bend,  
Which covers what was once a friend,  
And from his voice, his hand, his smile,  
Divides me, for a little while,  
Thou, Saviour, mark'st the tears I shed,  
For thou didst weep o'er Lazarus dead.

And oh, when I have safely pass'd  
Through every conflict but the last,  
Still, still unchanging, watch beside  
My painful bed,—for thou hast died;  
Then point to realms of cloudless day,  
And wipe the latest tear away.

### Lines to FANNY L. C ———, ON HER SECOND BIRTH-DAY.

Ah, little maiden! I would rather be  
Thy laureate, and salute thy natal day,  
With heart-begotten strains of minstrelsy,  
Than ever one who boasts imperial sway.  
And I would rather consecrate my lay  
To sing thy childhood's power upon the heart  
Than power of him whom armed hosts obey,  
But hath in love's bright sov'reignty no part.—  
And thou dost rule unconscious of thy might,  
Nor deemest yet how great and loved thou art;  
Thy infant prattle yieldeth more delight  
Than eloquence of wisdom from the wise.  
And when the smile upon thy face is bright,  
And infant joy is sparkling in thine eyes,



The watching heart that feels thy sway is glad,  
 And from its depths sweet benedictions rise.  
 Or, when with infant grief thy brow is sad,  
 And tears are on the roses of thy cheek,  
 What other brows with sudden care are clad !  
 What ready hearts thy comforting doth seek !  
 O Childhood ! while on thee we fondly gaze,  
 An old, forgotten language thou dost speak,  
 And memories of long departed days,  
 Deep in the soul, like sweetest music chime,  
 And more of heaven to darken'd sight displays.  
 Dear little Fanny, may thy morning's time  
 Be fraught of health and love and heartsome glee,  
 And after years reflect thy childhood's prime,  
 As rich in joy, from sorrow's blight as free ;  
 And be thy portion in the heavenly clime,  
 With Him who blessed babes upon his knee.

J. K.

## REVIEW OF RELIGIOUS PUBLICATIONS.

1. LECTURES, *delivered at Broadmead Chapel, Bristol.* By JOHN FOSTER. 8vo. pp. 432.

Jackson and Walford.

2. CONTRIBUTIONS, *Biographical, Literary, and Philosophical, to the ECLECTIC REVIEW.* By JOHN FOSTER, Author of "Essays on Decision of Character," &c., &c. In 2 vols. 8vo.

T. Ward and Co.

It is impossible not to feel a profound reverence for the memory of one who did more than all his contemporaries to teach the men of his generation to think. The name of John Foster is embalmed in the recollections of every intellectual man in Great Britain, except, perhaps, in the case of a few, whose particular training may have confined their range of reading and reflection within the narrow limits of ecclesiastical demarcation. We long to see a satisfactory memoir of this great man ; that the multitudes who admire his genius may be assisted in forming some accurate conception of the process by which he reached his gigantic mental stature. We just knew enough personally of this incomparable man, to fill us with admiration of his matchless simplicity of character, and to inspire us with the wish to trace back the fruits of his genius to their elementary source. He had, in all the maturity of his rich and accomplished mind, the simplicity of a little child. Never can we forget the condescension and forbearance he was wont to exercise towards those who were ready, in his presence, to sink down into absolute insignificance under the consciousness of their own inferiority. He delighted to encourage such persons ; and to draw forth their resources by a train of interrogatories which dissipated their fears, and awakened

their confidence. If, now and then, he proposed questions which detected their ignorance ; he was the first to ease down the difficulty he had unintentionally created, and the last to seem conscious of anything like defectiveness in their mental resources.

It would be difficult to express the feeling of delight we have experienced on witnessing the publication of the three beautiful volumes, which we now introduce to our readers. Such contributions are rarely made to the stock of our approved literature.

To Mr. Ryland we are most thankful for the pains he has taken in editing and bringing forth to the light, *twenty-seven* of Mr. Foster's far-famed lectures delivered at Broadmead chapel. The public may rely on the respected Editor, when he assures them that he has altered nothing except verbal inaccuracies, in the manuscripts left by the author. Indeed, any one acquainted with the style and bearing of Mr. Foster's compositions, can recognize his peculiarities in this volume in every paragraph and sentence. How precious to the Christian church are these original and impressive essays. They are all incitements to profound musings. No one can read them, without feeling his own mental powers called into more vigorous action. The topics discussed in them are interesting to all Christians ; and the mode of handling them is so truly original, that one finds something new and wonderful in every page.

To Dr. Price, the gifted editor of the Eclectic Review, we are under serious obligations for the two volumes he has selected from Mr. Foster's contributions to the pages of that work. We only regret that he did not favour the public with all that Mr. Foster ever wrote in that able and instructive

review. May we hope that the reception which these two volumes will realize may be such as to induce our friend, at no very distant period, to return to his task, and to withhold nothing that the great essayist ever contributed to the pages of the *Eclectic*? We believe that no review in Europe, in America, or on the Continent, can boast of more precious treasures than those disclosed in the volumes before us. They ought to have stamped the reputation of the journal in which they appeared; and to have raised its circulation to more than an equality with that of the *Edinburgh* and *Quarterly Reviews*. Invaluable they must be regarded by every competent judge; and as they relate to a vast variety of subjects, persons, and events, they will be found an instructive memorial of the author's opinions of all that was most interesting in the age in which he lived. Heartily do we wish for all these three volumes a circulation corresponding to their extraordinary merits.

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*The Works of the most Reverend WILLIAM MAGEE, D.D., Lord Archbishop of Dublin: now first collected and printed from the Author's corrected copies; comprising, Discourses and Dissertations on the Scriptural Doctrines of Atonement and Sacrifice; his published Sermons, and visitation charges. With a Memoir of his Life, by the Rev. A. H. KENNEY, D.D., Rector of St. Olave's, Southwark; formerly Dean of Achonry; and Fellow of Trinity College, Dublin. In 2 vols. 8vo.*

T. Cadell, Strand.

At the time when Dr. Magee's work on the Atonement made its appearance, there was nothing in the English language, in all respects, equal to it; and even now, with all the treatises on that subject which the controversies of the age have called forth, it is questionable whether there be any Dissertation on the doctrine of Sacrifice extant more learned or acute. For reasons which seemed mysterious, Dr. Magee allowed his highly popular work to remain out of print for many years, by which it had become very rare and expensive. Various conjectures were entertained as to the real cause of this singular determination on the part of the archbishop; as it was well known there was a great demand for the work in the trade. His biographer, Dr. Kenney, however, has now revealed the interesting secret. "It is not," he observes, "generally known why the archbishop so very long resisted the solicitations to bring out a new edition of his great work on the Atonement. The former editions, after the first, of this celebrated work, had appeared each with a dedication to his friend, Lord Plunket. But, from his

view of the state and progress of things in Ireland, he felt that, dearly as he personally loved his friend, he could not conscientiously renew the dedication. Yet he could not bring himself to retract it, and wound the feelings of a friend so dear to him. A number of years had passed, when his feelings were overcome by his daughter's reading to him a letter from an officer in India, who stated that a short abridgment of the work on the Atonement having been circulated by an individual among the troops, he, in the spirit of infidelity in which he then was, said, 'Let me see this little book, so much is said about it.' He added, that he 'read it, and closed the book a convinced sinner.' When this letter was read to the archbishop, he was looking at a newspaper, spread out on the table before him, his head leaning forward on both his hands, in order to avoid the direct light of the candles. He listened; did not raise his head; but his tears were seen falling on the paper. And it was in consequence of this letter, that, after having had many struggles of feeling, he determined to bring out another edition of the work on the Atonement. He had begun to prepare it, but was soon stopped by his increasing and severe illness."

The present edition of the work is greatly enhanced, not only by its containing the last corrections and additions of the lamented author; but by the sketch which it supplies of his life and labours, and by the introduction of all his other published writings. There are few theological treatises which have better claims on the attention of our rising ministry, than the one which we now introduce to their notice. It is a laboriously inductive essay, in which the vicarious nature of the Messiah's sufferings and death is triumphantly established, and the dangerous sophistries of Unitarianism are exposed to that literary scorn which they so richly deserve. Any young minister who will master the theological and critical arguments of Dr. Magee, need not fear to enter the field of combat with any Socinian of the old or the new school.

The characteristic defect of Dr. Magee's treatise is the slender attention he has paid to the dignity of Messiah's person, as an element in atonement, compared with the critical strength he has put forth in demonstrating the sacrificial interpretation of scriptural language, and the divine designation of Messiah to the office of High Priest of the Christian profession. But so far as the author's plan extends, it is admirably filled up; and will remain a monument of profound learning as long as the world shall stand. It is to be lamented that the archbishop introduces a reference to his own church so often in his pages, as his defence of a precious doctrine of scripture

may be regarded as the common property of the church.

The six sermons and charges which complete the published works of Dr. Magee evince much of the author's logical acuteness; but some of them are too political to be generally interesting to the Christian public. The one on the connexion of Church and State is well worthy of perusal, as it proves how little that is really conclusive can be urged, by even a first-rate mind, in support of this anomalous and pernicious union.

We recommend this beautiful edition of Dr. Magee's works to the notice of our Dissenting Colleges, as a boon to the rising ministry of the age.

ARTS, ANTIQUITIES, CHRONOLOGY of ANCIENT EGYPT: *from observations in 1839.*

By GEORGE H. WATHEN, Architect.  
*With illustrations from Original Sketches.*  
8vo, pp. 280.

Longman and Co.

Notwithstanding the researches of two thousand years into the strange but beautiful memorials of Egyptian arts and antiquities, it is evident that we are only still on the very threshold of discovery. "From the conquest," observes Mr. Wathen, "by the Moslems down to our own century, Egypt remained an inaccessible land of romance and mystery,—her vast monumental remains almost unknown, her hieroglyphics the theme of fanciful and cabalistic speculation. At length Young and Champollion, rejecting theories for facts, discovered the long-lost clue to interpretation, and now, graven on the imperishable monuments of Thebaid, her records faithfully deliver up their secrets, three thousand years after the heroes commemorated have slept in their tombs.

"In our own island anything claiming an antiquity of a thousand years is allowed to be *very ancient*. At Rome a monument of this age is *antique* rather than ancient. Two thousand years are there admitted as high antiquity. But in the land of Ham, every thing dating within two thousand years is *modern*. There we travel back through thirty centuries, and still see ages of foreign exploit, domestic prosperity, and architectural magnificence beyond. We are carried back to the infancy of the postdiluvian world. Colossal statues, that looked down from their thrones upon Moses, look down upon us."

We had occasion lately to call the attention of our readers to the important researches of Sir Gardner Wilkinson in this interesting field of inquiry; and we have equal pleasure in laying before them the exquisitely beautiful and tasteful volume of

Mr. Wathen. "My visit," says he, "to Egypt was partly for professional improvement, and partly to satisfy that curiosity to explore her wonders which, from the times of the venerable historian Halicarnassus to our own, have attracted so many to her shores."

Our author is evidently an original, though very modest and unpretending, inquirer. "Personal observation and subsequent research," he informs us, "have convinced him of the incorrectness of many current opinions, particularly regarding the age of some of the most interesting monuments in Egypt. Yet, however confident of the truth of his own views and arguments, he submits them with diffidence to the tribunal of the public."

The preliminary chapter, on the genealogical character of the royal ovals, will be very instructive to those who are just only beginning to look into Egyptian antiquities. Then follows the author's first grand division of his literary labour, which is devoted to the chronology of ancient Egypt; and which contains many masterly examinations of questions upon which the learned are divided. After this we have an elaborate investigation of the arts, antiquities, and architecture of the Egyptians, which the author distributes into three periods—the works of the Theban Pharaohs, the Pyramids, and the works of the Ptolemies and Cæsars.

We have never been more charmed and delighted by the perusal of any antiquarian work than by the volume before us. The style is remarkable for its purity, and the author's modes of thinking are alike masculine and perspicuous. The embellishments of the work are, also, very fine specimens of modern art, faithfully representing the monuments of a far distant antiquity.

SACRED MEDITATIONS; or, *An Exegetical Critical, and Doctrinal Commentary on the Gospel of St. John.* By CHARLES CHRISTIAN TITTMANN, D.D., Consistorial Counsellor to the King of Saxony, Superintendent of the Churches of Dresden, &c. *With additional Notes, from the Commentaries of Tholuck, Lucke, Kuinoel, and Storr.* Translated from the Latin, by JAMES YOUNG. In 2 vols. 12mo. Vols. XLIV. and XLV. of the Biblical Cabinet.

T. Clark, Edinburgh; Hamilton and Co., London.

From what we know of Tittmann's writings, we have long wished to see the present Commentary in the hands of the English reader. We are, therefore, very grateful to Mr. Young for his truly acceptable labours. His translation appears to be well executed;



and the additional notes gleaned from various biblical scholars will greatly enhance the value of the original work.

Having looked with some care at Tittmann's Commentary on the gospel of John, we can bear testimony to its orthodoxy, deep piety, and penetrating insight into the mind of the Spirit. Throughout, it is an able defence of the truth as it is in Jesus, and an admirable specimen of critical comment divested of dry and uninteresting detail. Though the force of every expression in the original is thoroughly sifted, but little appears on the author's page that a pious peasant might not be able to understand and appreciate. We look on Tittmann's Commentaries as models of scriptural exposition.

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**FOX'S BOOK OF MARTYRS: the Acts and Monuments of the Church.** By JOHN FOX. In three volumes. Royal 8vo.

George Virtue.

This splendid edition of Fox's celebrated martyrology of the English Reformation, is now completed. With its numerous pictorial embellishments, and beautiful letterpress, it will be regarded as one of the most acceptable reprints of the age. And, considering the vast outlay of the publisher upon wood-cut and steel engravings, it must be pronounced to be very reasonable in price. As a library book it will not be considered unworthy of the most celebrated collections. Its beautiful portraits of the Reformers, and its unique and graphic illustrations of the principal scenes of suffering and death through which they and others were called to pass, give it a stronger claim upon the attention of the public than any former edition. The omission of the Latin notes may be objected to by some; but to English readers in general this will be no serious objection.

In times like these, when the spirit of Popery is rousing itself all over the civilized world to new manifestations of aggressive zeal, and when Anglican doctors are reminding us gently that time was when it was not deemed fit to reason with heretics, it cannot be unseasonable to familiarize the public mind with those deeds of horror and blood which have marked the footsteps of Antichrist. He must be criminally unobservant of the signs of the times, who does not perceive that the Papal system is everywhere instinct with new life, and that Anglo-Catholicism is but a new form of the ancient enormity. We would not trust the Oxford heretics, if they had the power to persecute. Our only security is to watch their movements, to denounce their doctrines, and in every way to enlighten the public mind.

On these accounts we hail with peculiar

pleasure this new and attractive edition of Fox's "Book of Martyrs, and Acts and Monuments of the Church."

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*So much of the DIARY of Lady WILLOUGHBY as relates to her domestic history, and to the eventful period of the reign of Charles the First.* Small 4to.

Longman and Co.

In rising from the perusal of the "Diary of Lady Willoughby," we know not whether the feeling of pleasure or regret has prevailed. So rarely, indeed, have we met, in our literary walks, with so sweet a character as her ladyship that we have been loath so soon to part with her. She looks out upon us from her opened casement with such freshness and beauty, that we are compelled to look upon her with admiration and delight. There is no aim at effect in what she has written, and no indications of a woman's vanity; her whole mien is that of subdued gracefulness and feminine loveliness. Every distinct entry in her unpretending record proves how eagerly she drank in refreshment from the well-springs of life. Like one of still more ancient times, she sat at the feet of Him who is "fairer than the children of men," and was wont, at the peep of day, to seek guidance from on high in the elevated but trying sphere in which Divine Providence had called her to move.

We have had our surmises that this beautiful fragment, professing to come to us from the olden time, may perchance be the production of our own age, instead of that of Charles the First; but we will not venture to decide on this mysterious question. This we will say, if the work be only an imitation of days gone by, the genius of Chatterton is far surpassed by that of the successful author.

That the exquisite creations of this volume have flowed from a woman's pen, we cannot for a moment doubt. A woman only could have so justly and tenderly portrayed the character of an affectionate daughter, a gentle and loving wife, and a faithful and devoted mother. All this Lady Willoughby, whether a real or fictitious character, has done with a grace and sweetness worthy of female nature in its best and loftiest mood.

As it respects the eventful period of British history referred to in this Diary, we presume not to speak particularly; for, whilst we deprecate the folly of those enthusiastic Churchmen who sought to represent the cold-blooded Charles as a saint and martyr of the first order; and though we plead guilty to a strong leaning to many of the Parliament men; yet there were spirits among those who professed to lean to the side of liberty with whom we have no wish



to claim kindred, and with even the Protector himself we have only a partial and limited sympathy.

But, in taking leave of this unique and interesting volume, we can only wish that it may find its way to the toilet of every titled and untitled lady in Great Britain.

#### WORKS RECENTLY PUBLISHED.

1. *A Series of Discourses on the proper Deity of the Son of God and the primary design of his Mission.* By the Rev. T. EAST, of Birmingham. 8vo. pp. 456. C. A. Bartlett.

2. *Travels in Egypt and Nubia, Syria and the Holy Land;* including a Journey round the Dead Sea, and through the country east of the Jordan. By the Hon. CHARLES LEONARD IRBY and JAMES MANGLES, Commanders in the Royal Navy. No. VII. of "Murray's Colonial and Home Library." Murray.

3. *A History of the Siege of Gibraltar, 1779—1783.* With a Description and Account of that Garrison, from the earliest periods. By JOHN DRINKWATER, Captain in the late seventy-second Regiment of Royal Manchester Volunteers. No. VIII. of Murray's "Colonial and Home Library." Murray.

4. *A Church without a Prelate:* the Apostolic and Primitive Church Popular in its Government and Simple in its Worship. By the Rev. LYMAN COLEMAN, Author of "The Antiquities of the Christian Church," &c. With an Introductory Essay, by AUGUSTUS NEANDER, Professor of Theology in the University of Berlin. Royal 8vo. pp. 128. 2s. 6d. T. Ward and Co.

5. *The Religious Life and Opinions of Frederick William III., King of Prussia,* as narrated by the very Reverend R. Fr. Eylert, D.D., Bishop in the United Evangelical Church of Prussia, &c., &c. Translated by JONATHAN BIRCH, Holder of the Prussian Great Gold Medal of Homage, Author of "Fifty-one Original Fables and Morals," "Divine

Emblems," Translator of both parts of "Goethe's Faust," &c. 8vo. pp. 142. Hatchard and Son.

6. *Practical Observations on the Prevention, Causes, and Treatment of Curvatures of the Spine,* with an etching and description of an apparatus for the correction of the deformity, and engravings illustrative of the cases. By SAMUEL HARE, Esq., Surgeon. Second edition, revised and enlarged. Royal 8vo. pp. 178. Churchill, Princes-street.

7. *The Case of the Free Church of Scotland.* By BAPTIST W. NOEL, M.A., Minister of St. John's Church, Bedford-row, London. 8vo. pp. 112. James Nisbet and Co.

8. *Christian Fragments; or, Remarks on the Nature, Precepts, and Comforts of Religion.* By JOHN BURNS, M.D., F.R.S., Regius Professor in the University of Glasgow. 12mo. pp. 272. Longman and Co.

9. *The North British Review.* No. I. 8vo. pp. 284. Hamilton, Adams, and Co.

We hail the appearance of this powerful Review, which promises good service to the cause of religion, literature, and science.

10. *Bibliotheca Sacra and Theological Review.* Conducted by B. B. EDWARDS and E. A. PARK, Professors at Andover, with the special co-operation of Dr. ROBINSON and Professor STEWART. Vol. I. No. I. Feb. 1844. 8vo. Wiley and Putman.

11. *Geneva and Jerusalem.* The Gospel at length preached to the Jews, and their restoration at hand. A Discourse delivered at a Missionary Meeting, Geneva, March 12, 1843. By L. GAUSSEN, Professor of Divinity. 18mo. pp. 96. H. Dalton, Cockspur-street.

12. *Stories from the Old and New Testaments,* on an improved plan. With a brief Sketch of the Evidences of Revelation. By the Rev. BOURNE HALL DRAPER. 12mo. Grant and Griffith.

13. *Madras, Mysore, and the South of India;* or, a Personal Narrative of a Mission to those Countries, from 1820 to 1828. By ELIJAH HOOLE. Second edition. With Engravings on wood by Baxter. 12mo. Longman and Co.

## OBITUARY.

#### MRS. ELLEN GRIFFITH.

On the 15th April, at the residence of the Rev. William Williams, Independent minister, Carnarvon, in her 24th year, Ellen, wife of Mr. Walter Griffith. She possessed an excellent understanding, and a peculiar mildness and benignity, which shrunk, as it were instinctively, from wounding the feelings of the humblest human being. She had much to bind her warm and generous affections to life; but to her, death had lost its terrors. She bore a lingering sickness with the most entire submission, looking forward, in the assurance of faith and hope, to the happiness of a world where there will be no change, except from glory to glory. "Come, Lord Jesus, come quickly," were among the last words that fell from her dying lips. She was the daughter of the late Mr. Owen Griffith, tanner, Carnarvon; and a great-

great-granddaughter of Mr. Walter Williams, of Penrhos, near Pwllheli, who met with much obloquy and persecution, about a century ago, for his zealous support of Non-conformity. He was the first individual in the county of Carnarvon who was buried, by his own desire, in unconsecrated ground.

#### REV. THOMAS BECK.

Died, April 11th, 1844, the Rev. Thomas Beck, in the 95th year of his age. He was one of the originators of the Evangelical Magazine; and, from its commencement, one of its trustees. The funeral sermon was preached by Dr. Pye Smith, at Midway-place chapel, Deptford, from Psal. cxvi. 15, "Precious in the sight of the Lord is the death of his saints."

MRS. MARY BEALE.

Died, at Weymouth, April 12th, aged 34, Mary, the beloved wife of Mr. John Beale. Mrs. Beale was many years a member of the congregation and church in the Independent chapel now under the pastoral care of the Rev. J. C. Bodwell. Her days on earth were comparatively few; but they were full of love and peace. The remembrance of her pure and amiable virtues, and of the homely Christian graces which her whole character unostentatiously displayed, will prove a balm to the wounds which her loss has occasioned in many affectionate hearts.

In the varied relations of life—in earlier years as a teacher in the Sunday-school—in the congregation—in the church; and last, though not least, in her home, it may be truly and emphatically said of her, “She hath done what she could.” The fruit of such a temper and disposition she reaped, in a patience of resignation and a fortitude of endurance during a trying sickness, that enabled her to keep her thoughts and affections firmly fixed on the blessed hope of ever-enduring happiness in her glorified Redeemer’s presence. This brief notice is recorded of her as a humble but sincere testimony of esteem and regard by one who

many years enjoyed the pleasure and privilege of her friendship. “Blessed are the dead who die in the Lord; Yea, saith the Spirit, that they may rest from their labours, and their works do follow them.”

THE REV. W. CHAPLIN.

*Bishop Stortford.*

This devoted servant of Christ entered into the joy of his Lord, on the 24th of April, in the 71st year of his age. His death is a public loss. Few men have maintained a more consistent course. In his own congregation he presided with patriarchal dignity and affection for nearly half a century, and through the whole county of Essex his influence was exerted with great credit to himself, and advantage to the cause of Dissent. On most questions, his judgments were pre-eminently sound, and his temper was strictly that of a good minister of Jesus Christ. His end was peace; and his memory will long be embalmed in the recollections of those who sat under his ministry, or enjoyed his fraternal intercourse. Truly, “he was a good man, and full of the Holy Ghost, and of faith.”

## Home Chronicle.

### TO THE WEALTHY AND OTHER FRIENDS OF THE EVANGELICAL MAGAZINE.

THE trustees of the Evangelical Magazine are happy to inform their friends, that the sale of the work has not diminished since the appearance of “The Christian Witness.” It has not increased, however, materially, as was aimed at by the trustees, in consequence of the number of widows pleading to be admitted on the fund. Most earnestly do the trustees still press upon their friends the duty of raising the sale of the work to *twenty thousand*, which would enable them to admit *forty* more widows on the fund, making the entire number *two hundred*. Is not the accomplishment of such an object worthy of the devoted zeal of the churches? Can they neglect it, in these times, without incurring some measure of reproach? Ought they not to feel for the widows of their deceased pastors? and to put forth every effort in their power to promote their comfort? How easy, then, would it be to raise the sale of the Magazine *four thousand*. If every pastor would set himself to the task of urging its interests, the good work would soon be accomplished.

It is hoped that the kind suggestion of a

friend, in the May Magazine, will not be lost sight of. He offers to be one of *fifty*, to lay down *fifty pounds* each, to raise an immediate fund of *two thousand five hundred pounds*, at the disposal of the trustees. Are there not fifty such friends to the widows of poor ministers in the churches? We trust there are. May the Husband of the widow and the Father of the fatherless incline the hearts of many to this object!

### DONATIONS.

We have to acknowledge with gratitude the following sums to the fund for widows:—

The Rev. E. Bickersteth .....	£2	0	0
J. T., Shrewsbury.....	5	0	0

LETTER OF MR. BURRITT TO THE REV.  
J. A. JAMES.

*To the Editor of the Evangelical Magazine.*

SIR,—On perusing the interesting letter from Mr. Burritt, the learned American blacksmith, in your magazine for May, I was surprised to find his gigantic attainments

so cursorily noticed. Mr. James can scarcely be aware of the accomplishments of his correspondent, or surely he would have said something of them. As I am in possession of a few particulars which may be interesting to your readers, I have taken the liberty to request their insertion. Dr. Nelson, of Richmond, (U.S.,) having heard of his attainments, took an opportunity to visit him, and in a letter to the editor of the Southern Literary Messenger gave particulars from which I subjoin the following extracts:—

"It is true," said Mr. Burritt, "that I can read about *fifty* languages, but I have not studied them all critically. Yankee curiosity tempted me to look at the Latin Grammar; I became interested in it; persevered, and acquired a thorough knowledge of the language. I then studied Greek with equal care. Then Italian, French, Spanish, and Portuguese, and Russian." He was when Dr. Nelson visited him but *twenty-seven* years of age, and his education had been very slender. Mr. Burritt was born at a village near Hartford, Connecticut, and afterwards removed to Worcester, to enjoy the benefit of an antiquarian library. He studied there daily eight hours, worked at his trade eight hours, and devoted the other eight to animal comforts or repose. He is not so fond of languages as of mathematics. He says, "I have tried, by a kind of practical and philosophical process, to contract such a familiar acquaintance with the head of a family of languages as to introduce me to the other members of the same family. Thus studying the Hebrew very critically, I became readily acquainted with its cognate languages, among which are the Syriac, Chaldaic, Arabic, Samaritan, Ethiopic, &c., &c. The European languages occupied my attention immediately on finishing the classics, and I studied French, Spanish, Italian, and German, under native teachers. Afterwards I pursued Portuguese, Flemish, Danish, Swedish, Norwegian, Icelandic, Welch, Gaelic, Celtic. I then ventured further east into the Russian empire, and the Slavonic opened to me about a dozen languages spoken in that vast domain, between which the affinity is as marked as that between the Spanish and the Portuguese. Besides that, I have attended to many different European dialects still in vogue." He also says, "I find myself involved in a species of notoriety not at all consonant to my feelings." He is a modest and unassuming man. The notice in his letter to Mr. James, "that he had devoted his leisure hours to the modern languages," would not excite even a suspicion of his extraordinary attainments. The extracts above given are from a letter to Dr. Nelson from Mr. Burritt, and are extracted from an old number of the Inquirer newspaper.

The insertion of the above in your valuable magazine will greatly oblige

Your constant reader,  
S. T.

*Birmingham, May 9, 1844.*

#### MISSIONARY MAGAZINE FOR CHILDREN.

We congratulate the young people in our Sunday-schools and private families, on the determination of the directors of the London Missionary Society to publish a *Juvenile Missionary Magazine*, under the judicious care of the Rev. J. J. Freeman. The first number, which appears this day, fully sustains the expectations we had formed of the undertaking. It is quite the thing required at the present moment, and is decidedly the cheapest periodical that has ever appeared in our country. *Twenty-four pages for one halfpenny* is a new thing even in this economical age. The spirit of the work is admirable. We trust that such a sale will be secured as to justify the directors in their laudable effort to provide missionary intelligence for the young. A circulation of less than *fifty thousand* will not free the society from risk.

The contents of "The Juvenile Magazine" for June will give to our readers some idea of the work. Frontispiece—The Ship in the Thames—The Editor's Salaam—The new Ship, "John Williams"—Launching of the New Ship, the "John Williams," in the West India Docks—A New Flag for the Missionary Ship—Medal of the New Ship—The origin of the Missionary Society—The first Protestant Missionary Meeting ever held at Home—Little Emma's Corner—Our Own Library—Hints about China—The Lord's Prayer in Chinese—Lines on the first number of the "Juvenile Missionary Magazine."

#### THANKSGIVING SERVICE AT BISHOPSGATE CHAPEL, LONDON.

On Tuesday evening, March 19th, a very interesting meeting was held by the church and congregation under the pastoral charge of the Rev. Henry Townley, for the purpose of acknowledging the goodness of God to them in the removal of the debt upon their new chapel, and its Sunday, day, and infant school-rooms. The Rev. Dr. Burder offered prayer, in which special thanksgivings were presented to God for his mercies to the pastor and his people. Mr. Alderman Challis took the chair, and opened the meeting with an address, in which he recited the history of this church, from the ejection to the present time. An elegant and massive silver salver, (weighing upwards of 120 ounces,) with a copy of Bagster's Polyglott

Bible, and of the Hexapla New Testament, superbly bound, were here brought to the platform, and the worthy alderman presented them to Mr. Townley, in the name of the people, reading, at the close, the following inscription:—

“This testimonial from the members of the church and congregation assembling in Bishopsgate Chapel, (formerly worshipping in White-row, Spitalfields,) was presented to the Rev. HENRY TOWNLEY, their beloved pastor, March 19th, 1844;

“As an expression of their esteem and admiration of his disinterested and almost unbounded liberality in connexion with the erection, and unincumbered possession of the above handsome and commodious place of worship, and school-rooms; of his distinguished piety as a Christian; and of his earnestness, fidelity, and valued labours as a minister of the gospel.”

Mr. Townley having made an affectionate and suitable acknowledgment of his handsome present, resolutions to the following effect were presented to the meeting, sustained by appropriate speeches—

The Rev. Dr. Bennett moved, and the Rev. J. Blackburn seconded,—

1. That the church and congregation assembling in Bishopsgate Chapel feel constrained to offer especial praise to God for his peculiar goodness in having enabled them, upon their unavoidable removal from their sanctuary in White-row, successfully to grapple with and overcome the difficulties attendant upon the purchase of an eligible freehold site, of erecting their new and commodious chapel, with its day and Sunday-school rooms, of providing an infant school room on the premises, and at length of joyfully rolling away the last portion of the debt by which the various buildings had been encumbered. They also feel impelled to tender grateful and public acknowledgments to numerous friends for their Christian sympathy and generous assistance during the progress of the arduous undertaking.

The Rev. Dr. Burder moved, and the Rev. Robert Philip seconded,—

2. That the church and congregation deem it their bounden duty to testify their gratitude to God for his peculiar mercy, not in vocal praises and thanksgivings only; but likewise by a more thorough consecration of themselves to his service, especially in endeavours to glorify his holy name by more zealous efforts to diffuse the rich, various, and invaluable blessings of the gospel of his Son Jesus Christ, throughout the earth; and they would humbly and fervently implore the abundant succours of God's Holy Spirit, to enable them to act in harmony with this their high and acknowledged obligation.

The Rev. Dr. Charles G. Townley moved, and the Rev. M. A. Garvey seconded,—

3. That very cordial thanks be presented to Mr. Alderman Challis, for kindly presiding on the present occasion, and for the efficient manner in which he has introduced and conducted the business of the meeting.

The chapel was crowded in every part, and the audience appeared highly gratified with the proceedings.

The cost of the building and freehold was about 8,000*l.*, and the people raised amongst themselves last year 2,200*l.*, and received from other sources about 300*l.* more. We sincerely congratulate our brother who has thus been honoured to effect the erection of a chapel at Calcutta, the capital of India, and now to witness the establishment of a second in the capital of Britain, through his instrumentality.

#### NOTICE TO WIDOWS.

All widows entitled to relief at the midsummer distribution of profits arising from the sale of the Evangelical Magazine, are respectfully requested to send their applications forthwith to the Publisher of the Magazine, addressed to the Editor.

#### AN APPEAL TO THE CHRISTIAN WOMEN OF ENGLAND.

SISTERS,—Permit one of the daughters of England to address you on a subject near and very dear to the hearts of many of the residents near the great metropolis. Amid the numerous and holy objects which draw together vast crowds of interested hearers, objects which have as their aim the conversion of souls and the spread of the Redeemer's glory, each in its order and aspect most important, there is one which claims, in a peculiar and pressing manner, our attention and interests as daughters of this free, this noble land. We have passed through the pleasures and sorrows of childhood, and we can remember with a vividness, which seems almost startling in its freshness, the days when parental wisdom deemed it best to send the children of their home to scenes where forbearance is learnt and where the stricter rules of scholastic discipline were fitted to strengthen the mind, and to correct the imagination. Can we not remember the time when, however happy, we yearned for our father's embrace, our mother's love; and did we not count the days—nay, almost the hours—when we should return to our beloved home and leave it no more? Many of us are now residents there; and, whatever be our future life, is not this the time usually considered as the most free from care, and more devoted to the enjoyment of life, than



at any other period. Has the present obliterated the past? Did we not feel, then, that though absent we were not forgotten—and that our parents' solicitude still continued, their anxiety and care unabated; and that they, too, looked forward to the time when their dear ones should return and gladden their hearts by their sunny presence, and by their love and their improvement show that their parents' self-denial had not been wasted?

Some of us have never left the parental abode—have never known the sorrow of leaving home for a definite period, and only from occasional absence know the delights and freedom of the home circle.

The institution I now commend to you is called the School for the Education of the Daughters of Missionaries. It was founded a short time since by the Christian love and sympathizing care of a few devoted servants of God, and there in the sweet village of Walthamstow is its locality. Forty dear children are now resident children, from all climes, of all dispositions, and, as far as human care, attention, and kindness, combined with prayerful effort can effect, they are trained up to love and serve the God of their Father. Their parents are labouring for God amidst scenes of toil and privation; they count their labours as nought if they can but win souls to Christ; they give up their all for His dear sake; and, in sending their children from them, make the greatest sacrifice a parent can know.

Sisters, we know what it is to be separate for any definite period; how we long for the privileges of home; and feel that if once there again, we shall never willingly leave it. Think, then, what these servants of God must feel when parting with their children, perhaps for ever, although with heartfelt gratitude they thank the Giver of every good and perfect gift for raising up such an abode. In addition to all their mental suffering; there are the expenses necessary for the education, and all other incidental costs. Do we not know how ministers and missionaries labour with inadequate salaries, and these, too, dependent upon their own health and exertions? Death comes, and the devoted servant enters into his rest—perhaps he can feel the force of the promise, "Let thy fatherless children trust in me," and with the full confidence that it cannot fail, he leaves them in the care of his God. But there are times when faith seems well nigh gone, and the cares of the world press upon the heart, and the natural thought as to the destiny of his children must distress him; unless, indeed, he knows of the Mission School, and feels that to the enlightened and conscientious care of that institution he can entirely commit them. We, as the

daughters of England, must indeed feel that this institution commends itself to our care and sympathy. Let us show that we can exert ourselves for the relief of those anxieties a Christian parent must feel. Let us endeavour to raise money for the increase of the funds of the institution, and show that while the children of England can raise so much for the missionary cause, the daughters of England will not refuse their co-operation in the noble effort to relieve a missionary's heart of some of his cares and trials.

Let us accept the orphan children of the missionaries of Jesus as a solemn sacred legacy left to us. Let us view them as dependent upon our exertions to educate them; and let us make a separate fund for the especial maintenance of the orphan.

Dear sisters! let us remember how much we are actuated by impulse! how constantly we resolve to make sacrifices, often not consummated! We intend self-denial, and yet forget its practice; and even if we do perform our high resolves, can they bear the term of "sacrifices?" We live in the full enjoyment of privileges. No other land can boast our social arrangements. Our domestic government renders our self-denials comparatively light.

Let us, then, this year, from steady principle, devote a portion of our money, much of our energy—above all, our fervent prayers, for the Mission School at Walthamstow. Our principles are, doubtless, strong as conscientious; as far as denominational feelings exist, here they cannot enter. In that school all are received, and the terms of denominations are unknown; therefore, whatever we may call ourselves, with conscientious intent, it matters not in this great work. As we love the Saviour—as we value the privileges of a free and unfettered education—as we love our country,—let us pledge ourselves for this year, and fulfil the claims the daughters of missionaries have upon us.

We call upon our Scottish and Irish sisters to help us. The sister-kingdoms are one in many things, let us be one in this holy work. Our responsibilities are resting upon us; we have a solemn duty to fulfil; and let us remember the words of the Saviour, "Inasmuch as ye did it to one of these little ones, ye did it unto me."

With the sincere belief that our sisters will answer this appeal with as much liberality as it is in their power to bestow, remembering "It is more blessed to give than to receive,"

I remain,

A DAUGHTER OF ENGLAND.

May 10, 1844.

## ENCOURAGEMENT FOR THE WIDOW.

*To the Editor of the Evangelical Magazine.*

REVEREND SIR,—I am a reader of the Evangelical Magazine, and have perused with considerable interest the numbers which appeared at the close of the past and during the course of the present year. The Magazine is fifty years old, and its circulation is fifteen thousand. I am of opinion that the public should, in justice to its value and importance, have made it fifty thousand. I trust that it will continue to grow. Your plans for increasing the sale are excellent. Let the religious community faithfully act upon them. It should be the business of every one to promote the circulation of the Magazine, and, for all who have it in their power, to become subscribers to the Widows' Fund. Let these annual subscriptions be 6s. 6d., (the price of the Magazine for the year,) and upwards. I inclose 10s. for this year, and shall make it an annual subscription.

I am, rev. sir,

Yours respectfully,

A SUBSCRIBER TO THE MAGAZINE,  
AND A FRIEND TO THE WIDOW.

April 9, 1844.

CASE OF MRS. JOHNS, WIDOW OF REV. D.  
JOHNS, OF MADAGASCAR.

*To the Editor of the Evangelical Magazine.*

MY DEAR SIR,—I mentioned in my letter to you of last month that a committee was being formed in aid of contributions for Mrs. Johns, of Madagascar, and her family. May I now beg the favour of your inserting the following names, and of permitting me to solicit kind friends throughout the country, who feel for the "widow and the fatherless," to remit their donations at the earliest convenience. I am happy to acknowledge the receipt of the undermentioned sums as a commencement of the fund.

Yours very sincerely,

J. J. FREEMAN.

Walthamstow, April 18, 1844.

Names of committee:—

W. A. Hankey, Esq., Treasurer.  
Rev. S. Bowen, Macclesfield.  
Rev. Dr. Clunie, Macclesfield.  
John Foulger, Esq., Walthamstow.  
Rev. J. N. Goulty, Brighton.  
Rev. J. Owen, Bath.  
Rev. J. Rowland, Henley.  
Rev. G. Smith, Poplar.  
Mr. Robert Smith, London.  
Mr. Eb. Smith, Billiter-square.  
Rev. J. Stoughton, Kensington.  
Rev. A. Tidman, Blomfield street; and  
J. J. Freeman, Secretary, Walthamstow.

Amounts received:—

	£	s.	d.
Mrs. Trueman .....	5	0	0
J. Johnston, Esq. ....	5	0	0
Miss Hall .....	5	0	0
Eb. Smith, Esq. ....	2	2	0
Miss Tomkins .....	0	10	0

A VILLAGE CASE DESERVING OF  
SYMPATHY.

[The following letter was written to the Rev. J. Dear, of Great Easton, as the result of our appeal in April. We do trust that the conduct of this liberal Churchman will stir up Nonconformists to do their duty.—EDITOR.]

London, April 8, 1844.

REV. SIR,—Referring to your appeal in the Evangelical Magazine of this month, on behalf of two villages in your neighbourhood, and stating that the ground is provided, and the materials are found for a chapel, but that the sum of 200*l.* is required to complete the work, I am enabled, by God's good providence, (though not one of the wealthy persons referred to in your letter,) to inclose 10*l.* as a subscription towards the building, and I will contribute 15*l.* more, (an eighth of the whole sum,) if the readers of the Evangelical Magazine will subscribe the remainder of the 200*l.* by the 1st of July next. Wishing you success in your Christian undertaking,

I am, rev. sir,

Your obedient servant,

AN OLD SUBSCRIBER TO THE EVANGELICAL MAGAZINE, THOUGH A  
CHURCHMAN.

*The Rev. Joseph Dear.*

P.S.—Will the donor give J. D. his address in confidence, that he may communicate with him?

THE VOLUNTARY PRINCIPLE.

On Thursday, March 14th, two very superior sermons were preached in the Congregational chapel, Basingstoke, by the Rev. James Bennett, D.D., of London.

A collection was made from the congregation (which is neither large nor rich) for the liquidation of a debt incurred by the enlargement of the chapel and the erection of a school-room. The collection amounted to more than 85*l.* Nearly 35*l.* had been previously collected during the year by some young friends towards the same object, making together upwards of 120*l.* After the re-opening of the chapel, about four years since, there remained a debt of about 700*l.*, which has since been annually reduced. During the last three years several of the most liberal contributors have been

lost by death, yet in no year since the year of enlargement has the congregation produced so much towards this and other religious objects as in the present. The original building, about forty years since, cost 2000*l.*, which was all paid without a farthing being sought out of the congregation.

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#### HARTLEPOOL, DURHAM.

The new Independent chapel in this rising town was opened on Tuesday, April 2nd. The Rev. W. H. Stowell, Theological Professor in Rotherham College, preached in the morning from 2 Chron. vi. 18; and in the evening the Rev. J. Parsons, of York, preached from Acts ii. 21.

On Wednesday morning, the Rev. S. Sewin was solemnly ordained to the pastoral office. The Rev. R. C. Pritchett, of Darlington, opened the service by reading the Scriptures and prayer. An introductory discourse, explanatory of the constitution of a Christian church, was delivered by the Rev. W. Campbell, M.A., of Newcastle; Mr. C. also asked the usual questions. The ordination prayer was offered up by the Rev. A. Jack, of North Shields; after which the Rev. W. H. Stowell delivered a charge to the minister, from Luke iv. 32. The Rev. J. Anderson, of Easington Lane, concluded the service. In the evening the Rev. J. Parsons preached from Matt. xxii. 11, 12, 13. The Rev. Messrs. Ward, of Newcastle; Bowman, of Sunderland; Goodall, of Durham; and Bingley, of Middlesbro', also assisted in the services. The collections, which were made after each service, amounted to the very liberal sum of 68*l.*

Perhaps in few instances has the voluntary principle, as combined with persevering and self-denying effort, been seen to greater advantage than in the erection of this chapel. It is not yet four years since the Congregational church was formed in this town. The room occupied for worship soon became too small, in consequence of which the new chapel, seating between five and six hundred, has been erected; while, by the energetic labours of the pastor, the debt has been reduced to a comparatively small amount. The chapel, which has been built very economically, is a neat and well-proportioned edifice. It is beautifully lighted with English's Patent Camphine Lamps, a saving upon gas of at least fifty per cent. This is doubtless the first place of worship lighted with these lamps; but their utility and cost, in comparison with gas, only require to be known to commend them to the adoption of all who study economy in expenditure with beauty of appearance. There is also in connexion with this chapel, accommodation for day-schools, which will eventually be formed.

#### REMOVALS.

The Congregational church assembling in Barrack-street, Bridport, have tendered a cordial and unanimous invitation to the Rev. T. Wallace, late of Petersfield, Hants, to become their pastor, which invitation he has accepted, and commenced his labours among the people on the first sabbath in May.

A special service, of a most solemn character, was held on the evening of May 6, affectionately to commend the new pastor to God, and implore a blessing on his ministry. The Rev. John Wills, the late highly esteemed pastor, presided on the occasion, and delivered a most touching and impressive address, and the present pastor reciprocated the kindly and truly Christian spirit, which had been so pleasingly expressed.

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The Rev. John Raven, late of Birmingham, has accepted the cordial and unanimous invitation of the Independent church assembling in Dudley, Worcestershire, to become their pastor, (vacant by the lamented decease of the late Rev. James Dawson,) and entered upon his solemn and interesting labours there on Sunday, April 21.

A very extensive and encouraging field of usefulness is opened up to the devoted servant of God in this town.—A most capacious sanctuary, a united people, a very large and increasing sabbath-school in the midst of a locality comprising, perhaps, upwards of thirty thousand souls. May the great Head of the church make his ministry an eminent blessing to hundreds and to thousands!

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The Rev. George Betts, late of Foleshill, near Coventry, has accepted the cordial and unanimous invitation of the church and congregation assembling in the Independent chapel, March, Cambridgeshire, and commenced his stated labours in that place on the Lord's-day, the 10th of December, 1843.

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The Rev. Frederick Newman, formerly of Pateley-bridge, Yorkshire, has received and accepted a unanimous invitation to become the pastor of the church assembling in the Brunswick-street chapel, Shelton, Staffordshire. He commenced his stated ministrations on the first sabbath in February, under very interesting and promising circumstances.

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#### NEWPORT PAGNELL COLLEGE.

The thirty-second anniversary of this institution is intended to be held in the In-

dependent chapel, Newport Pagnell, on Tuesday, June 11, 1844.

The Rev. John Stoughton, of Kensington, will preach at eleven o'clock in the morning. The public meeting for transacting the business of the institution will be held at three o'clock in the afternoon of the same day. A prayer-meeting will be held at seven o'clock on the Monday evening preceding, at which addresses will be delivered.

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#### ORDINATION.

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*Mr. B. Backhouse.*

Mr. B. Backhouse, late of Spring-hill College, was publicly ordained to the pastoral care of the church of Christ assembling in Rodborough tabernacle, Gloucestershire, on Thursday, August 10th, 1843.

A special prayer-meeting, preparatory to the services of the day, was held on the preceding evening, in which the Rev. Dr. Redford, and the Revs. J. A. James, William Wheeler, and Watson Smith, took part. The Rev. John Burder, M.A., late of Stroud, conducted the opening devotional services of the day. The introductory discourse was delivered by the Rev. G. Redford, D.D. and LL.D., of Worcester. The usual questions were proposed and the confession of faith received by the Rev. W. Gregory, of Clifton. The ordination prayer was offered by the Rev. J. A. James, of Birmingham. The Rev. W. Wheeler, of Bedford-street chapel, Stroud, gave the charge to the minister; and the Rev. B. Parsons, of Ebley, concluded by prayer.

In the evening, the Rev. Timothy East, of Birmingham, preached in the open air to a large and attentive congregation, at Whitfield's Tump, on Hampton Common—a spot consecrated by the early labours of Whitfield.

The sermon to the people was preached on the following sabbath morning.

The deep-toned devotion which marked the whole of the services; the faithful appeals which were made to minister and congregation, combined with the large gathering of people, the fineness of the weather, the loveliness of the surrounding scenery and the associations connected with the tabernacle as the sanctuary of many generations and the birth-place of many souls, produced impressions which are not destined soon to pass away.

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#### IRELAND.

##### CONGREGATIONAL UNION OF IRELAND.

The city of Waterford contains a population of upwards of 30,000 souls, of whom

little more than 1,000 are even nominally Protestant. The mission here in connexion with the Union was commenced by the Rev. James Lyon, (now co-pastor with the Rev. J. Arundel, London,) in the spring of 1842. The ground floor of a respectable house was fitted up as a place of meeting, and in the course of the following summer a small church was formed under Mr. Lyon's ministry. Besides preaching in Waterford on the Lord's-day, Mr. L. occupied several stations in the surrounding country, and had service also on board the vessels in the harbour. On Mr. Lyon's removal to London, the Rev. Isaac Jennings, who had previously occupied a range of stations between Cork and Tralee, removed to Waterford, and has not been left to labour without tokens of favour from above. The attendance upon the Lord's-day services in the city, particularly in the evenings, has of late much increased; but it has long been thought necessary that a small chapel should be provided. Mr. Jennings has resolved to accomplish this if possible. The committee, however, from the low state of their finances, are unable to render assistance to the undertaking, though convinced that it is highly desirable, if not indispensable, to the prosperity of the congregation. Mr. Jennings represents that a building has been offered on moderate terms, which might by a small outlay provide the little flock with the accommodation sought, and remove the objections which are made by strangers to attend in what is merely a private dwelling. The condition of tens of thousands in the city itself, and its relation to the south-east part of Ireland, render it of great consequence that this post should be well cared for and sustained; and the indefatigable brother who occupies it deserves all the encouragement that can be afforded to him.

During the late season of Lent, controversial addresses have, as usual, been delivered in the Roman Catholic chapels in Dublin. In addition to those efforts several priests have come on a mission from the country to hold what may be called "revival meetings," in the suburban places of worship of that persuasion. They have been occupied day after day, from four o'clock in the morning till midnight, in celebrating mass, hearing confession, catechising the young, and preaching on general subjects. These extra services produced considerable excitement; but, indeed, the devotedness of the Roman Catholics generally to their creed and worship would do honour to a better cause. While their clergymen, however, were thus occupied, the ministers of truth were not idle. The Rev. James Godkin, author of several works commending the mystery of godliness in contrast with the mystery of iniquity, was engaged on Tuesday and



Thursday evenings in lecturing to attentive and encouraging congregations, including not a few Roman Catholics, on subjects connected with their system. Few men are more competent to detect and expose the errors of that system and the wiliness of its advocates, while the coolness and candour which pervade his addresses well become one who is set for the defence of the gospel. May all his labours be in the demonstration of the Spirit! The week after the above course of lectures was completed, Mr. Godkin went, pursuant to the appointment of the Irish Union at its last anniversary, to attend as its delegate the meetings of the Congregational Union of Scotland held in Dundee.

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#### THE NEW BILL IN FAVOUR OF UNITARIAN USURPATIONS.

With a portentous haste has this measure, fraught with jeopardy to all public trusts, been urged onward in its course through Parliament, by Her Majesty's Government. Its promoters well knew that if they had given time for the country to express its indignant feeling as to the wrong and injustice it proposes to perpetrate, they could not, with all the power they possess, have succeeded in carrying it unscathed through the House of Lords. If orthodox Churchmen, especially the evangelical clergy, cannot see in this proceeding how little their Tory friends care for the *doctrinal articles* of the Established Church, when a political champion, useful to their cause, is to be

conciliated, they must be more than infatuated. We expressed our views strongly on this bill at an early stage: and we deeply regret that our friends, in town and country, did not take our advice and petition forthwith. Had they done so, the cabinet might have been led to pause, and the bill would before now have been arrested in its course. We are glad, however, to find that a vigorous stand has at length been made against it. Sir Robert Peel has postponed the second reading in the Commons until after the 30th instant. We understand that Sir Thomas Wilde, Lord Ashley, and other members of influence, have undertaken to oppose the Bill: and, supported as we expect they will be out of doors, by thousands of petitions, we yet cherish the hope that so unjust and fatal a measure will not obtain the sanction of the House of Commons. If the Bill should pass into a law, hundreds, if not thousands of chapels in the kingdom may, in five and twenty years, under the second section, be handed over to the Unitarians beyond recovery. There must be a *deed*, with doctrines in "*express terms*," or the *usage of the congregation*—which the Lord Chancellor has explained to mean, *the teaching of the minister*, for twenty-five years—will be "*conclusive evidence*" to regulate the trust in future. Let every Christian, then, sign a petition to the House of Commons; and, above all, let him urge upon his representative, whatever may be his politics, not to support the measure. If this be done promptly, we have no doubt that the Bill will be abandoned.

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## London Anniversaries.

#### THE BRITISH AND FOREIGN BIBLE SOCIETY.

The fortieth annual meeting of this society was held at Exeter-hall, on Wednesday, May 1st. The venerable Lord Bexley presided, who, owing to his infirmities, requested Mr. Brandram, one of the secretaries, to read his short but suitable address. Mr. Brandram then read the Report, "as the deputy of his beloved friend, Mr. Browne, the writer of it, whose voice did not happen to equal his own."

The report commenced by stating, that the society had now distributed nearly 16,000,000 copies of the Scriptures, and aided in the circulation of above 10,000,000 more, in various languages, and in almost every part of the world. From the society's dépôt at Paris had been issued during the year, 145,267 volumes, being an increase of 3,138 copies on the previous year, and

145,036 actually sold, of which 112,269 were disposed of by Bible colporteurs, and most of them among members of the Roman Catholic communion. The society had more or less employed eighty-four colporteurs, seventy-five of whom had been Roman Catholics; and it had made a grant of 500*l.* to the French and Foreign Bible Society. In Belgium, the distribution amounted to 13,919 volumes, of which only 140 had been gifts; making a total of 124,000 copies in that country in about eight years. In Holland, three colporteurs had entered on that field of labour, and in twelve weeks above 12,000 copies had been disposed of; and large editions of the Dutch Scriptures were now in the press. "Our issues," writes Dr. Pinkerton, "are 50,699 copies;" 1,000 had been sent among the Hanoverian troops. The issue of copies from the dépôt in Hungary had amounted to 663,400 copies

in thirteen years. The society had made a grant to its correspondent at Berlin of 15,086 copies; and great numbers of the New Testament had been supplied to the Prussian troops: his Majesty continued an annual subscriber to the Prussian Bible Society, whose issues had been for the year 40,313. In Sweden, 16,000 had been printed during the year, and its Bible Society had circulated 18,022 copies; the present king sanctioned the cause. In Norway, 541 Bibles and 5,053 Testaments had been disposed of: and in Russia, the issues had been 19,186. In Greece, 10,000 revised copies would soon leave the press at Athens. Since 1810, nearly 210,000 copies of various books of Scripture had been issued in modern Greek. In Turkey, 6,430 copies, exceeding the previous year by about 2,000. From Jerusalem, the Rev. F. C. Ewall wrote, that thousands might be circulated, and 1,250 copies had been granted to him. To the Calcutta Auxiliary, 1,000*l.* had been granted towards the Urdee Old Testament, and that version was now completed: the issues at their depôt were 55,630 volumes. In China an unexpected impediment had arisen, owing to the necessity of a thorough revision of the Chinese version. The Missionaries at Tahiti and Eimeo had sent their thanks for the large grant of Bibles and Testaments they had received, but which was not sufficient to meet the demands of the people; and, therefore, another edition of the Tahitian Bible had been put to press of 3,000 copies. Various minor details we are compelled to omit. The receipts of the American Bible Society for the past year were 126,448 dollars: the issues 216,605 copies, making an aggregate issue since its formation of 3,269,678 copies. In British North America, there are 246 tributary societies; and they have remitted 1,581*l.*, and received a supply of 19,643 copies. The total amount received from all sources is 98,359*l.* 2*s.* 4*d.*, being 5,282*l.* 19*s.* 8*d.* more than in the preceding year. The expenditure was 84,669*l.* 8*s.* 3*d.* The issues of the society have been, from the depository at home, of Bibles and Testaments, 676,624; from the depôts abroad, 267,407: total, 944,031. Total issues of Bibles and Testaments since the commencement of the society in 1804, 15,965,025*l.* The committee had granted 5,000*l.* for the gratuitous supply of the Scriptures among the poor; and various grants to the City Mission, and to other institutions in the United Kingdom.

On Lord Bexley's vacating the chair, the Earl of Chichester succeeded him.

The Marquis of Cholmondeley; the Bishops of Cashel and Worcester; the Revds. — Trepit (of New York), Baptist Noel, M'Lean, Dr. Morison, Thomas Marzials (of Lisle), Dr. Wilson (of Bombay); and

the Archdeacon of Winchester, moved and seconded the resolutions in most able and effective speeches, which were interesting to the large audience, but which, we were sorry to see, was not so large as on many former occasions.

#### CHURCH MISSIONARY SOCIETY.

The forty-fourth anniversary of this society was held in Exeter-hall, on Tuesday, April 30th, and was most numerous and respectably attended. The Earl of Chichester presided, and was supported by the Bishops of Chester, Ripon, and Cashel, by Lord Sandon and Sir R. H. Inglis, and many clergymen and gentlemen.

After the noble chairman had spoken in congratulatory and encouraging terms, the Revds. R. Davies and J. Venn read the report. It stated that at the last anniversary, the society had been relieved of its difficulties, but this year it had risen to a very satisfactory position in respect to its finances, without diminishing the number of its missionaries. The last year had been one of blessing upon missionary operations. There had been manifested a sound and scriptural growth in the infant churches cradled in South India, New Zealand, and West Africa. Considerable additions had been made to the patronage of the society; fifty-four new general associations had been formed; twenty-four of the society's candidates had been admitted to holy orders; and nine ordained missionaries had been sent forth to the several stations of the mission. The Divine blessing continued largely to rest upon the earliest scene of its labours—West Africa: the institution for training native youths was steadily advancing; and other efforts at Sierra Leone, &c. were successful. In Turkey, in North and South India, &c., the missions were making but slow progress; but at Tinnevely a harvest had been already yielded, abundantly repaying all the cost and labour bestowed on it; the number under instruction was about 20,000; and the communicants had increased more than one third; the whole being 1,619. Various other details were given, to which we cannot advert, which must interest the friends of this important mission.

The receipts of the year stand thus:—general fund, 97,791*l.* 2*s.* 3*d.*; special funds, 6,532*l.* 13*s.* 7*d.*; making a total of 104,323*l.* 15*s.* 10*d.* The expenditure amounted to 93,472*l.* 7*s.* 3*d.* The excess of income in the past year was 4,318*l.* 15*s.*, after the payment of the debt of 1,000*l.*, outstanding at the last anniversary.

The Bishop of Chester, Professor Scholefield, the Bishop of Ripon, the Rev. J. W. Cunningham, Sir R. H. Inglis, the Rev. Dr. Marsh, J. P. Plumtre, Esq., M.P.,

and the Rev. Hugh Stowell, successively, and most eloquently, interested this large assembly with their speeches. This anniversary has by no means disappointed the friends of the society: the eloquent report was very impressively read, and highly gratified the audience.

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BRITISH SOCIETY FOR THE PROPAGATION  
OF THE GOSPEL AMONG THE JEWS.

The first anniversary of this institution was celebrated by a numerous assembly at Freemasons' hall, on Friday evening, April 26th. J. D. Paul, Esq., filled the chair.

The Rev. R. H. Herschell opened the proceedings by an appropriate prayer. The chairman expressed his high gratification at the sight of so full an attendance of Christian friends, who had met in simplicity of heart and unity of purpose, and with a single eye to the glory of God, and the spiritual regeneration of his people Israel; and he felt a deep interest in the success of this cause.

The Rev. Dr. Henderson then read the report. It stated that a volume of lectures on the conversion of the Jews, by various ministers, had been favourably received; that through the kindness of Mr. Bagster, a thousand copies of the epistle to the Hebrews, from his stereotype plates, had been struck off for circulation among the Jews who could read them; that an edition of a thousand copies of our Lord's sermon on the mount, under the title of "The Prophet like unto Moses," had been issued in English; that a lecture directly addressed to the Jews occasionally was preached, and a quarterly prayer-meeting is held to pray for their conversion; that four zealous men of "the stock of Israel," and one of a wealthy family, were labouring in their respective spheres, and with hopeful success. The committee have resolved that temporal relief must be left to the private benevolence of Christians, to avoid the suspicion of encouraging hypocrisy; and they finally appeal to ministers and Christians to make the objects of this infant society the subject of fervent prayer.

The Rev. Drs. Bennett, Morison, and Wilson; Messrs. J. J. Freeman, Elijah Hoole, O. Clarke, J. Crowther, R. H. Herschell, and G. Paul and T. Turner, Esqrs., in moving and seconding the resolutions, powerfully urged on the audience the many claims of this society on Christian sympathy and benevolence. The total receipts for the year had been 921*l.* 11*s.* 11*d.*, leaving a balance in hand.

WESLEYAN MISSIONARY SOCIETY.

The annual meeting was held in Exeter-hall, on Monday, April 29th. The Right Hon. Sir George Rose occupied the chair, who stated the long attachment he had felt towards this society, and that the most kind and kindred feelings still existed between the Wesleyan Society and the Church of England; and that in the present state of the world, we can ill spare anything of Christian co-operation among Protestants.

Mr. P. M. Stewart, M.P., said he should be obliged immediately to leave, to attend a parliamentary committee; but having read the report, of which he gave a brief sketch, begged to move its adoption by anticipation. The Rev. Dr. Bunting then called attention to the financial statement, respecting the current year ending in December last. The gross income received from all sources in 1843 amounted to the sum of 99,804*l.* 5*s.* 1*d.* But the gross expenditure in 1843 had been 112,908*l.* 5*s.* 2*d.*, leaving an actual deficiency of 13,104*l.* 0*s.* 1*d.* Still the committee reported that by means of a special appeal; by additional private donations; and, by donations towards restoring chapels in foreign stations, that had been injured by earthquakes, &c., the actual amount in various forms, for the ordinary and special objects of the society, was 110,620*l.* 0*s.* 3*d.*, leaving a deficit only of 1,274*l.* 3*s.* 7*d.*

The Rev. J. Beecham then read many extracts from the report. In Ireland, the missionaries are zealously pursuing their work amid many difficulties; but the schools prosper; last year there were 52 schools, with about 4,000 children. At Winnenden, in Germany, Mr. Muller has 608 individuals united with him in church fellowship, and, by the agency of 48 converts, he provides regular services for 35 towns and villages. In France and Switzerland great good has been effected; and the mission press is exerting a beneficial influence. In North and South Ceylon there are many indications of success. In New South Wales 300 members had been added in nine months. In New Zealand the committee have much reason to deplore the terrible events at Wairau and Cloudy-bay. The mission chief, Punha, to prevent the effusion of human blood, went to the English magistrate, and with the New Testament open in his hand, said to him, "Don't fight, don't fight; this book says it is wrong to fight: the missionaries have made the land good—don't make it bad again." But the awful affray yet took place, and this promising mission has been nearly destroyed! In Africa, the mission has been partially successful. In Sierra Leone, 300 communicants have been added, and 570 re-



main on probation. In Jamaica, there has been an increase of 600 members; and in Antigua there has been an addition of 2,000 members. Great success has attended the mission in Western Canada; the members having increased during the year to the number of 679. The total and full-accredited church members amount to 101,137. But we are unable to give any further details of this mission. On Sir George Rose vacating the chair, it was taken by T. Farmer, Esq.

The good cause of the mission was ably supported by the Revs. R. Reece, T. Waugh, J. Hamilton, R. Young, J. Crowther, F. J. Jobson, Dr. Newton, P. McOwan, W. Money, W. Fox, J. Cox, Dr. Bennett; and by R. Campbell, — Chappel, T. Thompson, and E. Westhead, Esqrs. The Rev. Dr. Newton engaged in prayer, and pronounced the benediction, when the large assembly separated at five o'clock.

#### THE CHRISTIAN INSTRUCTION SOCIETY.

The nineteenth annual meeting of this society was held in Finsbury-chapel, on Tuesday, April 30th. In the absence of the chairman—C. Hindley, Esq., M.P.—Dr. Waller presided till the arrival of that gentleman.

The Rev. J. Blackburn read the very gratifying report. The committee were thankful to report, that 2,200 gratuitous visitors had continued steadfast in this self-denying work, the system of domestic visitation. The abstract of the nine districts into which London was divided stood thus:—102 associations; 11 missionaries; 2,263 visitors; 55,293 families; and 120 stations. More than 2,000,000 of religious tracts had been circulated, and during the year 937 copies of the Scriptures had been distributed, 2,326 children had been obtained for Sunday and day-schools; and 2,813 cases of distress had been relieved. Additional efforts had been made on behalf of the inmates of prisons. A winter course of lectures had been delivered at Falcon-square chapel, and at Union-street, Horsleydown; and the preaching of the gospel, beneath the tents of the society, had been attended to during the past summer.

The statement of accounts for the past year was then read, from which it appears that the receipts had been 964*l.* 13*s.* 5*d.*, and the expenses 1,009*l.* 10*s.* 6*d.*, showing a balance against the society of 44*l.* 17*s.* 1*d.* for the year.

The cause of this truly Christian and philanthropic institution was powerfully pleaded by the Revs. W. Foster, Henry Rich-

ards, John Aldis, J. Morris, by Mr. Pitman, the Chairman, Rev. J. Dobson, and Mr. Alderman Challis.

The attendance was respectable and numerous; and the attention was kept up to the close of the somewhat protracted service. It is to be lamented that many Christian churches do not at present unite with this excellent society.

#### LONDON CITY MISSION.

Ninth anniversary; Thursday morning, May 2nd.

The great room at Exeter-hall was filled by eleven o'clock: the chair was taken by J. P. Plumptre, Esq., M.P. After a hymn had been sung, and prayer offered by the Rev. J. Garwood, the chairman stated, that the simple but sublime object of the society, was to endeavour to bring sinners to the Saviour; not to wrangle for matters of comparative insignificance, but to proclaim the blessed truths of the gospel.

The Rev. R. Ainslie then read the report, which first adverted to the Spitalfields' district, including the parishes of Spitalfields and Bethnal-green, and the hamlet of Mile-end New Town. The population was 112,141; and in October last there were found in it 27,823 children eligible for daily education, of whom only 7,626 were receiving it; 3,371 more were attending Sunday-schools, leaving 16,826 growing up without any education! There were also found 9,639 adults who could not read. On the 15th of October, at all the 36 churches and chapels, there were present only 9,712, including children; and in the evening only 8,976. Twenty missionaries had since been appointed to this district: a large ragged school had been established, and other efforts of usefulness were detailed; and there were now 10,759 families under regular visitation. The general labours of the society referred to the visiting fairs, races, &c.; the cab-stands; the watermen, &c.; to the soldiers in the Tower; to the refuge for the houseless, and the metropolitan hospitals. The number of missionaries was now 101; but 500 would be needed to visit each poor family once a month. During the year 509 persons had been reclaimed from vicious habits; 136 backsliders had been recovered; 1,736 persons had died, who were visited by the missionaries, and 395 were hopeful deaths; 9,528 meetings had been held in school-rooms and houses of the poor; 501,552 calls and visits had been made, 32,398 had been to the sick and dying; 1,536 persons had been induced to attend public worship; 3,613 children had been sent to school; 7,389 copies of



the Scriptures had been circulated, and 506,948 tracts had been given away; 622 persons were giving evidence of their conversion, 258 of whom had become communicants. Such a year of great spiritual prosperity the mission had never known. The general fund for the year was 8,781*l.* 16*s.* 1*½d.*; the expenditure was now upwards of 700*l.* a month. The bishops of Winchester and London had been induced to form a new society, thus giving their sanction to lay-agency, in employing persons to go from house to house to read and expound the Scriptures to the poor; and which effort the committee of this society hail with great delight as a kindred institution.

The Rev. C. L. Yorke, rector of Shenfield; Rev. Dr. Leifchild; the Honourable and Reverend Baptist Noel; Sir Edward Parry, R.N.; Rev. G. Clayton; and the Rev. Carr Glyn, greatly interested the meeting in moving and seconding the resolutions. This great assembly, after singing the doxology, and receiving the benediction, then separated about three o'clock.

#### LONDON HIBERNIAN SOCIETY.

The thirty-eighth annual meeting was held May 2nd, at the Hanover-square Rooms. The attendance was highly respectable, but not numerous. Prayers having been read by the clerical secretary, the Marquis of Cholmondeley, adverting to the junction of the Irish Education Society with this institution said, that in its new character he anticipated the best results.

The report was read by the secretary, Mr. Hughes. There were at present connected with the society 1694 schools, with 101,302 children, of whom 13,895 are Protestant Dissenters, and 33,187 Roman Catholics. Total income of the Hibernian Society for the year, 3,876*l.*; expenditure, 3,384*l.*; its debt reduced nearly 500*l.* The contributions towards schools in connexion with the Church Education Society amounted to 29,536*l.*, making the gross receipts 33,402*l.* A revision of the books and various other improvements were contemplated, and a fervent appeal was made to English clergymen to support the institution.

Viscount Bernard moved the adoption of the report, and Lord Radstock seconded the motion; and they were followed (in supporting the remaining resolutions) by the Bishop of Cashel in a powerful speech; by the Rev. E. Tottenham, of Bath; by Lord Teignmouth, the Rev. H. B. McCartney, the Rev. D. Cooper, and the Venerable Archdeacon Emly. The noble chairman earnestly hoped, that though the meeting was painfully small, the Protestants of this

country would be aroused, and come forward to support the clergy in Ireland in maintaining the cause of a scriptural education.

#### SUNDAY SCHOOL UNION.

The anniversary was held at Exeter Hall, on Thursday evening, May 2nd.

Every part of the large hall was crowded to suffocation. The chair was occupied by C. Hindley, Esq., M.P. After the honourable chairman had powerfully urged on the meeting the necessity and advantages of the Voluntary principle in the promotion of Sunday-schools, W. H. Watson, Esq., read the report. This document detailed the various operations of the society in Denmark, France, the East Indies, Van Diemen's Land, New Zealand, the West India Islands, Newfoundland, New Brunswick, Bermuda, Nova Scotia, Canada, and the Sandwich Islands, in all of which great benefit had been bestowed through its instrumentality. With regard to home operations, it stated, that fourteen grants had been made during the year towards erecting or enlarging Sunday-schools, amounting to 430*l.* The total amount by grants was 5,503*l.* Depository book grants to the amount of 199*l.* 12*s.* 7*d.* Donations had been received amounting to 200*l.* 18*s.* The libraries granted during the year had been 115, making a total of 1,084. The schools which had been thus assisted contained 16,580 scholars, of whom 9,245 were able to read the Scriptures. The following were the numbers of schools, &c. &c., within a circle of five miles from the General Post Office:—schools, 481; teachers, 9,369; and scholars, 93,797. The sales at the depository had amounted to 8,703*l.* 14*s.* 9*d.*, being a decrease of 123*l.* 5*s.* 5*d.* in the year. The Teachers' Hymn Book had been improved. The Sunday School Union Magazine had been favourably commenced. The total receipts of the benevolent fund had been 1,747*l.* 4*s.* 8*d.*; the expenditure 1,677*l.* 17*s.* 2*½d.*; leaving a balance in hand of 69*l.* 7*s.* 5*½d.* The total receipts of the trade account, including debts, and the trade stock, were 13,572*l.* 1*s.* 2*d.*

The Revs. J. Sherman, H. Richard, Frazer, Dr. Morison, W. Groser, J. Carlile, with Messrs. W. H. Watson, W. Jones, H. Hooper, and Christopherson, moved and seconded the various resolutions; and, on the motion of Mr. Carlile, seconded by Mr. Christopherson, it was recommended to the committee to discontinue the sale of all denominational formularies; and this important decision was followed with great applause, having been carried with almost entire unanimity. And thus this great question, which

had been ably discussed by Dr. Morison, was brought to a most amicable conclusion.

#### RELIGIOUS TRACT SOCIETY.

The forty-fifth annual meeting was held in the evening of May 3rd, Samuel Fletcher, Esq., in the chair.

The attendance was very numerous, and after the meeting had been opened by prayer, the chairman, in ably glancing at the commencement and success of this society, stated his conviction, that notwithstanding all the evils that prevail in society, we are not as a people retrograding, but advancing, in morals and religion.

An abstract of the report was read by Mr. Jones, and it stated the numerous operations of the society in the four quarters of the world. The grants made to England, Ireland, Scotland, and Wales, were for the following objects:—District Visiting, City Mission, and Christian Instruction Societies, Home Missionary, Sabbath circulation, soldiers, sailors, emigrants, prisons, &c., and had amounted to 1,904,604 publications, of the value of 2,437*l.* 2*s.* 6*d.* The libraries granted to destitute districts, Sunday and day-schools, and union-houses, were 317, of the value of 1,640*l.* One hundred and eighty-eight new tracts and books were published during the year; and the publications issued from the depository amounted to 15,637,676, making the total circulation, in about ninety-four languages, including the issues of foreign societies, assisted by the parent institution, to amount to nearly 400,000,000. The total benevolent income of the year was 5,015*l.* 7*s.* 6*d.*; the special fund for China, 823*l.* 12*s.* 2*d.*; the contributions to the building fund, 899*l.* 1*s.* 11*d.*; cash for sales, 43,427*l.* 8*s.* 6*d.* The gratuitous issues were of the value of 6,227*l.* 14*s.* 11*d.*, being 1,122*l.* 7*s.* 5*d.* beyond the amount of contributions, and without any charge for agency and other expenses. The legacies were 396*l.* 5*s.* 5*d.* Total receipts, 51,989*l.* 6*s.* 8*d.*

The Rev. E. Bickersteth, Rev. J. Sherman, Rev. H. Hughes, Rev. Mr. King, of Cork,—the chairman in explaining the great improvement going on among females employed in factories,—the Rev. J. J. Freeman, Rev. Dr. Davies, Rev. Mr. Sutter, missionary from Mangalore, &c., with much eloquence spoke on the various resolutions that the meeting was called upon to adopt. And after the chairman had returned thanks to the meeting, the doxology was sung, when the great assembly separated at a late hour.

#### BRITISH AND FOREIGN SCHOOL SOCIETY.

Annual meeting held at Exeter Hall, on

Monday, May 6th. The chair was taken by Lord John Russell, supported by Lord Monteagle, Sir C. Lemon, Bart., &c. &c. His Lordship took a rapid view of the commencement and successful career of the society, and paid a high compliment to the worth of many of its deceased supporters, especially to the kind and expansive benevolence of his late friend, William Allen.

H. Dunn, Esq., was then called upon to read the report, which first adverted to general principles and prospects of the society; that the union of different denominations in support of the society's schools still continued; but still there was a distressing amount of ignorance. The committee have thought it right to enlarge the society's operations by engaging additional agents, by increasing the number of schools and of teachers, and by promoting school inspection. A special subscription had been opened for the removal of the debt upon the normal schools; and the committee were happy to report that they were now free from debt. The general fund of the society was now in an encouraging state, and the list of annual subscribers and of donations was larger than at any former period. At the Educational Conference, recently held at the society's house, a subscription was commenced, which, with other amounts, had now reached 7,503*l.* The number of boys and girls admitted into the normal schools, since the commencement, was 43,303. The number of teachers received for training during the year was 288; recommended to schools at home and abroad 158. The number of new schools established had amounted to 86. And there still appeared a disposition on the part of the public to sustain the institution. S. Gurney, Esq., the Treasurer, presented the accounts for the past year. The gross receipts had been 10,081*l.* 1*s.*, and there was a balance in hand of 604*l.* 4*s.* 1*d.*

Lord Monteagle; Sir Chas. Lemon, Bart.; Rev. G. Clayton; J. Shepherd, Esq.; Rev. W. Arthur, Wesleyan missionary; Rev. J. Shurman, a German missionary; Rev. J. Burnet; Sir E. Codrington; and David Barclay, and W. Tooke, Esqrs.; were the movers and seconders on this occasion, who highly interested the vast and overflowing assembly.

#### SCHOOL FOR THE DAUGHTERS OF MISSIONARIES AT WALTHAMSTOW.

The fourth anniversary was held in Crosby Hall, April 29th. C. Hindley, Esq., in the chair; succeeded by W. A. Hankey, Esq.

After prayer by Dr. Morison, the report was read, and after a short speech from the worthy chairman, H. Dunn, Esq., Revs. G. Clayton and Aldis, Major Jervise, Revs. W. Brock, Dr. Morison, and Eustace Carey,

R. Charles, Esq., and Rev. G. Shurman, moved and seconded the resolutions at this interesting meeting. Mr. Dunn more particularly adverted to a visit he had some time back paid to the institution at Walthamstow, when he asked himself these questions, "Are these children happy?—Is the instruction sound!—and, Is the moral and religious influence manifest? Happiness! I saw it on every door-post—incribed on every countenance. And as to the teaching and religious influence, I feel assured you may place unlimited confidence in its nature, its excellency, and its competency; and I am persuaded that it is such as the parents may rejoice in; yes, the parental hearts of missionaries may gratefully rejoice in such an institution."

#### BAPTIST MISSIONARY SOCIETY.

The fifty-first anniversary of this society was held at Exeter-hall, on Thursday, April 25th. The spacious hall was well filled; and W. B. Gurney, Esq., was called to the chair.

The services of the day were commenced by singing; and the Rev. J. Watson, of Edinburgh, implored the Divine blessing on the institution. After some appropriate and interesting remarks from the chairman, the Rev. J. Angus read an abstract from the report, in which it was stated that the income of the past year had been 21,842*l.* 12*s.*, and the expenditure had amounted to 22,831*l.* 1*s.* This sum, added to previous distributions since 1831, make a total of 230,837*l.* In India a greater number of converts had been added to the churches than in any previous year of the society's existence; and the educational establishments were stated to be very flourishing. In Jamaica the number of members was 33,644; and in the Bahamas 521 persons have been added to the churches, whilst the schools have had considerable additions. The committee intend shortly to send additional missionaries to Trinidad and Hayti. A new mission had been commenced at Morlaix, in Brittany; and the Rev. J. M. Cramp had been sent out to succeed Dr. Davies, as tutor of the college at Montreal, in Canada. The report closed with a powerful appeal to the sympathy and increasing aid of the supporters of the society; and it was heard with deep interest by the large and highly respectable assembly convened on this occasion.

The several resolutions were moved and seconded by the Revs. W. Brock, John M'Lean, (Wesleyan,) G. H. Davis, J. Sprigg, Dr. Wilson, (of Bombay,) F. F. Newman, Caleb Morris, Stephens, (of Newport,) and by J. Tritton, S. M. Peto, and T. Thompson, Esqrs., whose able advocacy

of this mission elicited many demonstrations of admiration and applause from the audience, and Dr. Cox closed the service with the benediction.

#### BAPTIST IRISH SOCIETY.

The thirtieth anniversary of this valuable institution was held at the Hall of Commerce, Threadneedle-street, on Tuesday evening, April the 23rd, and was very numerously attended.

The chair was occupied by J. Tritton, Esq., who ably and at considerable length advocated the claims of the Society, the service having been introduced by singing, and by prayer offered by the Rev. J. Smith, of Park-street chapel.

The Rev. S. Green then read an abstract of the report, which consisted of highly interesting extracts from the communications of ministers and Scripture readers, disseminating the truth in Ireland; and from these statements it appeared that the society was steadily and very successfully pursuing its important objects. The receipts during the past year had somewhat exceeded the expenditure, the legacies having been larger than usual. The Rev. S. Green having found that the onerous duties of the secretaryship had become too numerous, so as to interfere with his pastoral engagements, has therefore resigned his office, and the Rev. Mr. Trestrail, late of Cork, has been appointed as his successor.

R. Stock, Esq., then presented his accounts as treasurer, from which it appeared that there was a debt against the society, at the last annual meeting, of 1,348*l.* 11*s.* 9*d.*, but this year it has been reduced to 1,152*l.* 15*s.* 2*d.*

The Revs. J. Sprigg, J. W. Massie, (of Manchester,) Hardcastle, (of Waterford,) Gould, (of Dublin,) Trestrail, Dobney, Payne, and J. Bates, (of Ballina,) powerfully advocated the claims of Ireland, and stated many pleasing facts that had attended the labours of the society, and that its agents were still cheered on by greater prospects of success. It appears, also, that Father Mathew, and indeed the whole Catholic hierarchy have recommended that the Douay version of the Scriptures should be extensively circulated.

#### IRISH EVANGELICAL SOCIETY.

The annual meeting of this excellent institution was held at Finsbury chapel, in the evening of May 7th. It was numerously attended, and Mr. Alderman Hunter took the chair.

After singing and prayer offered by the Rev. P. Thompson, the chairman introduced



the business of the meeting by a very feeling and benevolent speech.

The report was then read by the Rev. T. James, and awakened considerable interest in the assembly. Thirty-one agents are employed as pastors, missionaries, or scripture readers, engaged in diffusing the gospel in the English and Irish languages in about two hundred towns and villages. The Christian churches are eighteen, with which Sabbath-schools and Bible classes are connected. Two colporteurs are employed for the sale, at reduced prices, of Bibles, Testaments, and religious books. Many thousands of tracts have been given away, supplied from the Religious Tract Society, as also a number of copies of the Scriptures generously furnished by the British and Foreign Bible Society. Many spheres of labour presented themselves to the society, if the British churches would supply the needful funds for the purpose.

The great interests of the society were very eloquently advocated by the Rev. J. A. James; Rev. J. Burnet; D. W. Wire, Esq.; and the Revs. J. Ely, S. Thodey, and — Gordon, of Londonderry. The statements and appeals made by the different speakers powerfully interested the meeting, and after the chairman had again urged on British Christians their duty to Ireland in the prospect of the most blessed results, the assembly broke up, after singing the doxology.

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#### LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

The thirty-sixth anniversary of this society was held at Exeter-hall, on Friday, May 3rd, when this spacious hall was densely crowded in every part.

The children of the Hebrew schools sang several hymns, accompanied by the organ, and the audience occasionally joining.

Prayers having been read by the Rev. J. B. Cartwright, Sir Thomas Baring, Bart., took the chair at eleven o'clock. The chairman observed, that there was nothing more remarkable than the increasing interest which had latterly been excited on behalf of the Jews; and this was to be ascribed to a more intimate acquaintance with the word of God, and to a better knowledge of the character of the Jews themselves. And he adverted in high terms to the spirit and conduct of the Bishop of Jerusalem, and to the opening prospects of the mission in that once sacred city. The Rev. Dr. Marsh next addressed the children, according to custom, on the religion of the Old Testament being the same as that of the New.

The Rev. W. Ayerst then read the report. The aggregate amount of the subscriptions

during the year was 25,325*l.* 8*s.*, being an increase of 259*l.* 5*s.* 6*d.* above the preceding year. After defraying the expenses of the year, the society had the sum of 7,000*l.* vested in Exchequer bills, and 2,528*l.* 15*s.* 5*d.* in the hands of the treasurer; yet the increase in the funds had not kept pace with the increased sphere of exertion. The committee had occupied six new stations, and sent nine new labourers into the field during the year. The distributions of Hebrew Bibles had been 3,681; of Hebrew Testaments, 2,249; different portions in various languages, 3,412; Bibles and Testaments in foreign languages, 8,343; Hebrew Common Prayer, 202; various tracts, 30,283. Many other details were given in the report, which we cannot enumerate, of the happy progress of the mission at Berlin and other places on the Continent, and at Jerusalem. And the committee, in conclusion, state forcibly their convictions:—“We feel, indeed, that our work is in its infancy. What are seventy-five labourers to do amongst so many? We long to increase our missionaries ten, yea, a hundred fold. Let us believe the promise that ‘all Israel shall be saved,’” &c.

The Bishop of Ripon; Sir R. H. Inglis; Sir George Rose; the Revs. Hugh Stowell, W. Freemantle, and E. D. Rhodes; the Bishop of Winchester; and the Revs. E. Bickersteth and Dr. Marsh, with great ability and effect, addressed the assembly in moving and seconding the resolutions. They were unanimously agreed to; and after a few words from the chairman, a doxology was sung, and the meeting terminated.

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#### BRITISH AND FOREIGN SAILORS' SOCIETY.

The eleventh annual meeting of this institution was held at Crosby Hall, on Monday evening, the 6th instant.

D. W. Wire, Esq., having been called to the chair, the proceedings were opened by prayer by the Rev. S. Davis. Mr. Hooper then read the report. It stated, that the operations of the society were carried on, first, and chiefly, in the port of London, by two missionaries and four agents. There were fifteen agencies in England, Wales, and Ireland; four continental, and two foreign stations. The Bethel meetings had been productive of great moral and religious good. The Thames agents had been in labours abundant, and had met with much encouragement. There were now about 500 Bethel captains, and nearly 12,000 Christian sailors, and their numbers were increasing daily, particularly among the Scotch and Welsh vessels. Bethel services held during the year, 625; aggregate of sea-



men present, 10,748 ; services held on shore, 243 ; tracts distributed, 28,845 ; libraries supplied to ships, 22. The report further stated, that in Sunderland, Newcastle, North and South Shields, Torquay, Shoreham, Brixham, Ramsgate, and various ports in Cornwall and in Wales, the aspect of the work was truly encouraging. In Ireland, as in England, justice had not been done to the sailor ; but Ireland was now alive to his claims. On the foreign stations operations had been carried on with spirit and energy. The American society were doing a great work. The Rev. J. C. Hyatt had succeeded the Rev. R. Ferguson, as the secretary.

The total receipts for the year amounted to 1,971*l.* 4*s.* ; there was a small balance in hand ; but the society was under engagements to the amount of 800*l.* The Revs. J. Clayton, J. Morison, G. Clayton, S. Davis, J. Burnet, J. Adey, with W. Cooke, Esq., and the chairman, very powerfully pleaded the sailors' cause in this respectable assembly.

#### PRAYER BOOK AND HOMILY SOCIETY.

The anniversary of this society was held at Exeter Hall, on the 2d of May. Jos. Wilson, Esq., in the chair. The proceedings were opened with prayer. The worthy chairman pleaded the importance of providing the poor with Prayer-books, especially as new district churches were now building in town and country. The Rev. F. Dollman then read the report, which thus states the proceedings of the society :—Its object is to circulate—at home, by members of the society and its agents, among landsmen, seamen, fishermen, boatmen—and abroad, by clergymen, missionaries, and others, the Book of Common Prayer, and all other works of the Church set forth about the time of the Reformation, in entire volumes, or in portions of them, in English and in foreign languages. It is estimated, that there are not fewer than 200,000 seamen, and 100,000 boatmen and fishermen, employed in our maritime service. During the last five years 1,000 copies of family prayers, taken from the Liturgy, had been purchased by seamen ; and it is now reckoned that the commanders of about one-third of the vessels engaged in foreign voyages assemble their crews for prayers. The issue of Prayer-books during the year had been 11,963, and of Homily Tracts 40,063. The receipts of the year were stated at 1,750*l.* 6*s.* 6*d.* ; and the total expenses at 1,961*l.* 7*s.* 6*d.* ; besides which the society was under engagements to the amount of 1,692*l.* 13*s.* 11*d.*, though the stock of the society was more than equal to these claims. The report concluded by an eloquent appeal for increased exertions. The Revs. Messrs.

Thelwall, Armstrong, Dr. Marsh, F. Cunningham, and Mr. Christian, urged the great interests of the society, in moving and seconding the resolutions ; and after the chairman had briefly acknowledged the vote of thanks to himself, the meeting separated.

#### CONGREGATIONAL UNION.

The annual assembly of this Union commenced on Tuesday morning, May 7th, at Crosby Hall ; the chair being taken by the Rev. Dr. Burder. After the usual devotional service the chairman said,—“The very aspect of the assembly before me was cheering to the heart. It gave visibility to a union of the deepest interest and importance, the union of a numerous body of enlightened and devoted ministers of Christ, and other representatives of Christian churches—churches organised on principles which they firmly believed to be in accordance with the mind of Christ.” After other equally judicious remarks, he called upon the Rev. A. Wells to read the report. The Rev. J. Blackburn introduced to the meeting the Revs. Messrs. Kennedy, of Aberdeen, and Shoebotham, of Dundee, as representatives of the Scotch Congregational churches ; and the Rev. Mr. King, of Cork, from the Congregational Union of Ireland ; also the Rev. Dr. Brown, and the Rev. Mr. Dobbin, Presbyterian ministers from the north of Ireland.

The church under the pastoral care of the Rev. J. Ely, of Leeds, was by motion received into the Union ; also the churches at York under the pastoral care of the Rev. Messrs. Parsons and Paton. The Huddersfield Association of ministers ; the church at Tadley, Hants, under the pastoral care of the Rev. George Jennings ; and the church at East-street chapel, Andover, were respectively admitted into the Union. The adoption of the report was moved by the Rev. G. Gawthorne, of Derby, and seconded by the Rev. Mr. Smith, of Sheffield. The Rev. Mr. Roberts, of Llanbrynmair, was announced as a delegate from Wales. After a short discussion, the motion for the adoption of the report was carried unanimously. The Treasurer, B. Hanbury, Esq., read a statement of the finances of the society ; when the Rev. J. Ely proposed a resolution respecting the low state of the funds, and for making provision for the support of ministers in the decline of life ; and this was seconded and supported by the Revs. R. Burls, J. A. James, J. Sherman, and J. Gawthorne, and J. Conder, Esq., by many suitable remarks. The Rev. Dr. Matheson presented the report of the Home Missionary Society ; the Rev. T. James, that of the Irish Evangelical ; but that of the Colonial was omitted, in conse-

quence of the indisposition of the Rev. T. Binney. The adoption of these reports was moved by the Rev. Mr. Fletcher, of Manchester, and seconded by the Rev. Mr. Jones, of Oxford. The Revs. Messrs. Kennedy and Shoebottom advocated the cause of Congregationalism in Scotland; and the Rev. Mr. King next addressed the meeting in behalf of the Congregational Union of Ireland. And a motion of thanks to the various deputies then present being moved by the Rev. J. Sherman, and seconded by the Rev. Dr. Morison, was carried unanimously.

The adjourned meeting was held on the following Friday morning at Crosby Hall. After the offering of praise and prayer, a letter was read from the Rev. T. Binney, on the causes which had prevented the annual letter on prayer from being prepared; this led to a discussion on the importance of still keeping the subject in view, and which terminated in a resolution requesting the committee to prepare the letter by the annual meeting to be held at the city of Norwich. The Rev. J. Roberts, of Melton Mowbray, proposed a resolution urging the Congregational body to support the well-known periodicals that advocated its important principles: the motion was seconded by the Rev. Mr. Jukes, of Bedford.

The Revs. Dr. Stewart, moderator of the Presbyterian body in Ireland, and Dr. Cook, of Belfast, powerfully addressed the meeting, dwelling on the gross injustice of the Dissenters' Chapels Bill, and which was responded to by the Rev. J. Burnet.

The meeting then proceeded with the business of the education question. C. Hindley, Esq., read a luminous report of the proceedings of the education committee. J. Morley, Esq., presented a statement of the contributions, which amounted to 47,000*l.* The Rev. T. P. Bull moved the adoption of the report, which was carried unanimously. Motions of thanks to C. Hindley, Esq., and the committee, and for other objects in carrying out its designs, were likewise unanimously carried.

After the dinner, in the Congregational Library, it was moved by the Rev. Mr. Prout, that the meeting should stand adjourned till the month of October next, and then be held in the city of Norwich. J. C. Evans, Esq., brought up a report of a committee on the Dissenters' Chapels Bill. B. Hanbury, Esq., proposed, and the Rev. Dr. Hewlett seconded, the adoption of resolutions, which were cordially agreed to.

Other routine business was disposed of, and the thanks of the meeting having been voted to the rev. chairman, and briefly acknowledged, this harmonious and interesting conference broke up at five o'clock.

#### MISSIONS OF THE ESTABLISHED CHURCH OF SCOTLAND.

A public meeting of the friends of these missions was held in Exeter hall, on Friday, May 10th. The Marquis of Bute presided, who briefly opened the business of the day, and called upon the Rev. Mr. Glashan to read the report. From this it appears that the Church of Scotland had undertaken several schemes to promote the moral and spiritual condition of the people, at home and abroad, which were the extension and improvement of education in Scotland, especially in the Highlands and Islands—the propagation of doctrines and principles in India, in the colonies, in this country, and also among the Jews, by missionaries set apart respectively for this purpose. Under the education scheme, the committee reported that the income for the past year amounted to about 4,000*l.*, and the number of schools to 146, in which they had 13,000 pupils. With respect to the Indian mission, the loss of seceding members was shortly to be made up by efficient agents. Within a few years 55 ministers had been sent out by the church to different parts of our colonial empire, and aid had been granted for the building of 18 churches, and 39 ministers were at present receiving grants from the committee. The Jewish missions at home were stated to be satisfactory.

Lord Elbank, Alexander Pringle, Esq., M.P., the Rev. Dr. M'Leod, the Lord Provost of Glasgow, the Rev. Drs. Hill and Barr, the Revs. J. Cumming, Hugh M'Neile; and Rev. Dr. Stephens, of Bombay, moved and seconded various resolutions; and the cause of the church and its missions was strenuously advocated, particularly by the two latter gentlemen, the former of whom, Mr. Cumming, felt no despair of filling up the places of those ministers who had left the Establishment, whether at home or abroad, by men equally pious and devoted; and he denied that any minister could be intruded upon a congregation of the church of Scotland, without the previous license of the Presbytery, with whom the fault rested if he were immoral, or unfitted for his charge. The whole of the proceedings were satisfactory to the respectable audience.

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N. B.—We regret exceedingly that we cannot make room for notices of more of the Religious Societies, which have held their anniversaries in the month of May. We hope to publish a few other reports in the July Magazine.

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# THE MISSIONARY MAGAZINE.

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FIFTIETH GENERAL ANNUAL MEETING

OF THE

*London Missionary Society.*

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THE Report of the proceedings of our Annual Meeting, which is now presented, comprises an accurate and comprehensive view of the operations of the Society at home and abroad during the past year; and supplies convincing evidence that the work in which we are engaged is directed, sustained, and blessed, by Him who is wonderful in counsel.

The meetings and services connected with our recent Anniversary were characterised throughout by a spirit of chastened joy and fervent hope, corresponding with the varied events of the previous year, and the animating, though solemn, prospects now opening to our view; and the hallowed and powerful impressions left on the minds of assembled thousands will form, we doubt not, a suitable preparation for the celebration of the Jubilee in September next, when the Society will commence its Fiftieth Year.

The lively interest recently awakened among our juvenile friends on behalf of Missions to the heathen, and of which an ample pledge has already been given in the noble amount by which the Directors have been enabled to purchase the new Missionary Ship, deserves especial recognition on this occasion; presenting, as it does, a new and enlarged source of encouragement in reference to the future advancement and ultimate achievement of the great work to which the Society is devoted.

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MONDAY, MAY 6th.

ST. JOHN'S CHAPEL, BEDFORD ROW.

The Prayers were read by the Rev. Mr. GARRARD; and the Rev. SAMUEL PHILLIPS, Vicar of Llanddewi, Glamorganshire, preached from Luke vi. 36.

WEDNESDAY, MAY 8th.

SURREY CHAPEL.

The Rev. JAMES SHERMAN read the Prayers of the Church of England; after which the Rev. JOHN JUKES, of Bedford, offered prayer.

The Rev. ROBERT NEWTON, D.D., Secretary to the Wesleyan Conference, preached from Luke xxiv. 46—7; and Rev. S. MORELL concluded with prayer.

TABERNACLE.

The Rev. RICH. ROBINSON, of Witham, read the Scriptures and offered prayer.

The Rev. JAMES HAMILTON, A.M., Minister of the Scots Church, Regent's-square, preached from Matt. v. 14.

The Rev. D. W. ASTON, of Buckingham, concluded with prayer.

MONDAY, MAY 13th.

SACRAMENTAL SERVICES were held at Sion Chapel; Orange-street Chapel; Falcon-square Chapel; Surrey Chapel; Claremont Chapel; St. Thomas's-square, Hackney; Stockwell Chapel; Kingsland Chapel; Tottenham Court-road Chapel; Hanover Chapel, Peckham; Trevor Chapel, Chelsea.

THURSDAY, MAY 9.  
THE ANNUAL PUBLIC MEETING,  
EXETER HALL.

THE Fiftieth Annual Meeting was held at Exeter Hall, on Thursday, the 9th of May. The weather was remarkably fine, and at an early hour a very numerous and highly respectable auditory was assembled. The Chair having been taken by WILLIAM EVANS, Esq., M.P., the services were commenced by singing the 8th hymn, Missionary Collection; and the Rev. J. REYNOLDS, of Romsey, implored the divine presence and blessing.

The CHAIRMAN then rose and said,—I have consented, at the request of your Directors, to take the chair at this great and important meeting, not from any vain fancy that I am particularly qualified to fill such a station, but because I believe the institution has experienced the blessing of God in its labours, and because I am willing and desirous to bear this public testimony to its usefulness and efficiency, and to the good that it has produced in the world. I feel a difficulty in presiding over a meeting held, as it were, in the immediate presence of God, designed to extend his kingdom, to promote his glory, to convert the heathen, to loose the captives of sin from their bondage to Satan—from their vices, their miseries, their cruelties,—and to bring them into the light of the glorious Gospel of the blessed God. I had once the honour of presiding over a large meeting held here, for the purpose of promoting the union of Christians; and I came to this meeting, because it embraces a great variety of different sects of the Christian church, with whom I can, with peculiar satisfaction, act in promoting one great cause. If I do not expect, from the efforts of this Society, that the heathen will be brought into the discipline, or to a knowledge of the particular forms, of that church to which I belong, yet I believe that they will be brought to a knowledge of the true God, and of Jesus Christ whom he has sent; be made happy in this world, and be blessed in the world to come. On these grounds I join with you, with my whole heart, in endeavouring to promote the great objects for which this Society is formed.

After referring to the progress of the Society in various parts of the world, and especially to the state of our Mission in the Society Islands, as affected by the proceedings of the French, the Chairman thus concluded:—Now, looking to those islands, and to the scenes of your Missionary work, would it be possible for me not to acknowledge that the good which has been effected is the work of God? Can I look round on these nations, and kingdoms, and islands, and observe the moral results that have been produced, and believe that the Mis-

sionaries, by their own power and diligence, have accomplished it? There is not one of you who believe any such thing. It has arisen from the blessing of God upon their labours; and when we see how remarkably that blessing has been manifested, shall I be censured by any class of Christians, for joining with you in the delight of this season, and lending my feeble efforts to assist you in a cause which tends to turn the nations of the heathen—the miserable slaves of sin and of superstition—to the happiness and to the glory of true religion?

The Rev. A. TIDMAN then read an abstract of the Report, giving a comprehensive view of the various events connected with the operations of the Society in the past year, and closing with a statement of the funds, from which it appeared that the total amount of receipts had been 81,812*l.* 17*s.* 11*d.*; the expenditure, 83,523*l.* 11*s.* 7*d.*

Rev. J. A. SHURMAN (from Benares) then stood forward to present to the Chairman a copy of the Hindustani Bible, and in doing so said,—You have heard that our Benares Mission has translated the Bible into the Hindustani language. This language is spoken by almost forty millions of people, and has diffused itself over the whole of India—it is the language of all the Europeans who go there: with a knowledge of it, you may travel from Cape Comorin to the Himalaya mountains—from the borders of China to Bombay. Great difficulties were experienced in the efforts to accomplish this work, but they have all been overcome; and on the 30th of May, last year, I had the great pleasure to write on the last proof-sheet, containing the last chapter of Revelation, “Printed May the 30th, 1843.” Now, at the request of the Directors, I appear before you to present this copy to the meeting, through our respected Chairman. But no glory is to be ascribed to us. It is the Lord who has honoured us as his humble instruments, and I hope, at the last great day, to be found, not, indeed, upon this platform, but in some little corner behind the throne of Jesus, there to see the millions of Hindoos who shall have learned the worth of salvation through the medium of this Bible, and who



will ascribe glory to him who has redeemed them.

The CHAIRMAN then rose and said,—I rejoice to be the instrument of receiving, in your name, this precious treasure from the Bible Society of Calcutta.

The Rev. J. BLACKBURN, on rising to move the first resolution, said,—It is very solemn, in my view, to come together on such an occasion as this, for I feel that I am one of those who are called, in the providence of God, to follow men who were giants in their days. This, the fiftieth meeting of the London Missionary Society, cannot fail to recall the names of its venerated founders; and when we remember what men they were, what men of wisdom, and faith, and prayer, and self-devotion, we who are younger men, and are called to tread in their footsteps, have need to pray to God that he would baptize us with that Spirit which made them eminent and successful. The Report, an abstract of which my honoured friend the Secretary of the Society has read, is of touching interest. We must not use flattering words, lest God take away our breath; but I must say, that I think our friend has succeeded admirably in abridging and condensing the great variety of interesting matter contained in the proceedings of the year; and there was no occasion for that solicitude he manifested lest the audience should be impatient; for, if I do not mistake, a happy change is coming over the public mind in reference to such documents. They begin to feel that the Acts of the Apostles was the first Missionary report every written. If we are solicitous to test the progress of truth and righteousness in the world, we shall not be so anxious for the excitement of oratory as for the statements of principles and facts.

Oh! Sir, if this is a joyous, it is also an afflictive day. God, who is the fountain of every good and perfect gift, is teaching his churches that no flesh is to glory in his presence, but he that glorieth shall glory in the Lord. I remember, in one of the tales of Miss Edgworth, an anecdote borrowed from the proceedings of a Spanish artist, who was employed to depict the "Last Supper." It was his object to throw all the sublimity of his art into the figure and countenance of the Master; but he put on the table in the fore-ground some chased cups, the workmanship of which was exceedingly beautiful, and when his friends came to see the picture on the easel, every one said, "What beautiful cups they are." "Ah!" said he, "I have made a mistake: these cups divert the eyes of the spectator from the Master, to whom I wished to direct the attention of the observer;" and he took his brush and rubbed them from the canvass, that the strength and vigour of the

chief object might be seen as it should. I need not apply that interesting anecdote. You feel that God has taken the vessels of the sanctuary, that we may be shut up to Him who is the fountain of all good.

John Howe has a remark in one of his admirable funeral sermons, that it is a very vulgar error to suppose, that when people are taken out of this little world, they are taken from all opportunity of serving God; and that it grows out of our exaggerated notions of what we are doing that we indulge in such extraordinary regrets concerning their removal. That thought occurring to my mind, led me to imagine that our dear friend and honoured brother, Mr. Johns, must have had a delightful meeting in the heavenly world with the Madagascar Christians, and that he may have conveyed to them information concerning the kingdom of Christ in this world exceedingly conducive to the glory of God and the refreshment of other sections of the family. May not the same thought reconcile us to the idea of Morrison meeting with his honoured father, and Milne, and those beloved coadjutors who have been joined with him on earth?

Besides the calamity of death, we have also to advert to the aggressions on the part of the Roman Catholic Missionaries in the South Sea Islands, and chiefly in Tahiti.—After briefly adverting to this subject, Mr. B. continued,—

The way in which the Roman Catholics present, at this time, their astonishing success, is sufficiently amusing. It was bad enough, to hear that Xavier made his ten thousand converts in a month, but as he dealt in miracles, that may account for it; but that the modern Missions of Roman Catholics have to tell of thousands, and tens of thousands of converts, is more than we can believe. What sort of converts, however, are they? I will relate a fact which, in some measure, will enlighten your minds upon it. Murray, in his account of the discoveries in Western Africa, mentions this incident, and it will throw a good deal of light upon the subject. Some Fathers arrived as Roman Catholic Missionaries, and went to the towns and villages on the Congo River; when they found the people coming in astonishing numbers to be baptized. "They flocked," to use a scriptural figure, "like doves to their windows." What was the occasion of it they could hardly understand; for when they arrived at a town they were not allowed to sleep, but were kept up by night as well as by day to administer baptism, and the people received the ordinance with a fervour and earnestness which was surprising to themselves. But after they had been there a little time they made a mortifying disco-

very. The Roman Catholic Church enjoins that spittle, oil, and salt, be used in the administration of baptism. Salt itself was very scarce, and very medicinal, and very palatable to the natives of that country; and, as a grain of salt was put on the tongue of every individual who received baptism, and it was a delightful relish which suited the African taste, it was this that induced their extraordinary zeal to become members of that church. Now, we can understand that one of the Propagandists might send a letter home to Lyons or Paris about the extraordinary zeal of the West Africans to receive baptism, and then this humiliating discovery would somewhat abate the tone of their triumph.

I must now proceed to the topics of congratulation. The translation of the Holy Scriptures is one matter of extraordinary importance. I bless God that our friend Shurman was allowed to come forward and present that Bible. It was an impressive and interesting scene. His name, and that of his coadjutors, will go down with that of John Wickliffe to another generation. The people of India will hear of their labours and work, and bless God for that industry, perseverance, and devotion, which enabled them to achieve that great and most holy work.

The progress of the work in China is also very delightful. I am very happy to see that at Hongkong our missionaries are associated with others in revising the translation of Dr. Morrison. It is a very happy circumstance to see all the Protestant Missionaries engaging in that work—it is a pledge, Sir, that the prayers and councils, over which you presided on a former occasion, have been felt in our Missionary stations, as well as at home; and that the spirit of true union and forbearance is happily increasing amongst us.

Another thing, on which I cannot but congratulate the subscribers and friends of this Society, is the progress made among the negro churches—they are doing their duty nobly. I thought to-day of my friend Ketley, of Demerara, with delight. He was one of the oldest Missionaries, and was the first enabled to exemplify the principle of churches sustaining themselves; and I rejoice, that, in Demerara and Jamaica, there are other churches now prepared to act upon the same principle.

The state of the funds is a subject of great interest. Such a year might have led us to expect a diminution. We have had our friends of the Free Church of Scotland in the metropolis, and in our towns; while a large section of the constituency of this Society has been making vigorous efforts to promote education: these two causes, together with the depression of trade, might have

led us reasonably to expect rather recession than advance in the accounts of the Society. It is a matter, however, for sincere congratulation, that our funds have advanced, and especially have been augmented by the offerings of the young for the purchase of your Missionary ship. The Report relates to the appointment of an officer, in the place of my early and much-lamented friend, Mr. Thomas Wilson. Possessed of a larger fortune than was generally suspected, he might have imitated the style of the higher gentry and nobility of the land; but he felt how paltry all this would seem on a dying bed; and, therefore, without an array of menservants—without a costly display of furniture—he kept a simple table, and a moderate house, that he might consecrate his surplus to the cause of God. When those, who are content to shine amidst the butterflies of this world, shall be called to die, some of them will feel that it would have been well for them had they been stewards, such as THOMAS WILSON, of the gifts of God. We do not hope soon to meet with such a man; but the end of my speech shall harmonise with the beginning, that all good influence is with God.

When dear Thomas Wilson began to grow infirm, with advancing years, the Spirit of God was visiting a young baronet, quite out of our connexion; and working in his heart that renewing grace which has given him eminent decision and devotedness. It rejoices my heart—as I believe that I happened, in the providence of God, to be the first on the platform who knew Sir Culling Eardley Smith as a religious man—it rejoices my heart, that it falls to my lot to propose that he be respectfully requested to be your future Treasurer. He has a Missionary heart, and will bring to your work the faithfulness which characterised the founders of your institution. I am persuaded he will not treat your affairs as a mere question of money, and a dry detail of business; but that all your affairs will be regarded by him as connected with the kingdom of Christ, and to be sanctified by the word of God and prayer. I am persuaded that he has a Missionary heart. May I be pardoned for saying, that there are several here who, on very interesting occasions, have witnessed it. When his dear little boy was born—the heir to his house—he said to his lady, “Now, we will keep the child’s birthday differently from our neighbours: we will hold a Missionary meeting;” and thus at *Bedwell Park*, every birth-day, there are gathered Missionaries and Ministers; and the villagers and neighbours are invited to meet on the lawn, and to hear the addresses of those who are the servants of Jesus Christ in the Missionary field. There I have met dear John Williams—there I

have met Robert Moffat—there I have met my honoured friend Herschell, and brethren of the Jewish nation. We have often witnessed how devoted the heart of the honourable baronet is to the cause of Christ; and though he has been compelled for a season to retire from public life in England, on account of the delicate state of his own health and that of his lady, yet he has carried the Missionary spirit into Rome. He has not been ashamed of Christ in that city of the Beast. Our friend Mr. James can tell you that Missionary meetings have been held in Rome, under the presidency of Sir Culling Eardley Smith. The resolution is as follows:—

“That the Report, of which the leading features have been presented in the Abstract now read, be approved, printed, and circulated. That this meeting devoutly acknowledges the hand of God in the various impediments and trials which the cause of Christian Missions has to encounter in its progress. Under the force of these trials, this meeting would cherish a spirit of devout submission to his holy will, and of unwavering confidence in his faithful promises; while it humbly offers to the Father of mercies its grateful adorations that, amidst every form of difficulty and every adverse influence, the glorious Gospel, sustained by his providence, and applied by his Spirit, still wins new triumphs in the salvation of the heathen. Also, that this meeting hereby expresses its veneration and esteem for the memory of the late Thomas Wilson, Esq., as one of the earliest friends and most liberal supporters of the London Missionary Society, and especially for his faithful discharge of the duties of its Treasurer. It hereby also presents to Sir Culling Eardley Smith, Bart., its earnest and united request that he will kindly undertake the office of Treasurer of the Society, now vacant by the decease of Mr. Wilson.”

The Rev. J. A. JAMES, on rising to second the resolution, said,—If I yielded myself an unresisting victim to my fears, instead of a willing captive to my faith, I should rise and speak, on this occasion, with no inconsiderable depression. The excellent Report which has been read by our esteemed Secretary, followed by some of the touching remarks of the speaker who has preceded me, have produced a pensive sadness in my mind, from which I cannot disentangle my feelings all at once; for, though that Report is not, like the prophet's scroll, written in characters of lamentation both within and without, it certainly does contain far more than enough to call for the exercise of chastened sorrow. It is unnecessary for me, at any length, to go into a consideration of all the names which have been read to us this morning; but there are one or two on which I must for a moment dwell. Can I forget that the friend who has been with me in almost all the scenes and circumstances of my history,—who has wept with me when I wept, and rejoiced with me when I rejoiced,—is no longer with us. Dear, honoured Fletcher!—thy generous heart, thy exalted mind, thy blameless life, thy consistent piety, thy zeal in the

cause in which we are met this morning, poured out in all the utterances of thy classic diction and thy mellifluous tones, are all lost to us, except as they live in our memory, where they will not easily die, and from whence I trust they will exert an influence upon our minds, our hearts, and our consciences, in reference to that Master in whose service he lived and died.

But there is another name in the Report, and transferred from thence to the resolution before the meeting, which must not be passed over. We all delight to honour it—it will live as long as the denomination, of which it was one of the brightest ornaments, shall continue—it is a name which will be venerable and venerated down to the end of the history of the Congregational section of the Christian Church. I need not say I allude to Thomas Wilson, one of the fathers and founders of this institution, who continued in the performance of the duties of the treasurer's office to the last moment of his existence. He did all things touching the work of his Master so well, that that Master kept him at his post to the last hour of his life. He was a man who was not merely sent into the world to benefit his own generation, and all that should follow, but to teach rich men how to use, how to improve, ay, and how to enjoy, their property—a man who, as we have been told, instead of hoarding his property to go down as a mass of unsanctified wealth to his posterity, or hoarding it for purposes of luxury, grandeur, and extravagance, spent one fortune for the good of the public and the glory of God, and thus left a blessing, and not a curse, upon another fortune which has descended to his family. His ashes are confined to one spot: his monument is to be found in many—in the college of which he was so long the main prop and pillar; in the chapels which he erected or enlarged, and all of which have this inscription—may rich men read it, and rise up to be his successors—“See what one man may do in the way of glorifying God, and benefiting his fellow-men, who, having wealth, has liberality to expend it, and wisdom to direct the expenditure.”

But it is not merely the death of our fellow-labourers which has oppressed my mind, in common with the minds of others, this morning; it is the state of the Missionary field. Madagascar still closed, India not yet blooming as we could wish, China mourning over the men whom God had raised up for her benefit. But the cloud-shadow rests especially upon Tahiti. I join in every expression of impassioned abhorrence and detestation of French atrocity and Romish fraud, contained in the Report. I concur in every syllable of astonishment and regret at the supineness of English diplomacy; in every word



of tender sympathy with the insulted and injured Queen and her oppressed subjects, the afflicted Missionaries and their flocks, but especially with the reviled and calumniated British Consul. Mr. Pritchard has a place in my heart and esteem. I call upon this meeting, as well as upon the Directors—I appeal to the religious public of every section of the Christian church—to throw the shield of their protection around that man, assailed as he has been, with persevering malignity, by French tongues and French pens. Assailed, Sir, for what? For vindicating the honour of the English flag; for resisting the arts and artifices of Jesuit cunning, and manifesting himself as the devoted adherent of Protestant Missions; ay, and for opening his house to give an asylum to a helpless woman, driven from her house, and for a season from her throne, by the most dastardly act that ever disgraced a military or a naval power. By an act of injustice, from which a magnanimous policy at home ought to have protected him, he has been compelled to retire from Tahiti at a moment when his presence, for all interests concerned—not merely ours, but the interests of Britain—was especially needed. But it is our happiness, and a source of thankfulness to know, that though he has left Tahiti, he has retired with his civil honours untarnished, and with his religious character unimpaired. I hope we shall continue to repose that confidence in Mr. Pritchard, to which all his conduct, hitherto, entitles him.

Still, this Tahitian affair is a disastrous one. Wherever blame lies, it lies not, Directors of the London Missionary Society, with you. I publicly tender to you my own thanks, and the thanks of the country. You who have had the burden and the difficulty of maintaining this arduous contest, and who have maintained it so well, we honour you for the manner in which you have conducted yourselves. You meet us to-day in the full possession of our confidence. With you, we tenderly and deeply sympathise; with you, we deeply regret that the object of the care, the labour, the anxiety, the time of nearly half a century, should thus be plucked from your hands, and placed in peril. May God direct you, as we believe he has done hitherto, in all that may yet remain to be done, in reference to that interesting and peculiarly difficult part of your labours! But, Christian friends, let me ask, does not God, by this event in the South, seem to be stretching forth his hand to the East? By the growing darkness of the horizon in the South, and the growing brightness of the horizon in the East, does he not seem to say, "Though you do all in your power for the South, be sure you do not neglect the East." We

have all India, from the Himalayan mountains to Cape Comorin;

"The world is all before us where to choose,  
And Providence our guide."

No French lily will spring up in India, to throw a shade over the British rose, or rather, I would say, the "rose of Sharon." We are safe in India. No French armament can reach us there.

And we have been praying and waiting and watching for the opening of China, and we thought it was to remain closed against us. I justify not the opium trade nor the opium war—I undertake no difficult task like that. Let there be all the reprobation that is due under the circumstances. But then God often makes use even of the wickedness of man for the accomplishment of his own beneficent purposes. His Providence has now thrown back the doors of China, and has opened a path, if not into the interior of China, at least into a portion of the empire. The great wall is tottering. Where are the troops who are to march up and take possession of the land? I will tell you—at Rome! They are already in motion! Protestant Christians of Europe and America! Protestant Christians of every section of the Christian church!—Look at Rome! Look at China! Rome is looking at it. Hasten to China—Rome is hastening to China, and unless we are all on the alert, China will yet belong to Rome. With a sublime ambition, she is aiming at the celestial empire, and with a minute one (for all policy is hers) she is stooping down to the little spots of Polynesia. We must be upon the alert, or Rome will yet possess the world. Let us recollect that she states one of the evidences of her apostolicity to be her universality. She sees that Protestantism is rising up to dispute with her that evidence of apostolicity, and she is planting her Missionaries all round the globe. We shall have to fight with the see of Rome for almost every Mission which we have; but with God on our side, we have no need to fear upon whom will rest the victory.

Now, I have to advert, and I shall do it very briefly, to what Mr. Blackburn has referred to—a Missionary meeting at Rome, the first sign of the accomplishment of what I have already ventured to predict; namely, that Rome, after all, is not to be universally and perpetually victorious. I hold in my hand a letter from Sir Culling Eardley Smith, addressed to the Rev. John Arundel, and it is to the following effect:—

"Casa Dies, Rome, Mar. 22, 1844.

"My dear Sir,—I have the pleasure of sending you a cheque for twenty-five guineas (26*l.* 5*s.*), the proportion forthcoming to your Committee from a joint-meeting held in my rooms at this place for the Church and London Missionary Societies.



"Dr. Harris or Mr. Ellis will inform you of the particulars of the meeting. I will merely say that I believe everybody was gratified at being present at such a meeting in Rome.

"Believe, me, my dear Sir,

"Sincerely yours,

"C. EARDLEY SMITH."

Next follows a report of the meeting at Rome by your former secretary, Mr. Ellis, who seems to be still employed in your work—God is still giving him something to do for the Society.

It has been said that there is no new thing under the sun. At any rate, we have found one to-day. A Protestant Missionary meeting held in Rome, having especial reference to the policy—so foul, and so fraudulent—which Rome has pursued in reference to our own Missionaries! Who, after hearing of this, will despair of another Missionary meeting being held at Rome, when even the Pontifical Chair itself shall be occupied by him who presided over this first meeting, and when his Holiness, having thrown off—as we trust the time is coming when he will—the tiara, all Protestantism shall come to an end, because all Popery shall come to an end; and when all shall be united to propagate the Gospel of our Lord Jesus Christ throughout the whole world?

And now, one word with respect to the latter part of the motion—the appointment of a new Treasurer. Believing in the sincere piety, the catholic feeling, and the entire good-will towards us of the right hon. baronet, whom I am happy to call my friend—he having been an inmate of my house, and I an inmate of his—I do rejoice in his appointment to the office of Treasurer; and I am sure he will feel that we are doing him an honour, instead of receiving one, by his appointment to any office connected with a Society which is engaged in spreading the dominion of the King of kings and Lord of lords—an office which, were it accepted, would not disgrace even the Crown of the country.

The resolution was then put, and carried unanimously.

The Rev. JOHN ELY (of Leeds) then rose, and said,—The resolution which I have to propose is as follows:—

"That this meeting renews its expression of sincere sympathy with the Queen of Tahiti and her people, under the insults and injuries they have suffered from the repeated and aggravated outrage of the French naval force; and this meeting cannot withhold the expression of its astonishment and grief that the British Government did not, in the first instance, employ all means consonant with the spirit of justice, reason, and religion, to prevent the permanent establishment of the French Protectorate at Tahiti; but that it tacitly acquiesced in an act of gross injury committed on a faithful though feeble ally;—an act highly injurious to the civil rights and religious interests of the Tahitians,

perilous in the extreme to the prosperity of the British Protestant Missions, and violating the best feelings of the religious community of our country."

If I attempt, for a few minutes, to speak a little on this topic, I almost feel that I shall be trespassing on propriety, and I can scarcely hope to receive the attention, or excite the interest of the meeting. Tahiti! Oh, it was one of the brightest and purest gems in our Missionary crown. Tahiti! Was not she the first-born of this Society, and the beginning of her strength? or, rather, may I not say, that Tahiti was instrumental in some sort in giving birth to this Society? About forty-seven or forty-eight years ago, the ship *Duff* sailed with a party of Missionaries, who had committed themselves to this great enterprise. A holy captain conducted the navigation; some thirty individuals, ministers, and artisans, devoted themselves to the work. It was at an early hour of the morning—we have heard the graphic statement, and we cannot easily forget it—it was at an early hour of the morning in the month of August, that the *Duff* unmoored in the river Thames, having on board her band of Missionaries and the fathers and the founders of this Society—not a ripple on the river, not an oar moving, not a breeze stirring. As she began to drive down the stream, the voice of the little company on board was heard singing—

"Jesus! at thy command  
We launch upon the deep," &c.

That vessel bore at her masthead the ensign of Britain; and she bore, too, one ensign peculiar to herself—three doves bearing the olive branch of peace in their beaks—a significant emblem of the Mission on which those on board went forth. Who can tell all the sorrow, the bitter disappointment, the painful experience of the succeeding sixteen years? Who can tell the hours of peril which that band of Missionaries passed, appointing a watch at night lest the assassin should approach? But, oh! what a day was that, when, after sixteen years of persevering toil, it was told that a man had been seen praying in the bushes! What a day was that in which a registry was opened in which the names of praying and inquiring persons were entered! What a day was that when the multitude of inquirers so pressed upon the Missionaries, that they were compelled to throw aside their registry as no longer being able to make entry of so many names! And then came the formation of a Christian church with all its lovely consequences. Island after island was visited, and group after group received the salvation of God.

Nor was it simply that in Tahiti, and other islands in the South Seas, the Gospel was introduced, and men were snatched

from destruction. Undoubtedly, that was the grand object; but it is not all that was accomplished. At Tahiti you created a people; you gave them a written language; you gave them laws; you gave them a constitution. They became a nation; and from the moment that they appropriated territory, and enacted laws, and administered justice, they became amenable to the laws of nations; so by the laws of nations they had a title to be protected.

Such was the state of things when that aggression was made which is referred to in the resolution; and in reference to which every religious society in this country, the whole religious community, is to blame. I concur most cordially in my reverend friend's testimony to the Directors. Oh, yes, they did call public attention to this matter. They did plainly, and in energetic terms, and in strong appeal, lay the whole case at the very time before the Christian community. I take shame to myself, and I am sure that my brethren take shame to themselves, that we did not forthwith move and summon the whole country to lift up its voice. In every district of this metropolis, in every province of this land, from one end of the kingdom to the other, there ought to have been a voice proceeding from congregations and public meetings, to demand remonstrance by our Government on behalf of Tahiti. It was public opinion expressed in the public voice, which said only a few years past, "We will that the slave be free." There ought to have been a voice equally loud, exclaiming, "We will that Tahiti be protected!" Surely, we are all ready to concur in proclaiming that for the future, "We will that the religious opinions and privileges of Britain shall not be outraged."

But there is another consideration, and to that also your attention has been directed. Not France alone sought in Tahiti to raise, perhaps, a gigantic scheme of administration, commerce, and conquest; but, Rome! Rome was there, seeking to prevent the Christianity which our Protestant Missionaries had introduced. Tahiti is but the gate of Polynesia; station after station, ay, and Missionary Society after Missionary Society, must anticipate the visitation of France and of Rome. Ominous tokens present themselves on every hand. We see a reviving power in the ancient Catholic system, I care not whether it be Roman or Anglo-Catholicism; and if, in time past, the church was corrupted, may it not be corrupted again? If the fine intellects of cultivated Britons are fascinated by these ceremonials and this sacramentalism, will Polynesia, with its simple tribes, be safe? Still I have great confidence that the system will not succeed there, and that confi-

dence is grounded on one or two circumstances. The first is the fact which has been adverted to to-day, that the Bible is there. The earliest Christians possessed that precious volume in fragments, in tracts, in manuscripts, in their public places of resort; but 500*l.* has been paid by the Tahitians for the possession of the Bible in each house, and by each hand, and you have heard that the Bible and Popery cannot co-exist. There is another circumstance affording ground of hope. Let it be recollected that Popery prevailed, in the first instance, over two classes,—first, over the church at large, by gradual corruption; and then, when it had lifted itself into power, by converting idolaters into Papists; and you know that the passage from idolatry to Popery is sufficiently small. But now there is a protesting voice, which there was not then; and while that voice is uplifted, and appeal is made to the word of God, we doubt not that Popery will still be held in check.

The Rev. JOHN ARUNDEL introduced to the meeting Capt. FITZGERALD GAMBIER, Commander of Her Majesty's ship *Satellite*, who had kindly and voluntarily offered to attend and state to the meeting his views of the character and labours of the Missionaries, and the state of the Mission, at Tahiti, from whence his ship had just arrived. After a few prefatory remarks, he said,—I am here with the sole desire of bearing testimony to the excellent character of the individuals whom this Society has sent to the South Sea islands; and also, as an eye-witness, to bear testimony that the Bible has not only, as you have heard, reached those islands, but, through the instruments whom God has been pleased to honour, whose Spirit has accompanied their preaching of his word, it has reached the hearts of those people. I will at once proceed to inform the meeting of what I trust will be really gratifying, and form a proof of what I have said. In the month of June, last year, I was directed by my admiral to go to Tahiti: his intention was, that I should remain there for several months, and I had hoped to have visited all the islands, for I am much interested in that people, and in the work of the Society amongst them. I was desirous of meeting a number of natives at Tahiti, for the purpose of ascertaining precisely their advancement in religion, and with what truths of the Gospel they were really acquainted. To effect this, I requested our friend, Mr. Pritchard, to permit me to meet a number of them without previous intimation, and he, with the other Missionaries, most willingly assented. On the next day but one, at seven in the evening, I accompanied Mr. Pritchard and his wife and children. Mr. Moore, I think, was

present—one of your younger Missionaries who had just gone out, and one or two others. One of my own officers accompanied me, and went in uniform to their chapel. They have morning service in the chapel for any who are desirous of attending public worship before they go to their daily occupation. On this occasion, a man, whose name is mentioned in that splendid work upon Missionary enterprises by poor Williams, was present,—Uava, one of the deacons of the church. There were present about fifty persons, young and old, and among them, the Queen's mother, the Queen's foster-father, and several others. Uava was offering prayer. I was told afterwards by the Missionary, that upon our appearing in our uniform, he offered up a most affecting prayer for me and the ship's company, that God's blessing might attend us. He was not aware of our purpose in coming, and I mention this merely to show how kindly and really Christian a spirit there is amongst those islanders.

As soon as the service was over, Mr. Pritchard himself,—who, though he is our Consul, is also at times still to be found in his old and most fondly-loved Missionary work,—instead of addressing the usual lecture to the assembly, told them that a Captain of a man-of-war was coming among them, and was anxious to question them in the Bible. There was naturally a smile upon the countenances of many, but they said, "We are not prepared for this—you should have told us: we have not our Bibles, for many of us are on our way to work." I mention this to show that really none of them knew of my intention, that they were not prepared, and I may add, that when I went into the chapel, I had not myself prepared the subject on which I was going to speak to them. Some ran here and there for their Bibles, and others looked over each other, so that I got them round me in a circle, and we commenced. I began by asking them to read the first chapter of St. John's Gospel, and I will go closely into particulars, because it will show how marked was their attention, and how curiously they caught me in a mistake. I had intended them to read to the sixteenth verse,—“And of his fulness have all we received, and grace for grace.” But I only told them to read to the fourteenth verse—“And we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth.” Now, having done that, without a word of comment or question, I asked them next to read (as they all read a verse in turn) the first chapter of the Epistle to the Hebrews, and having done that, I inquired why I had called upon them to read the last chapter. Instantly, all answered, “Because it is on the same sub-

ject,” proving how well they had studied the Bible, and were acquainted with its spirit. Seeing they were so quick, I went on asking questions upon what I conceived to be the leading, fundamental doctrines of the Christian Religion. I found them exceedingly well versed in the Scriptures. It was most delightful to see the rapidity with which they turned to the passages: they were all able to find them at once; and before they had gone through the various texts, they looked up to me, delighted to find they had caught the idea.

Having proved that, so far as our Saviour was concerned, he was the only hope of the sinner, I was desirous of showing to them that there must be amongst Christians a family likeness to the Head. I therefore asked them to look through the verses of St. John's Gospel, which they had first read, and requested them to show me where it was said, that we were to be like our Saviour. They looked through it, but they could not answer me; and I was obliged to say, the sixteenth verse. “Oh,” said they, “we have not read that;” and here they caught me in my mistake. They were quick enough to know that it was grace for grace, or grace answering to grace, which I believe is as correct a translation as the other. We know that among Christians they must have grace answering to grace, as well as trust in the alone merits of their Saviour Jesus Christ.

I hope this little anecdote will be satisfactory to you, and will convince you that your Missionaries are doing the work which you sent them to do. I can bear the strongest testimony to the fact, that Mr. Pritchard, in his capacity, both as Consul and Missionary, is one of the most respected men amongst those islands. Your Missionaries in those islands are not only useful to the people to whom you sent them, but they are a great blessing to those seamen, of all nations, who understand the English language. There is at present a chapel open every Sabbath, for service, once a day, in the English language; and I had the pleasure of leaving, for that chapel, a number of the Bibles of the Naval and Military Bible Society, and I also left some with Mr. Pritchard, for distribution amongst those men.

I have spoken of Uava—he was an old friend of Mr. Williams. I met him one evening at Mr. Pritchard's, and was talking to him of his friend that had been murdered, and, in endeavouring to console him upon the subject, I led him to the consideration of the resurrection. I asked him if he thought he should know his friend again at that day? He evidently had not considered the question of the resurrection with regard to his friend, for he said, “I



do not know." I of course led him to the most prominent parts of Scripture in which that truth is contained, such as the rich man and Lazarus, where they knew each other afterwards—to the transfiguration, where not only did the disciples know their Saviour, but Moses and Elias, whom they had not seen. I think that these instances, together with the passage contained in the 4th chapter of the 1st of Thessalonians, which treats of our Lord coming the second time in glory, and his saints with him, satisfied his mind that he should know him again. I afterward led him further to the question. "You have never," I said, "seen our Saviour, though you love him: shall you know him, do you think, in that day?" His answer instantly was, in the most animated manner, "His glory shall fill the heavens and the earth at that day, and we must know him." It was, I think, a most beautiful answer. In conclusion, I would say, let us all apply this to ourselves—your Missionaries may, for a time, be hindered in their work; but take courage, remember that the earth is the Lord's, and the fulness thereof, and all who compose his church upon earth are in his hands, and he will lead them forth beside the rivers, and feed them with the bread of life.

The Rev. JAMES HAMILTON briefly seconded the resolution, and the meeting was then addressed by

The Rev. J. ALDIS, who said,—I have been kindly introduced to you as a Baptist, —I only beg to say, in explanation, that I am a Congregationalist. I have very great pleasure in being allowed to be here for a few moments, although I am connected with another division of the great Missionary army. Some persons seem to regard it as requiring extraordinary effort, and as indicating most eminent liberality, when they can extend their sympathies and their co-operation to any Society beyond their own. For my part it demands no charity, but selfishness, and no elevated piety, but a little degree of ambition, to enable and constrain me to seek fellowship, sympathy, and co-operation with you. My heaven would be very small if I were not allowed to share in the honours, the triumphs, and the blessedness of this Society. The earth's geography would be limited if we were shut out from those places which, under the name of Missionary stations, we have multiplied in every quarter of the globe. My spiritual companionship would be scanty, if I were not allowed a sympathising brotherhood with such men as Moffat, Williams, Morrison—the hosts of the sainted dead, and the yet illustrious living—who have adorned, while they have served, your Society. My joy in the jubilation of the world's redemption would be incomplete, if

I could be thrilled with no ecstasies but those which my own denomination can supply. But in seconding the resolution which has already been submitted and variously supported, I must be allowed to address to the meeting one or two words in reference to Tahiti.

After commenting on the indifference of the British Government to French aggression in the Society Islands, especially as contrasted with its policy in reference to India and China, Mr. Aldis thus continued:—Far be it from us, on this occasion, to utter a word that would foster and promote a warlike spirit. If Tahiti could be secured by the voluntary murder of a single man, I would say, Dare not the deed. While we are thus favourable to peace, we are not indisposed or unable to appreciate our neighbours, more vivid and mercurial though they be than ourselves. Forgotten be the prejudices that can affect to despise a nation in many respects so mighty, and on some accounts so noble, as the French; but because we wish well to France, we cannot do less than deplore the course which her rulers have pursued, when we see the leader of the world's civilization made to be the tool and the dupe of a decrepit superstition—the pink of European glory, employed in beating a forsaken woman—the Eagle, after flapping his wings hard before the Lion of England, fastening his talons in this Polynesian Butterfly.

Moreover, at last, when they have found themselves involved in dishonour, and exposed to obloquy, they have been compelled to mantle their power and honour under the foolish name of a protectorate! If I wished France to be despised, I should admire the policy. Because I love France, I entreat those who have influence to retrace their steps. They naturally ask why it is that we care for these few poor islanders far away, and I fear that the best explanation in the world would only increase the mystery to those who are so profoundly mystified. They say, "Why take all this trouble—they are poor, and cannot benefit your commerce; they are feeble, and cannot vindicate and revenge their wrongs—but yesterday they were savages, and cannot claim a place by the side of civilised society." For this very reason is it that we should love them, and seek to promote their advantage. We say that they are unfairly matched, and Englishmen are instinctive with the love of fair-play: they are indirectly victims for their religion, therefore we honour them; above all we honour and esteem them, because they are, and long have been, the objects of our successful beneficence. We found them debased, ignorant, and lascivious—they are now instructed, exalted, refined, and virtuous. We found them



without literature, or laws, or science, or arts—we have given them all. We found them savages and idolaters, without hope in this world, or a prospect of blessedness in the next. By the grace of God upon our endeavours, we have succeeded in making them civilised and Christian,—partakers with ourselves of the blessings of redemption. We cannot help enjoying with them the aspirations of a common salvation, and yearning over the world's misery. We have wept over them the tears of our commiseration; we have breathed for them the prayers of our intercession; we have exulted, as angels, over their conversion; we have watched, with eagle eye, their subsequent spiritual growth. We love them with a mother's love, who knows no reason for it but what she has endured, and what she has done; and, so long as our spiritual nature remains to us, these men will continue the honoured part of our better selves, and neither the thunder of the French cannon, nor the art of Papal power, can succeed in wrenching them from us. Let your sympathy be constant—act with a singleness of eye to God's glory, and with a determination not to relax till the effort shall have been successful. There is no need for me to urge you to persevere. In the nature of the case, that is involuntary; and as long as the calamity is to be deplored, pity and aid it shall not want.

"The husband may forget his bride  
Was made his wedded wife yest'r e'en;  
The monarch may forget his crown,  
That on his head an hour hath been;  
A mother may forget her child,  
That smiles so sweetly on her knee;  
But still Pomare's not forgot,  
Nor shall Tahiti ever be."

The resolution was then put, and carried.

The Rev. JOHN STOUGHTON rose, and said,—The resolution which has been put into my hands this morning is one of a peculiar order. It refers to the Jubilee which is to be held during the coming year, and is as follows:—

"That this meeting, anticipating the fiftieth year of the Society's operations, which commences on the 22nd of September next, would most urgently entreat the Society's various Auxiliaries throughout the country, and its generous friends individually, to signalise that interesting event, by such special exercises of Christian liberality, as shall enable the Directors to meet, without embarrassment, the heavy responsibilities and extraordinary claims of the Institution; and also to carry forward its efforts for the salvation of the heathen, especially in the populous regions of the East, with greater vigour and efficiency."

Fifty years have passed away since this Society began—since this noble vessel was launched upon the deep. It was launched amidst the fears of the timid, the hopes of the sanguine, the ridicule of the world, and the prayers of the church, and it has gone on its way. It has been beaten by storms;

assailed by enemies; has had to steer amid shoals and rocks and quicksands; and sometimes, as the Directors can testify, the crew have been hard up for want of provisions. But yet, judging from the log-book, of which a few leaves have been read to you this morning, it would appear that, on the whole, the vessel has had a prosperous voyage; and there is one thing which, above all others, should excite our gratitude and joy—there has never been a mutiny on board. Let it be remembered that all this is to be ascribed to Him who is the Builder, the Captain, and the Pilot.

And then a second fact appears in proof that God honours our combined operations. In the prosperity which has attended the efforts of this Society, during the last fifty years, we see the broad seal of Heaven's approbation. God has deigned to sanction and bless us with his Holy Spirit. The year, upon which we are about to enter, is the year of Jubilee, and it requires to be distinguished. Already there have been some peculiar and distinctive features connected with the Anniversary of the Society this year. I believe, from its commencement, it has been customary to invite a Clergyman of the Church of England to preach one of its discourses, and it has also been customary on many occasions to invite the aid of a Minister of the Church of Scotland; but I believe that yesterday was the first time that we were ever privileged to listen to a Wesleyan brother advocating from the pulpit the claims of this Society. I rejoice that the invitation was given to him, and that it was so kindly accepted. I am sure I express the feelings of all who heard him, when I say, that his sermon breathed a noble and generous spirit, and touched a vibrating cord in every heart.

The resolution which has been put into my hands calls upon you to arise and to be active. Now, in this respect, there must be a contrast between this year of jubilee and the years of jubilee which were celebrated by the Hebrews. You will remember, that during three years the land lay fallow. No ploughshare touched it; no seed was sown; no harvest was reaped. But it must be the opposite as regards our year of jubilee. We must redouble our exertions; we must drive in the ploughshare deeper than ever; we must sow a double quantity of seed, for we expect, and we must have, a double harvest. There was another peculiarity connected with the year of jubilee among the Hebrews, which bears more upon our position and our proceedings this day. You will recollect that on common festivals the priests only were accustomed to blow the silver trumpet; but the Rabbis tell us that when the year of jubilee

was introduced, it was the custom for every man to blow a trumpet; every voice was uplifted; every hand was raised, in order that the tide of gladness might be swelled till it floated over the land. And so it must be with us this year. Every hand must be employed, every heart must be engaged. This resolution calls upon you for combined and for individual effort; and I trust that my Christian brethren in the ministry, who are now on the platform, when they go home to their flocks, will endeavour to stir them up in the anticipation of the coming Jubilee; and that we may have a very large addition made to the funds of the Society. About six years ago, the question was proposed upon this platform, with reference to an increase of the funds of this Society to the amount of 100,000*l.* per annum. "Shall it stand?" A thousand voices responded, "It shall stand;" but it did not stand—it fell; yes, and the resolution that was then passed seems to lie rent and torn before us. What shall we try to do this year? Why, to put the resolution together again, and make it stand. Yet not alone to stand: I should like to see it move—to see it walk—to see it run; for why should we stop at 100,000*l.*? Why should we not endeavour to get beyond that sum, and to realise an amount which would be more in harmony with the claims of our blessed religion, and the obligations under which we are laid to our Lord and Master?

The Rev. ROBERT YOUNG (Wesleyan Minister) said, — I feel greatly honoured to have received an invitation from your committee to take any part in the proceedings of this great and deeply-interesting meeting. Having myself been a Missionary for ten years of my life, I possess a very strong affinity for everything that is Missionary, in whatever combination it may be found; and I heartily blend my sympathies with those of this large assembly.

During my recent visit to the West Indies, I was very much delighted to find that the operations of this Society had been greatly blessed to the negro population. I had intercourse with several Missionaries of your Society, and was much pleased to find that they were labouring with great success. Your estimable Missionary in Kingston, and his no less estimable wife, I mean Mr. and Mrs. Wilkinson, are labouring with diligence, acceptance, and success. Mr. Wilkinson has lately opened a beautiful chapel, and, if I had stopped a few weeks longer, I should have had the honour of being connected with the opening service. I was much pleased to observe, that they had given to that chapel this designation, "*Freeman Chapel*," in honour of one of your Secretaries, whose visit to that country, I am prepared to state and to

prove, has not only been beneficial to your own churches, but to the churches of every denomination. I witnessed a very great change in society from what it was during my former residence in that country. Then the Gospel was not allowed to be preached fully. It was known by the planters, that, though the Missionaries did not directly interfere with the civil state of the slave, yet that his labours were working to civil ends, and at last would break the fetter of every hapless captive. They knew that Slavery and Christianity could not long exist together. They had no objection for a part of the Gospel to be preached to their poor dependents, but the whole of the Gospel they thought by no means applicable.

When I was in the interior of the country, in my former residence in the island, I was waited upon by a white planter, who requested me to go to his estate to teach his negroes morality and industry. I accordingly went, and about 300 were at once made to assemble in his large hall. I commenced religious worship, and took my stand behind his table. I gave out a hymn, and he assisted me in singing it; and after prayer I gave out a text, which led me to speak against Sabbath-breaking, and another evil very prevalent in that country—two sins of which mine host was notoriously guilty. I perceived that the word was not very acceptable. He evidently writhed under the statements I made; he seemed, by his look, to say, "You are travelling beyond your record." But I had possession, and I determined to keep it. As soon as I had finished, he rose from his seat, under the influence of great excitement, and said, "I don't believe that. Now stop, my negroes. I brought him here to teach morality and industry—that is, that you are not to steal from your owner, nor to be idle while you are at work; but instead of that, he has been finding fault with me, which, to say the least, is very ungentlemanly conduct. Now," said he, "I will expose the fallacy of all that he has said. He has told you it is wrong to violate the Sabbath; but he must have forgotten that the law respecting the Sabbath was given some thousands of years before the West India islands were discovered, and therefore it could have no adaptation to that part of the world. And, as regards the other crime of which he has said so much, I, for one, wish you could read your Bibles; for you will find it stated there, that Abraham patronised the very thing that Mr. Young has condemned." And thus, by the most shameful perversion of the Scriptures, he went on to defend his views, and sat down much elated with his performance. I rose and replied, and went further into the subject than I had done before: he rose and replied, and I rose and

replied, and we kept up the discussion for two or three hours, to the no small amusement of the negroes, who could no longer subdue their risible powers, but departed with a loud laugh, exclaiming, "Ah! Massa Parson have been too many for Buckra."

But, hear the sequel. Before I left that country, I saw this same proud planter a humble penitent at the feet of Jesus, putting his confidence alone in that blood which cleanseth from all sin. On my recent visit to the island, I waited upon him, and was delighted to see him. He expressed himself in a way that I cannot here describe: he was walking in the truth, and adorning the doctrine of God his Saviour in all things.

While there, I was called to see a poor negro, who was dying; but being informed that I had called upon him, he raised himself, and, after telling me that he was happy, and going to be with Jesus, his feelings overcame him, and for some moments I thought he was no more. He, however, opened his eyes again, and, by a powerful and last effort, as it proved, he fixed those eyes upon me, and said, in broken language, "Stop me, massa; stop me, massa; me forget one ting; when you go in England, tell de good people dat me die happy; dat me feel tankful for de Gospel you sead, and dat me pray for dem;" and so saying, he closed his eyes again, and for ever, on

this perishing world, and his happy spirit took its flight to the paradise of God. May the blessing of many such rest upon this Society.

The resolution was then put, and carried unanimously.

The Rev. A. KING, of Cork, briefly moved,

"That the Rev. Arthur Tidman, and the Rev. Joseph John Freeman, be Foreign Secretaries, and the Rev. John Arundel be the Home Secretary for the ensuing year. That the Directors, who are eligible, be reappointed; and that the gentlemen, whose names will be read, be chosen to fill up the places of those who retire; and that the Directors have power to fill up vacancies. Also, that the most respectful and cordial acknowledgments of this meeting be presented to William Evans, Esq., M.P., for his obliging services in presiding on this occasion, and conducting the business of the day."

Rev. T. SMITH, of Rotherham, having offered a few remarks on the duty of Christians to imitate the example of our Lord in his compassion for a guilty and perishing world, the resolution was put, and carried.

After a brief address from the CHAIRMAN, expressive of his satisfaction with the proceedings of the day, and urging the friends and members of the Society to greater effort and liberality in sustaining and extending its operations for the diffusion of the Gospel in heathen lands, the meeting adjourned.

## EVENING MEETING.

THE adjourned meeting was held at Finsbury Chapel, and was very numerously attended. A large number of young people were present, and evidently felt great interest in the proceedings. The Rev. JAMES SHERMAN presided.

THE CHAIRMAN having opened the proceedings by a few appropriate remarks, the Rev. J. J. FREEMAN read a brief abstract of the Report.

THE Rev. WILLIAM ARTHUR (Wesleyan Missionary from India) rose to move,—

"That this meeting hereby presents the reverential expression of its special thankfulness to God for the favourable prospects afforded by his gracious providence for the introduction of the Gospel into the benighted empire of China."

There is, in the opening which God has given for the entrance of Christianity among so vast a portion of the human race, everything to excite the gratitude and to solemnise the minds of Christian men. Whenever I have thought upon the subject, it has appeared to me, that, in the whole range of Missionary enterprise, there has been no one thing more indicative of the magnanimity of Christian feeling, and of the strength of Christian principle, than the position which this Society, for some years past, has taken with reference to China. When, year after year, the door was closed against them,

they were carefully preparing themselves for the great work which the opening of that empire would present. They continued to expend large sums of money upon it, when it might have appeared that there were fields more promising, on which to expend their labours. But I shall direct attention more particularly to British India, which I regard as second only in importance to China. I laboured for some time in the Canarese country, which was indebted almost entirely for its knowledge of Christianity to the Missionaries of this Society. You opened to it a knowledge of the book of God by the labours of Mr. Hands. Better men, or better Missionaries, the world cannot furnish, than those belonging to you with whom I had the happiness of being associated in the Mysore or Canarese country. I believe that there is no country so open to the labours of the Christian church, as Continental India. As an example, I will give the result of one day's labour. My station was sixty-one miles from any Euro-



pean residence. We were among the people without any protection or defence; and where, if they had been disposed, they might at any time have interfered with or suspended our Missionary labours. We formed the neighbourhood and town into a circuit, and contrived to preach in every village once a fortnight, and in principal places much oftener. One town, thirteen miles from us, had escaped our notice; but some of the inhabitants came and asked us to assist them in establishing a school, and we assented.

When we went into the town, in the afternoon, it was impossible to find a congregation, but at last we came into the police magistrate's office, and found in the choultry about thirty Brahmins and a pundit. A disciple was occasionally reading a few passages, and the pundit was lecturing upon them. They made signs to us not to disturb them. I was familiar with the book he was reading, and determined on doing the most impudent thing I ever did in my life. On hearing what the disciple read, I struck in before the pundit, and having given my exposition, arrested their attention. I told them that such a book was only fit for schoolboys, and that their Shasters and Vedas and Puranahs were false. The pundit saw the manœuvre, and he endeavoured to withdraw their attention, but they said I insulted their books, and they were determined to defend them. We preached and spoke to them, till they were silent. An immense crowd had collected, and they said, "What is this that has taken place at last? Why the Brahmin's mouth is closed." There was not a man amongst them who, before that day, had any idea of the Brahmins being bearded upon the doctrines they were teaching. Thus two strangers could safely impugn their books and their priests, and controvert all they were preaching. If 20,000 British Missionaries could be found, and transferred to India, they might at once obtain large and attentive congregations, and not a man amongst them not born a British subject, or who had ever heard the Gospel before. There is yet an immense amount of Christian feeling to be elicited and faith to be exercised, with reference to India. It must be remembered, that the conversion of a man in British India is a very different thing from the conversion of a man in the South Seas. In the one case, you approach the shore, and you snatch a particle of sand; in the other, you wrench a rock from its foundation, and agitate the country. In the one case, you open the prison to some solitary and miserable captive; but in the other, by the power of God, you sever a link in the chain that binds unnumbered thousands. We must expect great things.

Rev. W. H. STOWELL, of Rotherham, in seconding the resolution, said,—Every Christian man should believe the Gospel he professes. This may appear a strange sentiment to utter in a meeting like this, but I think it will not be found inappropriate. We are bound to exhibit in our individual character a strong belief of the Gospel. The view which Luther had of the reality of the objects of Christian faith, was so simple and so constant, that it produced a practical effect upon him every hour of his life. If we are to look at China, there must be strong and lively faith in the Gospel of Jesus Christ. As a thinking and reasonable man, I have no ground to conclude that the Gospel has been efficient for my own salvation, that should not lead me, by a direct process of thought and reflection, to the conviction that the vast empire of China will one day be pervaded with the light and the power of that Gospel. I believe that it is the design of God to spread it by the power of some one believing the Gospel, working upon the mind of another, and he upon a third, until it is felt throughout a nation, and, finally, by the whole world. A military officer in the East received instructions to take a given post, and proceeded on his expedition. On approaching it, it appeared impregnable—one and another rose up and suggested the difficulties in the way of accomplishing the object. He quietly heard all their objections, and then replied, "I have my orders to take it, and must take it." Knowing that he had got the orders, and believing that the man who gave them knew that he had the power to do it, he made the attempt, and succeeded. Without what is called rashness and enthusiasm, I believe that it is the duty of those connected with this Society to say, "We have got orders to take China in the name of the Lord;" and while one man sees nothing but difficulty, we must overlook the dangers and the difficulties, and go straight on, with a determination to save men, until China is prostrated in gladness at the feet of our Saviour.

The Rev. A. KING, of Cork, in supporting the resolution, said,—From the Report which has been read, and which I hold to be one of the most remarkable documents which the modern annals of Christianity has presented, it would seem as if the day of Pentecost had again come upon the world. While it detailed bereavements and afflictions, it seemed as if the turning over of the pages opened the portals of that temple in which the redeemed were pouring forth their songs of gladness, and a rejoicing church was anticipating the anthem of millennial triumph. Reference has been made to the responsibility of those who profess the Gospel, and it



is almost more than the mind can do so to grasp it as to bring it to a point, and make it so to bear upon the conscience, as to lead to personal activity in the cause of God commensurate with the destitution of the heathen world. I believe that we shall never cherish the sentiments we ought towards the heathen world, until we feel that we have not discharged our duty. The more Christians look at the exciting enterprise to which the church is called, the more will their notional differences be put in their proper places, and the motives of the Gospel have their real power on the conscience and the heart. When I think, that the church has not to make an experiment, but that Christianity has already demonstrated its truth, and that we can turn to her living folios in the heathen world, it would seem as if she needed but the reviving influence of these facts to send her forward upon the great embassy of saving the world.

The resolution was then put and carried.

Rev. J. ROBERTS, of Melton-Mowbray, rose to move—

“That this meeting hereby testifies its admiration and esteem for their Christian brethren in the West Indies, in their generous and scriptural efforts to support the ministration of the Gospel in their own churches, and to extend its blessings to others.”

It is not long since the nation was gathered from its remotest bounds on the great subject of negro emancipation throughout the whole of the British colonies, and especially as it was upheld in the West India colonies. The object has been effected, and from the conduct exhibited by the emancipated negroes, many a British congregational church might learn a useful lesson. We see here, then, one blessed result of Missionary operations. The Gospel found man in the lowest rank of his being, and in his simplicity he received the elements of truth. They fixed their roots in his mind; they formed the moral habits of his life; and now, the pattern of nobility, he stands forth an ample reward for the expenditure of time and money too. It was said that this adjourned meeting was more immediately intended for the young. It is interesting to see so many of them present. They are the hopes of the church. Devoutly do I pray that the youthful mind may be imbued with a Missionary spirit. There is not a study you pursue but may receive fresh interest from Missionary associations. It is the young who have exceeded the expectations of their more prudent elders—with reference to the purchase of the Missionary ship. We are just arriving at an interesting epoch in the history of the Missionary Society—the celebration of its Jubilee. What hinders another effort being made? Let us see the young com-

mitted to aid the Jubilee-fund. They have given a ship; they have stored it,—can they not keep it voyaging from year to year, by having living cargoes to send out in it? Why should there not be a special Missionary supported by the young in each of our Counties? I hope this meeting will consider it practically, for I am sure that there is scope for something to be done. At all events, let the Jubilee be a favourite epoch—let it present a stimulating and encouraging scene.

Rev. J. A. SHURMAN, in seconding the resolution, said,—I rejoice that the churches in the West Indies are now able to support themselves. It is a certain evidence that these churches are true churches of Christ: if they were not, they would never give their money in upholding a holy religion. Mussulmen may give their money to uphold their religion, but their religion itself is of a polluting character. I rejoice that our Missionaries in the West Indies have been able to bear the burden and heat of the day; that while persecution was at work, they stood firmly, and were willing rather to risk their lives than to bring dishonour on the cause in which they were engaged. We may hope that, as the result of our operations in the West Indies, Africa will be converted to the Lord by the instrumentality of her own children. I am about to proceed to India. We cannot there support ourselves as some of the churches are about to support their ministers in the West Indies. Our members are few, and our churches few and far between, but we look forward to the day when we shall be able to effect that object.

The Rev. J. J. FREEMAN said,—I have seen the noble liberality here referred to. It was pleasing to see with what delight the natives came to pour in their contributions to the Missionary cause. They came prepared to lay down large amounts at once on the table, and did not leave the matter to be done under the influence of the excitement of a moment. They had framed a resolution to sustain their own ministry. When it was proposed, they held up their hands, and the person who had moved it then told them to put them down into their pockets, and pull out the money. Mr. Freeman then exhibited a beautiful model of the Missionary Ship, the *John Williams*, which elicited reiterated bursts of applause.

The resolution was then put and carried.

The Rev. Mr. PRIDIE, of Halifax, moved,—

“That this meeting offers the assurance of its affectionate Christian regard to the Juvenile Friends of the London Missionary Society, by whose energetic efforts and generous contributions the New Missionary Ship has been purchased, and prepared for her voyage; and this meeting trusts that this noble example of zeal

on the part of the youthful contributors will be but the commencement of their continuous and systematic efforts in the cause of Christian Missions."

He expressed his warm approbation of the efforts made by the young to purchase the *John Williams*.

The Rev. J. RAVEN, in seconding the resolution, urged the young to surrender, not only their money, but their hearts to Christ.

The Rev. R. KNILL moved,—

"That the most respectful and cordial thanks of this meeting be presented to the Rev. James Sherman, for his kindness in presiding on this occasion, and conducting the business of this evening."

The Rev. J. KENNEDY, of Aberdeen, having seconded the resolution, it was put and carried by acclamation.

The CHAIRMAN briefly acknowledged the kind feeling thus expressed towards him, and the meeting separated.

### ANNIVERSARY COLLECTIONS.

	£	s.	d.		£	s.	d.
ST. JOHN'S CHAPEL.....	13	10	11	CLAREMONT CHAPEL .....	22	14	0
SURREY CHAPEL .....	126	19	11	ST. THOMAS'S-SQ., HACKNEY	14	2	4
TABERNACLE .....	52	11	0	STOCKWELL CHAPEL.....	23	2	7
EXETER HALL.....	160	4	9	KINGSLAND CHAPEL .....	8	0	0
FINSBURY CHAPEL .....	43	6	5	TOTTENHAM COURT-RD. CHA.	13	1	0
SION CHAPEL.....	20	12	6	HANOVER CHAPEL, PECKHAM	23	18	0
ORANGE-STREET CHAPEL ..	7	9	7	TREVOR CHAPEL, CHELSEA	26	0	0
FALCON-SQUARE CHAPEL....	28	2	10				
SURREY CHAPEL .....	23	17	3				
					£ 607	16	1

The amounts of the Congregational Collections, on Lord's Day, May 12, will be inserted in the July number of the *Missionary Magazine*.

### JUVENILE MISSIONARY MAGAZINE.

THE Directors of the London Missionary Society, having resolved on publishing a MONTHLY PERIODICAL under the above title, solicit the co-operation of all their friends, in aiding them in this effort to interest the *Young* in the cause of Missions. The Magazine will contain 24 pages, 18mo, with a Frontispiece, in an embellished wrapper. It will be sold at *one halfpenny per Number*, or 3s. 6d. per hundred, to Auxiliaries and the Trade. A large circulation is required to enable the Directors to publish it at so cheap a rate.

It may be ordered of Mr. SNOW, Paternoster-row, and all Booksellers.

*Ministers and Superintendents of Schools are requested to give the utmost publicity to the announcement.*

### DEPARTURE OF THE "JOHN WILLIAMS."

THE New Missionary Ship will leave London for Gravesend (D. V.) on Wednesday, the 5th of June. The Directors and Friends of the Society intend proceeding to Gravesend in a Steamer on that day, leaving London-bridge at nine o'clock. Tickets to be obtained at the Mission House, Blomfield-st., Finsbury.

### MEDAL OF THE "JOHN WILLIAMS."

A BEAUTIFUL MEDAL of the New Missionary Ship has been cast, and is sold at 3s. per dozen; less 25 per cent. to schools.

*Contributions in aid of the Society will be thankfully received by Rev. John Arundel, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by G. Yule, Esq., Broughton Hall, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow; and by Rev. John Hands, Society House, 7, Lower Abbey-street, Dublin.*





*Portrait of George Canning, Esq.*



THE  
EVANGELICAL MAGAZINE,

AND  
MISSIONARY CHRONICLE.

FOR JULY, 1844.

THE CHRISTIAN SACRAMENTS.

BY REV. ENOCH POND, D.D., PROFESSOR IN THE THEOLOGICAL SEMINARY, BANGOR, ME.

(From the *American Biblical Repository* for April.)

*Signification of the term Sacrament.*

THE word *sacrament* is not found in the New Testament ; and, in entering upon a consideration of the subject before us, it is important that the proper meaning of this word be ascertained, and the manner of its introduction into the current phraseology of Christians should be pointed out. The word in question is from the Latin *sacramentum*, which, in classic use, has two significations. First, it denotes the sum of money which each of the parties in a law-suit was required to lay down at the commencement of the trial, and which, being forfeited by the party beaten, was devoted to public uses.\* Hence it was called *sacramentum*, a sacred deposit. Between this and the *Christian* use of the term, I can discover no obvious affinity. But, secondly, the term was used by the Romans to signify *jure jurandum*, an *oath* ; and

more especially the oath by which the Roman soldier bound himself "to obey his commander in all things ; to attend whenever he ordered his appearance ; and never to leave the army but with his consent." In this sense the word is continually used by Cicero, Cæsar, Livy, and all the best Latin writers. And many have supposed that the Christian use of the term was strongly analogous to this, and, in fact, borrowed from it ; that, in receiving the sacraments, the Christian binds himself by oath to Christ, as the Roman soldier bound himself to obey his commander. But we have two objections to this supposition. In the first place, there is no evidence that the early Christians regarded themselves as *sworn* into the service of Christ, and bound to him by the solemnity of an oath ; or that they ever used the word in question in such a sense.† And, secondly, this supposition

\* Ea pecunia, quæ in judicium venit, in litibus, *sacramentum* dicitur, a sacro. Qui petebat, et qui inficiabatur, de aliis rebus uterque quingentos æris ad Pontificem deponebant : de aliis rebus item certo alio legitimo numero assium. Qui judicio vicerat, suum sacramentum a sacro auferebat : victi ad ærarium redibat.—*Varro*.

† Pliny uses the word in this sense, in his celebrated letter to the emperor Trajan. "The Christians," he says, "were accustomed to meet together on a stated day, and sing a hymn to Christ as God, and bind themselves (*sacramento*) by an oath to commit no crime," &c. But Pliny was probably mistaken as to the sense in which the Christians used this term. He had heard

is contradicted by another view of the subject, which is altogether more probable. The peculiar, *Christian* sense of the word *sacramentum* seems to have been derived, not from either of its classical significations, but from the ancient Latin versions of the Bible. These versions began to be made very early; some of them in the apostolic age, and others at a later period. And when we look into these versions, we find *sacramentum* used in altogether a peculiar sense. It denotes anything *secret, recondite, incomprehensible*, and is synonymous with the Greek *μυστήριον*, or *mystery*. In the sense of these old Latin versions, anything which might properly be called a *mystery*, was a *sacrament*. Thus, Nebuchadnezzar's dream, of which we have an account in the second chapter of Daniel, and which was hidden from himself, is, in the Vulgate, repeatedly called a *sacrament*, or *secret*. In place of Paul's language, "Great is the mystery of godliness," we have, in this version, "Great is the *sacrament* of godliness." Also, where Paul, speaking of marriage, says, "This is a great mystery; but I speak of Christ and the church," the Vulgate has it, "This is a great *sacrament*," etc.\* And so in the Revelation, "The mystery of the seven stars," is rendered, "the *sacrament* of the seven stars." Why the early translators of the Bible into Latin adopted this peculiar sense of the word *sacrament*, I pretend not to say. Of the fact that they did so, there can be no doubt. Now these Latin translations were the common *Bibles* of the first Latin fathers, as Tertullian, Cyprian, Ambrose, and others; and these were the men who introduced the word *sacrament* into the phraseology of the church. It was natural, in their circumstances, that they should do so; and the supposition is irresistible, that they would use the word in the sense in which they found it used in their

of their taking a sacrament in their meetings, and supposed, of course, that this meant an oath.

\* From this passage, so translated, the Romanists have come to regard marriage as a sacrament.

Bibles. Accordingly we find Tertullian, when speaking of the doctrines of the Trinity, and of the incarnation of Christ, calling them alternately (*mysteria et sacramenta*) mysteries and sacraments. Indeed, he and some other of the Latin fathers use the word *sacrament* to denote *the whole Christian doctrine*;† just as Paul sometimes calls the doctrines of religion mysteries. "Let a man so account of us as of the ministers of Christ, and stewards of the *mysteries of God*," 1 Cor. iv. 1.

The word *sacrament* is used by Tertullian, and by most of the Latin fathers, in reference to baptism and the Lord's supper (*sacramentum aquæ et eucharistæ*). Nor is it difficult to see how these rites came to be denoted by this term, in accordance with the sense which the fathers gave to it. For in both these rites, there is an outward sign, and a thing signified. There is the *form* of the rite, which is obvious to the sense, and the spiritual import, which is conveyed under it. Of course, there is that which, to the casual observer, the *uninitiated*, is *concealed, secret*, and which, in the common language of the times, would be called *mystery, sacrament*.

But there is another reason why the word *sacrament* was employed to denote these rites, which probably had more influence. The Pagan priests were accustomed to celebrate the more sacred rites of their religion in *secret*, and to call them *mysteries*. In imitation of this practice, and with a view to render their religion more acceptable to Pagans, the Christian fathers early began to celebrate baptism and the Lord's supper in private. None were allowed to be present except the initiated, the communicants; and the rites themselves were denominated the *Christian mysteries*, or *sacraments*.

The word *sacrament*, like many others in common use, has undergone some change of signification since the days of Tertullian, Cyprian, Ambrose,

† Thus Prudentius, "Nolite verba, cum sacramentum meum erit canendum, providenter querere."

and Augustine. By all Christians who use the word at all, it has come to be appropriated to the outward *rites* and *cereemonies* of their religion. To be sure, all Christians do not use it in reference to the same rites; but it is restricted, so far as I know, by all who bear the Christian name, to denote certain *outward ritual observances*. The question arises, therefore, and it is an important one in this discussion, *What is requisite to constitute a rite of our religion, in the sense in which the term is now employed—a sacrament?*

#### *Distinguishing Marks of a Sacrament.*

Without particularly noticing every thing which might be brought forward in answer to the above inquiry, it will be sufficient for my present purpose to remark,

1. That in order to constitute a religious rite a sacrament, it must be of Divine institution. Neither the wisdom of man, nor the traditions of the elders, nor any mere human device or invention, is sufficient to constitute a Christian sacrament. The observance or rite, which is entitled to this distinction, must be an ordinance of Christ. It must be of Divine institution.

2. A rite, in order to be regarded as a sacrament of Christ, must be characterised by *significancy* and *appropriateness*. It must not be an idle ceremony. It must have a meaning—an important meaning; and this meaning must be sufficiently obvious to be understood. Otherwise, it could hardly be regarded as an institution of Christ. Who could believe that Christ would appoint an ordinance in his church, that was without meaning; or the meaning of which was so obscure and recondite, as to be calculated rather to puzzle and perplex his people, than to instruct and edify them?

3. An outward observance, in order to be regarded as a sacrament of our religion, must hold an intimate and vital connexion with *the church*. It must be included in the covenant of the church. It must be a rite of the church. The Christian sacraments,

according as the phrase is now understood (whether they be few or many), are all of them *church ordinances*. They are tokens, as circumcision was, of the church covenant. Being outward rites, they go to give visibility to the church. They belong to those, and those only, who are embraced in the covenant, and hold some connexion with the church. No rite which is not thus vitally connected with the church, can be regarded as a sacrament of the church, or a Christian sacrament. I add,

4. An outward rite, in order to be a sacrament of the church, must be one of *universal* and *perpetual obligation*. It must not be confined to the Apostolic age, or to any other age. It must not be restricted to the Jews, or to any other people. Christianity was designed, and is adapted, to become the religion of the world. The Christian dispensation is not to give place to any other dispensation, but is to continue to the end of time. Hence, those rites of our religion, which are entitled to be regarded as sacraments, being once instituted, are to remain. They are not to be superseded or done away. They are to be observed whenever and wherever the church of Christ is established. They are to prevail, with the religion of Christ, all over the earth, and continue to the end of the world.

#### *The Number of the Sacraments.*

Having mentioned several marks or characteristics, by which the sacraments are distinguished, it will not be difficult, by the help of these, to determine the number of the sacraments, and to decide which they are.

All Christians, who hold to any outward rites, are agreed in considering baptism and the Lord's supper as sacraments. Protestants believe these to be the only sacraments; while in the church of Rome, five others have been associated with them, making seven in all, viz., Confirmation, Ordination, Auricular Confession, Extreme Unction, and Marriage.

I may remark, in passing, that there

seems to have been no dispute in the church as to the number of the sacraments, or any attempts to define and settle their number, until after the twelfth century. The discussion of this subject commenced among the schoolmen, and was settled, so far as the authority of one man could settle it, by Peter Lombard, in his four books of Sentences. The principal reason why he decided upon seven sacraments, rather than a less or greater number, was, that seven is a *sacred* number, and of course the sacraments must be presumed to be seven. In this decision, as in almost everything else, he was followed by the principal doctors of the Romish church; but the sacraments were not authoritatively determined to be seven, until the Council of Trent, in the sixteenth century.

But let us try the five additional sacraments of the Romish church by the distinguishing marks that have been laid down, and see if they will bear the test. The first of these is *Confirmation*. But this fails at the very threshold. There is no evidence that confirmation, as practised in the Romish and Episcopal churches, is of Divine institution. The passages commonly cited in proof of this point have not the remotest allusion to the subject. The apostles often laid their hands on the new converts, after baptism, and imparted to them the Holy Ghost, in his miraculous influences. In other words, they imparted miraculous gifts, Acts viii. 17—19. But this was a very different thing from *Confirmation*, in the modern sense of that term.

The second of the Romish sacraments to be examined is *Ordination*. This is, indeed, a rite of Divine appointment; a significant rite; and one which, I suppose, is to be perpetuated. But does it hold the required connexion with the church? Is it included in the covenant of the church? Does it go to give form and visibility to the church? Does it belong to all those who hold a connexion with the church? All these questions must be answered in the negative. Of course, ordination fails in one

of the requisite characteristics of a sacrament. It is a divinely appointed mode of investing a man with office in the church of Christ, but cannot be considered as a sacrament of the church.

The third of the Romish sacraments proposed to be considered, is that of *Auricular Confession*; or, as it is sometimes called, the sacrament of *penance*. This is destitute of each and all of the marks of a sacrament; but it is enough to say of it, that it has no foundation in the word of God. We are required to repent of our sins; to confess them to one another, and to God; and to seek forgiveness at his hands. But we are nowhere required to confess them to a priest, to submit to the penance he enjoins, and to receive his absolution.

Another of the Romish sacraments is that of *Extreme Unction*. This is founded on a passage in the epistle of James. "Is any sick among you? Let him call for the elders of the church, and let them pray over him, *anointing him with oil in the name of the Lord*; and the prayer of faith shall save the sick, and the Lord shall raise him up," &c. James v. 14. Here is authority for *an unction* of the sick, but not for what is called *extreme unction*. The unction of the apostle was designed for the *recovery* of the sick; and, if accompanied with believing prayer, had the promise of recovery. But extreme unction in the Romish church is administered in the last hours of life, and is intended (as the name imports) not so much for the recovery of those who receive it, as to prepare them for approaching death. It is obvious too, as the unction spoken of by the apostle looked to the performance of a miracle, it must have been limited to the age of miracles, and could not have been designed to be perpetuated in the church.

Still another of the Romish sacraments to be examined, is that of *Marriage*. This we acknowledge to be of Divine institution; and it was designed, without doubt, to be perpetual. Yet it can hardly be said to be a religious rite in any sense, since no form of celebrating it is prescribed in the Bible.



Besides, it lacks altogether that connexion with the church which is necessary to constitute it a Christian sacrament.

There is an injunction of Christ, which looks quite as much like instituting a sacrament as either of those which have been considered, and which some Christians have regarded in the light of a sacrament, though the Romanists have passed it over: "If I, your Lord and Master, have washed your feet, *ye also ought to wash one another's feet*," John xiii. 14. Here would seem to be a positive institution, and a very significant one. But then, like marriage, it lacks that vital connexion with the church, without which it cannot be regarded as a sacrament of the church. It is also evident, as we have no account of its being statedly practised in the apostolic churches, that it was not designed to be perpetuated.\* The spirit of the injunction, rather than the letter, was intended to be observed. Christians are bound to practise mutual condescension, and to perform for each other, when circumstances demand it, the humblest offices of kindness; but are not bound literally, and at stated seasons, "to wash one another's feet."

We come back, then, from the foregoing examination, upon baptism and the Lord's supper, as alone entitled to be denominated *Christian sacraments*. These alone have all the distinguishing marks of sacraments; and as the Scriptures have nothing to say, in terms, about sacraments, and decide nothing expressly concerning them; it is only by their peculiar distinguishing marks that the sacraments can be known. Both baptism and the Lord's supper are of *Divine institution*. We have the express words of their institution in the Scriptures. Both of them, also, are eminently and obviously significant. Both hold the required connexion with the church; so that they may strictly be

denominated sacraments of the church. And both of them were designed to be *perpetuated*. Of the Lord's supper it is more than intimated that it is to continue in the church till Christ comes again to judge the world, 1 Cor. xi. 26. While the practice of the apostles and of the church, in all ages, proves that baptism with water is of perpetual obligation. Here, then, we have two sacraments of the church, and two only. And these are to be observed in their primitive simplicity, according to the original institution, divested of all that rubbish of ceremonies which superstition has, at some periods, thrown around them.

#### *Nature, Import, and Meaning of the Sacraments.*

It has been said already, that the sacraments of the New Testament are highly and obviously significant. They have a meaning, and this meaning can be perceived and understood. We inquire, therefore, in the next place, as to the *nature, import, and meaning* of the sacraments. What do they teach us? and what effect were they designed to have upon us?

We are taught by the Romanists, and by some high church Episcopalians, that the sacraments are not so much *signs* of great Scriptural realities, as the realities themselves. Baptism is *regeneration*; or it is accompanied by an influence, when rightly administered, which invariably and instantly produces regeneration. And the celebration of the eucharist involves a literal sacrifice of Christ. The elements, after consecration, are transmuted into the body and blood, the soul and divinity of the Lord Jesus Christ. He is literally sacrificed upon the altar; and in partaking of the sacrament, the communicant receives, *ipso facto*, the Lord Jesus. Or if, as some teach, the bread and wine are not strictly changed into the body and blood of Christ, his body and blood are *present in them*, and are actually received by all the communicants.

In remarking upon these strange theories, it will be necessary to consider

\* The washing spoken of in 1 Tim. v. 10 was evidently not a sacramental washing, but only an ordinary act of kindness—a rite of hospitality. "*If she have washed the saints' feet*," &c.

the two sacraments separately. And first, let us inquire whether baptism is regeneration; or whether, when rightly administered, it is accompanied by an influence which invariably and instantly produces regeneration. And if we will submit to be guided by Scripture, and not by tradition and church authority, this question need not detain us long. The Scriptures represent regeneration as an *internal, spiritual* change; a change of the *affections*, a change of *heart*, effected by the special operations of the Holy Spirit, and standing connected with final salvation. "Make you a new heart and a new spirit, for why will ye die?" "Except a man be born again, he cannot see the kingdom of God." "According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." "Whatsoever is born of God, overcometh the world." If any please to use the term regeneration in a sense of their own, aside from that which the Scriptures have assigned to it, they must. We shall have no dispute with them about words. But until some better definition or description of it shall be given than that which is given by our Saviour and his apostles, we shall be justified in taking theirs; and shall proceed to inquire whether regeneration, in *their* sense of it, is invariably and instantly effected in baptism.\* That it is not, I argue,

1. Because adults are always required, in the Scriptures, to repent and believe, (or, which is the same, to be regenerated,) *previous* to baptism. It was those that repented and "gladly

received the word," who were baptized on the day of Pentecost. It was not till the Samaritans "*believed* Philip, preaching the things concerning the kingdom of Christ," that they were admitted by him to baptism. Shortly after, we find Philip imposing the same condition of coming to the ordinance upon the Ethiopian eunuch. "If thou *believest with all thine heart*, thou mayest." The Holy Ghost fell upon the family of Cornelius, and satisfied Peter as to their *piety*, before he called for water that they might be baptized. Ananias would not baptize Saul of Tarsus, till a voice from heaven assured him of the *piety* of this *then* recent persecutor. Indeed, such was the invariable practice of the apostles and their fellow-labourers. Of all adults, (for we say nothing here about infants,) they demanded evidence of *piety*, and, of course, of regeneration, *previous* to administering to them the ordinance of baptism. How, then, I ask, could their regeneration be effected *in baptism*? They must be regenerated previously, and the apostles must have good evidence of this, or the sacrament of baptism was withheld.

2. The inspired writers represent *the Gospel*, the *truth of God*, and not baptism, as the great instrument of regeneration. "Of his own will *begat* he us, with *the word of truth*." "In Christ Jesus have I begotten you, *through the Gospel*." "Being born again, not of corruptible seed, but of incorruptible, which is the *word of God*." Such is the current representation of the Scriptures in regard to this matter. The word of God, the truths and motives of the Gospel, constitute the means, the instrumentality, by which impenitent men are born again; which is quite inconsistent with the idea of their being regenerated in baptism. But,

3. The theory of baptismal regeneration is contradicted and refuted by *innumerable* facts. It is a fact, in the first place, that vast numbers of human beings have been regenerated *before* they were baptized. This was the case, as we have seen, with the Ethiopian

\* The idea of regeneration contained in the liturgy of the Episcopal church is a *very Scriptural* one. The subject of it is there said to be *regenerated by the Holy Spirit*, made a *child of God*, and *incorporated into his holy church*. He is, moreover, represented as "*being dead unto sin, and living unto righteousness*, being buried with Christ in his death." Here, surely, is a *thorough spiritual regeneration*. And yet the subject of this regeneration is the unconscious infant, and the time when it takes place is the *moment of its baptism*—because immediately after baptism the minister is to return thanks *that all this has been done*.—See the "*Baptismal Service for Infants*."

eunuch, the jailor, the three thousand on the day of Pentecost, and with all those who were baptized, on a profession of their faith, in the age of the apostles. It has been the case with all the proper, duly qualified subjects of adult baptism, from that day to the present. They have all *professed* to be pious, regenerated persons, and if sincere, have been *truly so*, previous to baptism.

Again, it is a fact which will hardly be questioned, that there have been many pious, regenerated persons, not a few of whom are now in heaven, who were *never baptized*. They came to the knowledge of their sins, and repented of them, and had new and holy affections of heart; but were kept back by circumstances from making an open profession of their faith, and sealing it in baptism. Who can doubt that there have been some truly pious, regenerated Quakers? We hope there have been some pious among the heathen. And how often are persons regenerated on beds of sickness, who die without receiving baptism?

But especially is it a fact, that vast multitudes have been baptized—canonically baptized—who never were the subjects of regenerating grace. Of this number were not a few, in the age of the apostles. Such were Simon the sorcerer, Hymeneus, Alexander, Phygellus, Philetus, Hermogenes, and all those of whom the apostle John speaks, who “went out from us, because they were not of us.” These all had once been professing Christians in good standing; some of them Christian ministers. Of course, they must have been baptized persons, and baptized canonically, under the eye, and, perhaps, by the very hands of the apostles. Yet it seems they were not regenerated; unless it shall be said, in contradiction to the express language of Scripture—and, I may add, of the Articles of the Church of England\*—that the truly

regenerate may finally fall away and perish. And when we look out, at the present day, into the nominally Christian world, what vast multitudes do we see, on every hand, who have been baptized—baptized, the most of them, in the Romish and Episcopal churches—who give not the slightest evidence that they have been regenerated; but who, on the contrary, furnish the most painful evidence, all the evidence that depraved and corrupted mortals can furnish, that they are still in their sins.

Such, then, are the obvious, undeniable *facts* of the case;—great numbers regenerated *before* they are baptized; other numbers regenerated, but never baptized; and more than all, in the vast number of those who have been baptized, but not regenerated. How, then, can it be pretended, in face of all these facts, that baptism and regeneration are identical; or that an influence invariably accompanies baptism, when rightly administered, which at once regenerates the soul?

But it is time that we turned to the other sacrament, and inquire whether, instead of being a *sign* of the sacrifice of Christ's body and blood, it is the proper *sacrifice itself*; or whether the body and blood of Christ are so *united with it*, and *present in it*, that they are literally received by the communicant. I class these two theories of the sacrament—*transubstantiation* and *consubstantiation*—together, because, though not precisely the same, nor clogged with the same difficulties and absurdities, they amount practically to about the same thing. They are both founded on a too literal interpretation of the words of the institution: *This is my body: this is my blood.*

Those who insist on a literal interpretation of these words ought, if consistent, to interpret various other declarations of our Saviour after the same manner. He said, for example, *I am the vine*; *I am the way*; *I am the*

\* In article seventeenth, it is said of all those who are “called, according to God's purpose, by his Spirit,” that “they are freely justified; made sons of God by adoption; made like the

image of Jesus Christ; walk religiously in good works; and at length attain to everlasting felicity.”



*door*; but who ever thought of giving a literal interpretation to passages such as these?

It accords with the general usage of the Bible, when one thing is to be understood as denoting, symbolising, signifying another, to employ the connecting verb *to be*, as in the passages now under consideration. Thus, in interpreting Pharaoh's dream, Joseph says, "The seven good kine *are* seven years; and the seven good ears *are* seven years;" i.e., they *denote*, they *signify*, seven years. So the ten horns, in one of Daniel's visions, "*are* ten kings;" and in the Apocalypse, "The seven stars *are* the angels of the seven churches, and the seven candlesticks *are* the seven churches." Moses, speaking of the paschal lamb, says, "*It is* the Lord's passover;" just as our Saviour says of the broken bread, "*This is* my body." This peculiar idiom of the Bible, in accordance with which our Saviour's words are to be interpreted, the Jews retain to the present day. Thus, of the unleavened cakes which they use in the celebration of their passover, they are accustomed to say, "*This is* the bread of poverty and affliction, which our fathers did eat in the land of Egypt."

It is a good rule of interpretation, that the literal sense of a word is not to be dropped, and a figurative one assumed, without necessity; and we are quite willing to abide by this rule in the case before us. For there *is* a necessity of putting a somewhat figurative sense upon the language of our Saviour;—a necessity as urgent, as violent, as can be conceived of in any case whatever. At the time of using this language, it must be remembered, our Saviour was *alive, in the body*, and in the presence of his disciples. And could they understand him as intending to give them that identical body, under the form of bread, which they saw living and breathing before them; and that identical blood, under the form of wine, which was then actually coursing in his veins? But even this is not the worst of it. The body which our Lord symbolically gave them, was a *broken*

body; and the blood was *shed* blood. And if we are to suppose the disciples to have understood him literally, then they must have regarded him as giving them his crucified body, before it was crucified; and his shed blood, while as yet his blood had not been shed!! They must have regarded him as giving them a dead body, which was there alive; a broken, mangled, crucified body, which they saw before them well and whole!! They must have believed that he held himself, body and blood, in his own hands; and then passed himself over into their hands; and that while they actually saw him before them, he was literally in their own mouths!! If a supposition so monstrous and self-contradictory does not create a necessity for a somewhat figurative interpretation of the words, then no such necessity ever was created, or can be supposed, under any circumstances, to exist.

But there are other objections to the theory, that the bread and wine, in the act of consecration, are changed into the literal body and blood of the Lord. The bread, subsequent to the act of consecration, is repeatedly and positively declared in the Scriptures to be still bread. Thus, it is said of the disciples, after the Pentecost, that "they continued stedfastly in the apostles' doctrine and fellowship, and in *breaking of bread*, and in prayers." At a later period, they were accustomed to "come together on the first day of the week, to *break bread*." Again: "The *bread* which we break, is it not the communion of the body of Christ?" 1 Cor. x. 16.

It may be further objected to the theory of transubstantiation, which supposes a literal sacrifice of Christ, in every instance of the celebration of the supper, that on this ground he must have been sacrificed, in all probability, millions of times. But it is repeatedly and expressly declared in the Scriptures, that Christ has been sacrificed but once. "Now *once*, in the end of the world, hath Christ appeared, to put away sin, by the sacrifice of himself."



"Christ was *once* offered to bear the sins of many." "Christ also hath *once* suffered for sins, the just for the unjust."

But leaving the Scriptures, it is objection enough to the theory under consideration, that it contradicts and subverts the testimony of *all our senses*. Our senses were given us, to make us acquainted with external things and their properties; to give us a knowledge of the outer world. And this purpose they are admirably adapted to answer. On their testimony we confidently rely, not only in the common affairs of life, but for nearly all our evidence, whether of natural or revealed religion. How do we discover marks of design in the world around us, and consequent evidence of an all-wise Designer, but from the testimony of the senses? And how did the disciples of Christ know that he performed miracles, or uttered prophecies, but from the same testimony? And how do we become acquainted with any of the truths and facts of the Gospel, but by reading of them in the Scriptures, or hearing of them from the lips of the living teacher; in other words, from the testimony of the senses? Certainly, any theory of philosophy or religion, which contradicts the unequivocal testimony of the senses, as transubstantiation confessedly does, is on that account to be rejected. It shakes the very foundations of knowledge, and cannot be received as true.

The foregoing objections lie chiefly against the doctrine of transubstantiation. There are others which lie equally against *consubstantiation*, and are more than sufficient to overthrow it. Both these theories suppose our Saviour's human *body*, his *corporeal*, *material frame*, to be in thousands of different places at the same instant. The Scriptures positively assure us that it is in heaven; but the doctrines we are considering place it upon earth; and in every part of the earth at once, wherever the sacrament is rightly administered.

Just before the crucifixion, our Lord told his disciples that he was about to

leave them, and return to his Father in heaven. "It is expedient for you that I go *away*." "I *leave* the world, and go to the Father." But, on the theories before us, this language was not true. Christ did not leave the world in any sense. As he did not leave it spiritually, so he did not leave it *bodily*. His body still remained on the earth, to be sacrificed and eaten, in every celebration of the holy supper.

The apostle Paul teaches, that while the saints are at home in the body, they are *absent from the Lord*; i.e., absent from his *personal, corporeal* presence. But according to the theories before us, this is not true. Men may be at home in the body, and yet *present* with the Lord; present with his body, soul, and Divinity (i.e., if they can find a priest to give them the sacrament)—present in every sense in which the saints are present with him in heaven.

It is implied in the doctrines before us, not only that our Saviour's body is in thousands of different places, but that it is in exceedingly different and totally opposite *states* at the same time. It is in a state of glory, at the right hand of God in heaven, and in a state of the deepest humiliation on earth. It is exalted "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but in that which is to come;" and at the same instant is in the mouths of thousands of communicants, to be there chewed and masticated, and then swallowed and digested!!

But I will not pursue farther these incredible, impossible, monstrous suppositions. It is mortifying to think that any human being should ever have so stultified himself, as to entertain them for a moment. It is distressing to know, that they are not only entertained, but professedly *believed*, at this moment, by millions and millions of our fellow-men.

Nor are the theories on which I have remarked, to be regarded in the light of mere absurdities. They are *dangerous* absurdities; full of hazard, and fraught

with ruin to the interests of undying souls. What can be more dangerous than to persuade a depraved and ruined sinner, that by the mere administration of an outward rite, he is *regenerated*; "regenerated by the Holy Spirit," made a "child of God, and an heir of the kingdom of heaven."\* Will such an one be likely to seek any other regeneration? And yet, if he experiences no other, he will assuredly be lost. It may be said of baptism, what Paul said of its prototype, circumcision: "Neither circumcision availeth anything, nor uncircumcision, but a *new creature*."

And the false theories of the other sacrament, which have been examined, are even more dangerous, if possible, than that of baptismal regeneration. Transubstantiation, first of all, plunges its votaries into the grossest *idolatry*. The consecrated, transmuted bread and wine, are reverently worshipped. They are adored, on bended knees, as the very Saviour.

The breaden God, having been worshipped, is next eaten. What other class of idolaters was ever known to devour their gods? Yet the Romanist literally *eats* his god, so often as he partakes of the consecrated wafer!!

Nor is this the worst of it. The supposed divinity, having been adored and eaten, is then *trusted to*, as an indwelling Saviour. The poor deluded sinner flatters himself that he has *received Christ*. He has literally eaten the flesh of the Son of God, and has eternal life abiding in him. Of course, he is satisfied with what he has done. He knows, he seeks no other salvation. He passes blindly on to death and the judgment, and finds, when it is too late, that he has a lie in his right hand.

But it is time that we turn from these absurd and ruinous theories of the sacraments, and inquire as to their *true import and meaning*.

Almost all Protestants agree, that the sacraments are to be regarded as *signs* or *symbols*. Under cover of the outward form, *spiritual realities* are set

\* Such is almost the very language of the Episcopal Prayer Book.

forth; important truths are exhibited. This is true, in the first place, of baptism. As it is by the application of water that the outward man is purified and cleansed, so baptism with water denotes *internal purification*. The great truth or fact of which it is pre-eminently the sign, is *regeneration*, by the special influences of the Holy Spirit. This we learn from the two following considerations: 1. Baptism and regeneration are often placed together in the Scriptures, as though there was some important connexion between them. "Except a man be born of *water* and of the *Spirit*, he cannot enter into the kingdom of God." "According to his mercy he saved us, by the *washing of regeneration, and renewing of the Holy Ghost*." 2. The outpouring of the Spirit in regeneration and sanctification is very often, in Scripture, called a *baptism*. It is the *baptism of the Holy Ghost*. I need not quote passages in proof of this point. They will occur to every one who is at all acquainted with the phraseology of the New Testament. Baptism, then, although it teaches indirectly many things, is pre-eminently the sign of regeneration. And this, without doubt, was the reason why it was so early confounded with regeneration. The fathers of the church mistook the sign for the thing signified by it.

That the Lord's supper is a *sign* or *symbol* we have the most abundant proof; and as to the great fact denoted by it, there can be no doubt. The broken bread is an emblem of our Saviour's bruised, broken body. The wine is an emblem of his blood. In the whole ordinance, taken together, we have set before us, symbolically, *the death of Christ*—the great and only foundation of the sinner's hope. "As oft as ye eat of this bread, and drink of this cup, ye do *show forth the Lord's death*, till he come," 1 Cor. xi. 26.

I have said that nearly all Protestants agree as to the *symbolical* character of the sacraments. Some have insisted that they are *mere* symbols; and that they have no meaning, virtue, or

efficacy, beyond this. But such a view of the subject seems to me quite defective and inadequate. The sacraments of the church are to be regarded as not only signs, but *seals*; seals of the *church covenant*—which includes, of course, the covenant of grace. There is an obvious difference between a *sign* and a *seal*. A sign is *significant*, a seal *binds*. As signs, baptism signifies regeneration; and the supper, the death of Christ. As seals, these holy ordinances bind all those who receive them to be faithful to their covenant engagements; and on condition of their fidelity, God condescends to bind himself to fulfil upon them the rich promises of his grace.

As signs, the sacraments are full of rich and glorious meaning, and altogether worthy of their Divine author. But it is in the character of seals, that their solemnity and importance more especially consist. When an individual receives baptism, he virtually enters into covenant with God, and *binds* himself to fulfil his covenant; or if he presents his child for baptism, he enters into covenant *respecting the child*, and binds himself, as before, to fulfil it.

So when an individual goes to the supper of the Lord, he *renews* the covenant into which he had before entered, and by a solemn sealing ordinance binds himself to be faithful. And this covenant is renewed, and the seal repeated, every time the sacrament is received. It is this consideration, pre-eminently, which renders it so solemn a thing to go to the Lord's table; which renders it necessary for a man to "examine himself, and so eat of that bread, and drink of that cup;" which makes it so fearfully true of those who come to the ordinance unworthily, that they "eat and drink judgment (*κριμα*) to themselves." It is solemn to enter into covenant with God. It is solemn to renew this covenant. But it is specially solemn to *seal* it upon our consciences and hearts by receiving the emblems of a Saviour's body and blood.

As to the *presence of Christ* in the sacrament of the supper, we have seen

in what sense he is not present. He is not present *materially, corporeally*. His presence with his people in this solemn ordinance is altogether of a *spiritual* nature. He is present by the power and influence of his Spirit.

In this sense, Christ is present with his people when they meet together for prayer and praise. "Where two or three are gathered together in my name, there am I in the midst of them." In this sense, he is present with them in their closets, in the house of God, whenever they engage in duty, or come together for his worship. But Christ is specially present with his people in the sacraments; and more especially, I think, in that of *the supper*. There are good reasons why it should be so. In this holy ordinance, Christ is brought very specially to the view of his people. He is presented symbolically, not merely to their ears, but to their eyes. They *see* him, as it were, crucified before them. They have visible, sensible communion with him. He is brought, also, most impressively to their *recollections*. They come to his table, in remembrance of him. They commemorate his bleeding, dying love. And then, as we have seen, they *renew* their covenant engagements to him; and renew upon their souls the solemn seal of these engagements. They bind themselves by new obligations to be the Lord's, and to live to his glory.

Now all these circumstances are calculated and intended to strengthen the faith of God's people, to inspire gratitude, to kindle the flame of love, and to prepare them for a more entire consecration, and a more devoted obedience. And in proportion as these objects are fulfilled upon them, Christ will be with them by his Spirit, to comfort and to bless them. He will be present with them at his table, to fill their souls with Divine light and love, their hearts with rejoicing, and their lips with praise.

And all this accords, I have no doubt, with the experience of the best and wisest Christians. They enjoy Christ especially in his ordinances. He



makes himself known to them in the breaking of bread. They see more of his Divine presence, and feel more of his love, while sitting with him at his table—while leaning on his breast at supper, than in any other situation on this side heaven.

### *The Efficacy of the Sacraments.*

As to the efficacy of the sacraments, or the manner in which the benefits of them are received, there is a diversity of opinion among those calling themselves Christians. In the church of Rome, two things are set forth as indispensable to the efficacy of the sacraments. The first is, that the *outward administration* be rightly performed. The second, that the *intention* of the priest performing it be rightly directed. Faith on the part of those receiving the sacraments, so far from being made a condition of the blessing, is expressly declared to be of no account. "If any man shall say, that grace is not conferred by the *sacraments themselves*, but that faith alone in the Divine promise is sufficient to obtain the grace, let him be anathema."\* "Thus," to use the language of another, "the sacraments are converted into a species of magical charms, which work in some mysterious way, without the concurrence of the patient; the exercise of the intellect and will, of the rational and moral powers in him, being entirely excluded." On this ground, the sacraments might be as efficacious to a person asleep as to one awake; to an idiot, or to a man bereft of reason, as to one in the full exercise of all his powers; to the unrelenting, hardened malefactor, as to the most pious, devoted Christian.

But not only must the outward ceremonies be rightly performed, the *intention* of the priest must be rightly directed. Else, there is no virtue in the sacrament. The very essence of the thing is wanting. This, obviously, must be a most perplexing condition to the Romanist; since, when he goes

to the sacrament, he can never tell whether he has received it or not. The outward ceremonies may all be rightly performed; but as to the intention of the priest performing them, who but God can look into his heart, and know for a certainty what this has been? He may have intended something else, or his thoughts may have wandered, his mind been diverted, and he may have had no particular intention about it; in which case, the rite of baptism is no baptism, and the form of the eucharist is a mere empty form. On this ground, there is probably not an individual now in the church of Rome, from the Pope down to the meanest of his servants, who can tell, for a certainty, whether he has ever been baptized; or whether he has partaken of what he conceives to be the body and blood of Christ, in a single instance.

Let the members of our churches be thankful that they are involved in no such frightful uncertainties. With us, as with the apostles, the efficacy of the sacraments depends on no mere outward forms—on no dubious intentions of the officiating priest; but upon *the promised presence and blessing of the Saviour*. The simple condition of our receiving the blessing is *faith* on our own part—holy saving *faith* in the crucified Lamb of God. Without such faith, it is impossible to please him; but with it, we may be sure of his forgiveness and blessing. If we have faith in Christ, when we approach the sacraments, we *know* that we shall be accepted in them; Christ will himself meet us at the baptismal font, or around the sacramental board, and grant us the tokens of his favour and love. And in proportion to the strength of our faith, and the ardour of our affection, our blessing will be rich and precious, our souls will be cheered with Divine light and grace, and the cup of our consolation will be full and run over.

### *The Sacraments for Christians only.*

It follows, from much that has been said, that none can approach the Christian sacraments, sincerely or acceptably,

\* Canon VIII. Council of Trent.



without piety. This is true, in the first place, with respect to baptism. We have seen that an adult receiving baptism, enters into and seals a covenant with God, in respect to *himself*;—a covenant which none but a pious person *can* seal. So, when an individual gives up his child in baptism, he enters into and seals a covenant with God, in respect to his *child*;—a covenant which none but a pious person *can* seal. No person, I repeat, who is not truly pious, can either receive baptism himself, or claim it for his child, without gross hypocrisy. Accordingly, as we have shown, in all the instances of adult baptism spoken of in the Scriptures, evidence of piety was sought and obtained before the administration of the ordinance. And in each of the instances of household baptism, the same cardinal condition was fulfilled. Lydia believed, and she and her household were baptized. The jailer believed, and he and all his were baptized straightway. And it is even more evident, if possible, in regard to the other sacrament, that it is intended only for true believers. The very act of feeding upon the symbol of Christ's body, implies that we feed upon him by faith. The very act of drinking the symbol of his blood, implies that our trust is in that blood. The act of visibly communing with Christ and his people, implies that we have *spiritual* communion both with him and with them. "The cup of blessing which we bless, is it not the communion of the blood of Christ? and the bread which we break, is it not the communion of the body of Christ?"

We have seen, also, that this sacrament, like the other, is the seal of a covenant, into which none can enter without true piety; and that the blessing in this sacrament, like that in the other, is conditioned upon faith.

From all these considerations it is perfectly evident—too evident to admit of dispute, or require proof—that none can approach the supper of the Lord sincerely, consistently, or acceptably, without piety. So, be sure, no person can have a sufficient excuse for neg-

lecting this ordinance, and thus breaking one of the positive injunctions of Christ, more than he can have an excuse for not being pious. Still, no one can possibly make the profession which a person must make in coming to the Lord's table, or seal the engagements which he must thereby seal, or be entitled to the blessing, without which his coming will be worse than vain, without having first given his heart to God, and committed his soul to the keeping of his Saviour.

#### *Benefits of the Sacraments.*

Among the benefits of the sacraments may be noticed, first, the argument which they furnish for the truth of Christianity. That these sacraments now exist, in connexion with the church of Christ, is a plain matter of *fact*. No one can possibly doubt this fact; and it belongs to the infidel, as much as to the Christian, to account for it. The Scriptures inform us as to the institution, origin, and design of the sacraments; but set aside this account, and who can give any other? Reject the Scriptures, and who can so much as conjecture in what manner the sacraments should ever have originated?

This argument is absolutely irresistible, in respect to the ordinance of the supper; for this is a *commemorative* ordinance. It was instituted as a memorial of the sufferings and death of Christ. Admit the story of his sufferings and death, and everything about the ordinance, its object, its form, its character, its history, all are natural and consistent. But deny this account—reject the Scriptures, and who can tell how the sacrament of the supper could ever have been instituted; or if instituted, how it could have secured so early, and so universally, the observance and the veneration of Christians? If we had no other argument in favour of the truth of our religion, than that drawn from the existence of the sacraments, this alone would be incontestable.

Another important benefit of the sacraments consists in their giving *visibility* to the church of Christ. Without the sacraments, there might be a cove-

nant of grace ; but having no visible token, it would be comparatively out of sight and forgotten. There might be Christians—followers of Christ ; but having no visible marks as his followers, they might soon be merged and mingled in the world. There might be the form of a society or church ; but having nothing positive and palpable to give it visibility, it would, in all probability, be ere long swallowed up.\* Christians little think how much they are indebted, in this view, to the sacraments. Without them it is hardly likely that the church could have subsisted, as a distinct body, to the present time ; or that the forms of religion could have been maintained in the world.

Other important advantages resulting from the sacraments are very obvious, in view of what has been said. As *signs*, they are full of good influences and blessings. The instructions they communicate—the invaluable lessons which they hold forth, might long ago have been lost to the world, had it not been for their significant teachings. Or, if not wholly lost, the *impression* of these truths had been vastly diminished, and their constraining, moving, sanctifying influence had been comparatively taken away.

The *sealing* virtue of the sacraments is, moreover, a great blessing to the people of God ; as it furnishes them with the most powerful motives to be faithful to all their covenant engagements. They have *bound* themselves to be faithful by solemn seals ; and these seals are renewed, repeated, every time they come to the table of the Lord. They are furnished, also, with new and potent arguments in prayer. They may hum-

bly approach the throne of grace, and plead God's covenant—his *sealed* covenant. They may plead that he would *remember* his own covenant, and out of *respect* to it (though they have been unfaithful) would bestow promised blessings upon themselves and their children.

But the great benefit of the sacraments is that of which I have already spoken ;—the *presence of Christ* in them—that rich *blessing* of Christ which always accompanies them, when they are received in a humble, believing manner. In these ordinances of his own appointment, Christ meets his beloved people, smiles upon them, communes with them, and grants them such tokens of his Spirit and grace, as they can enjoy nowhere else. They get a fresh anointing from the Holy One. They receive nourishment and strength by which to run the Christian race, and overcome the difficulties and enemies which beset them in their pathway to heaven.

It is important that all Christians should be duly sensible of the great value of the sacraments, and of their obligations to bless and praise their Redeemer for them. It is justly matter of gratitude that these ordinances are few and simple ; not complicated and burthensome ; that they are so highly significant, impressive, and appropriate ; and that, to the worthy receiver of them, their influences are all sanctifying and heavenly. Our chief concern should be, to *use* them faithfully—that so all their rich and important benefits may be realised upon our souls.

## ON FAMILY RELIGION.

RELIGION is of comparatively little avail to that man with whom it is not

\* Those religious societies which reject the sacraments, are obliged to substitute something else in their place. The Quakers, Shakers, &c., give *visibility* to their societies, by peculiarities of dress, speech, and behaviour.

a matter of deep personal concern. It appears to most minds weak, even to childishness, to affirm that the land of my nativity, the parish in which I happened to be born, the precise locality in which my lot is fixed, can constitute me religious. The very supposition

appears to almost all well-constituted minds absurd. It appears all but equally futile to imagine, that the sect to which I belong, or the Christian church with which I may happen to be associated, can make me, from this my relative position, "a member of Christ, a child of God, and an inheritor of the kingdom of heaven."

Observations bearing a very close analogy to the above may be made with respect to families. There have been, and, doubtless, there are, at the present time, families on earth, of every member of which it may be safely affirmed, that his evident tendency is towards the kingdom of heaven. But, generally speaking, all the members of a family are not decidedly religious. Of one, two, or even more, in not a few families, this may be truly affirmed; but of the rest it must be said, that a part are obviously in the wrong path, while, of the few that remain, we are compelled, by all that we see or hear of them, to remain in doubt.

Nor is piety hereditary. My piety, as a parent, does not insure the piety of my child; nor does the piety of children infallibly prove that their parents were the subjects of true religion. It is indeed a fact, most cheering and consoling to those who are blessed with offspring, that careful religious training, the consistent example of pious parents, together with their earnest and persevering prayers, very frequently issue in the conversion of their children. We say *very frequently*: for this, alas! is far from being always the case. The deep depravity of the youthful mind is sometimes made evident by its remaining ignorant, in the midst of the clearest and fullest instructions, insensible to the most touching appeals, and unaffected when all these are seconded and enforced by the very best example. Abraham had an Ishmael, as well as an Isaac; Isaac an Esau as well as a Jacob: and of the twelve sons of this illustrious patriarch, how few, apparently, bore even a faint resemblance to his beloved Joseph. May we not, then, well urge upon our

readers the truth and vast importance of the affirmation with which we commenced our remarks, that religion is of little avail to that man with whom it is not a matter of deep personal concern.

But it may be inquired, Have there been no favoured spots eminently distinguished by the piety of those who have dwelt therein? Undoubtedly there have. But the spots have not produced the piety, although the piety may have given a kind of sanctity to the places in which it was found. When Abraham dwelt in the plains of Mamre, that place heard more frequently the voice of prayer and the song of praise than the regions around. In after ages Jerusalem was the place to which men resorted to worship God. "In Judah was God known; his dwelling-place was in Zion." Here was the holy city, the holy hill, the holy temple, and the most holy place. Here everything had a character of sanctity, the place, the persons, the very articles employed in religious worship, were "holy to the Lord." It may, perhaps, be said, that all this was ceremonial holiness. It is true that there was very much of what was outward, typical, and figurative of the far superior dispensation which was to succeed it. But yet in the holy city there were holy men, and amongst the priests and Levites who ministered in the temple there was many a one who, like Aaron, was correctly designated "a saint of the Lord." And when Christ was born, there were many in the holy city, Zacharias and Elizabeth, Simeon and Anna the prophetess, waiting for the consolation of Israel. And Christ gave a purity and glory to the second temple which the first had never received; and his disciples, separated from the world, assimilated to his moral image, and thus constituted saints, continued there till the power of Rome destroyed the temple, desecrated the holy city, and cast out its impenitent and unbelieving inhabitants. While holy men continued in Jerusalem the place had what was far superior to mere ceremonial sanctity, and when the providence of



God called them forth, the utter worthlessness of the spot as a sanctuary to its sinful inhabitants was made most clearly manifest. In later times, ignorance and superstition perverted the so-called Christian world, and piety, driven from spots which her presence had sanctified, found, for a season, a refuge from her dark and cruel foes in the valleys of Savoy and Piedmont. There she built her temples, raised her altars, and offered her spiritual sacrifices.

If it now be asked, Since religion has fixed in certain favoured places in which she has for a time taken up her abode, does she not also sometimes select as her dwelling-place particular families? This enquiry also must be answered in the affirmative—She does. On the domestic circles around spiritual darkness broods; but these favoured spots are little Goshens. Here the light of heaven shines brightly. It must not be supposed that there is any thing in this to discourage the truly serious mind. The benefits of salvation are not restricted to places or to persons. Wherever the name of God is praised, in whatever assembly, family, or retired spot on the globe, there he is graciously present to hear, to aid, and to bless. Of old he “loved the gates of Zion more than all the dwellings of Jacob.” Jerusalem was then the place where the Jews were to worship. But even then he loved “the dwellings of Jacob.” The domestic worship of the pious Israelite was acceptable to him. But now our Lord teaches us “that not at Jerusalem” (exclusively) is God to be worshipped; but in every place where the spirit of prayer is found, there “the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit, and they that worship him must worship him in spirit and in truth,” John iv. 23, 24. The public assembly of his saints, and the private Christian in the seclusion of his closet, are known and approved by God. And he is the God of all the families of the earth that call upon him. As the house

of David and the house of Obededom were blessed of old, so the pious family is blessed by him now.

These observations are introductory to some remarks we are about to make on the all-important subject of family religion. Of family religion, family prayer is at once the leading feature, and the strongest indication. This may indeed be performed in a manner so formal and heartless, and so remote from anything like devout feeling, as to merit any other designation rather than that of religion. But when habitually attended to, if not always with the same degree of intense thought and emotion, yet with devotional feeling accompanied with propriety of demeanour, and sustained by general consistency of character, it affords no feeble nor unsatisfactory evidence that God is present in that family, and that his favour is there.

There are men to be found in the southern, and we fear in other parts of this kingdom, who, though professing godliness, do not practise family prayer. Some of these, like the Sandemanians of former days, deem it wrong, probably, to join in prayer with the unconverted. A few may seek to justify themselves on this ground; the greater number, however, would, we think, justify the omission on the ground that the New Testament affords no positive precept inculcating the duty. But family prayer has been, and still is, practised by persons whose subjection to the authority of Scripture cannot for a moment be called in question, and while they attend to the duty with a constancy all but undeviating, they have not the least fear that they contravene either the spirit or the letter of the New Testament. They cannot, indeed, meet in the New Testament, in express words, with such a precept as this, “*Thou shalt observe family prayer* ;” and yet they do not hesitate. They are in no state of doubtful suspense as to the propriety of their conduct. Well-taught Christians, men, we mean, who have passed the mere noviciate of their Christianity, do not ex-



pect minutely specific directions on all the duties and circumstances of life, in a volume which is the charter of our deliverance from the burdensome rites and minute ceremonial observances of the Levitical dispensation. We are not called unto bondage, but unto liberty.

If we rigidly demand a positive precept for every action which, as Christians, we perform, our range of duty must necessarily be very limited. We must abandon the public worship of God on the first day of the week, and transfer it to the seventh, for there is no positive precept enjoining the change. We must violate the *spirit* both of the Old and New Testament dispensation, and act contrary to the practice of the apostles, by refusing to baptize our children; and, rigidly following out this rule to its full extent, we must turn back from the table of the Lord every female who would approach to commemorate the dying love of her Saviour.

Be it ever borne in mind, that the New Testament abounds in general principles, while minute and specific directions, applicable exclusively to particular cases, are rarely, if at all, to be found there. He, therefore, who is determined to form his opinions, and to regulate his conduct, as a disciple of Christ, only by minute and specific directions, and positive precepts, omitting a recurrence frequent and careful to the great general principles of the Christian system, will very soon acquire the scrupulosity of a strongly-defined sectarian, but will be lamentably deficient in the breadth, bearing, and elevation of the Christian character. Holy Scripture is a teacher that does not give us all the information it has to communicate without diligent investigation on our part; for while "it is profitable for doctrine, for reproof, for correction, for instruction in righteousness," it illustrates its own precept, "Search the Scriptures," in the disclosures it makes to the humble, prayerful, and patient inquirer.

If these views are correct, we have

only to look at the spirit of the New Testament to learn what is our duty with respect to family prayer. Now as that unerring guide says, "Continue instant in prayer," "Pray without ceasing," "In everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God;" what doubt can ever harass, trouble, or for a single moment disturb the bosom of the man of serious piety, as to the scriptural propriety, and even duty, of calling together his family for morning and evening worship. Must it not rather be by some strange perversity of thought or of feeling, that a truly Christian man can prevail on himself to believe that the domestic recognition of God, by expressions of gratitude, dependence, hope, love, and godly fear, twice, or even more frequently, every day, can be wrong, that it is not his incumbent duty! If I am bound to obey my Saviour's precept by retiring for private prayer, and am equally bound not to neglect the apostolic caution against forsaking the public assemblies of the faithful, is the intervening step between the former of these duties and the latter to be omitted? Would not this produce a break, an obvious defect in my character? Would not this omission give to my private religious duties the appearance of selfishness; and to my public observances a character either of formality or of ostentation?

Having made these remarks in reply to an objection which is probably more frequently felt and acted upon than expressed, we observe, that family prayer ought to be characterized by a *devotional spirit*, by the inculcation of *short and suitable precepts*, and by the exhibition of a *holy and consistent example*.

#### 1. *A devotional spirit.*

Let us be carefully on our guard against error here. Sanctimoniousness is not devotion, neither is moroseness piety. A truly devout state of mind is as remote from the one as from the other. None were ever more sancti-

monious, and more prone to censure others, than the ancient Pharisees; and none, in the proper sense of the term, were ever more destitute of religion. The Roman Catholic is, in his way, devout. He attends to the whole routine of prayer and fasting. He abstains from meat on the days of interdiction. He is carefully attentive to all outward rites and ceremonies. He is an observer of forms. He prays, or repeats his prayers, the prescribed number of times. But the object of his devotion is not the one sole object of all holy love pointed out in the sacred Scriptures. His vain repetitions, and even his ardent aspirations, directed to the Virgin, or to some one or more of the saints, cannot come up with acceptance before God; for we are taught that there is only "one Mediator between God and man, the man Christ Jesus."

True devotion demands not only an ardent zeal, but an enlightened mind. The Holy Spirit is the fountain-head of all true and acceptable devotion; and his first operation is to illuminate the understanding. By his aid the word of God becomes "a light" indeed "to the feet, and a lamp to the path." He gives the "light of the knowledge of the glory of God in the face of Jesus Christ." Operating at all times in exact accordance with the will of God as revealed in his word, he enables us "to comprehend with all saints what is the height, and depth, and length, and breadth of the love of Christ, which passeth knowledge." He aids our infirmities in prayer, "making intercession within us according to the will of God, with groanings which cannot be uttered." He is not a spirit of error, but of truth; and it is his office to "guide us into all truth." He is not a spirit of darkness; "in him is no darkness at all;" and he who lives under his powerful and transforming energy has scriptural views of the source, the object, and the character of all true devotion.

"He who comes to God must be-

lieve that he is;" but we cannot approach him aright, unless we know what is his character, as revealed in his word. When God demands our heart, and says we are to "love him with all our heart, and mind, and strength," the command itself supposes that we know his character as holy, just, merciful, and true. For how can we love an unknown God? And when we are taught to draw near to him by the one Mediator, Christ Jesus, how can we expect that he will receive and bless us, if we venture to worship him through the medium of deified men and women? "He is the Lord, that is his name; and his glory will he not give unto another."

The species of devotion we are condemning has ever been a great enemy not only to personal, but also to family religion. Introduced at first by a superstitious reverence for the early martyrs, it issued in the worship of the saints, and, at length, in the adoration of their images. The places where the first confessors had suffered, or the spots where their relics had been found, or feigned to have been found, were regarded with high respect. On these sites places of Christian worship were erected, and named after the real, or supposed saints, whose bones had been discovered there. When no such spot could be found, that superstition might not be left without her shrine, the name of some patron saint sufficed to confer sanctity on the building. Thus, in direct contravention of the words of Christ to the woman of Samaria, certain places were invested with a nominal and feigned holiness, and the Jewish temple, and the places of assembly for Christian worshippers were, in this respect, represented as endowed with the same privileges. Then the Virgin, the martyrs, the saints, and the church were everything, while the converting and sanctifying power of the truth, and the expression of that truth in the holy lives of those who professed it, were cast into the shade, or wholly lost sight of. And as

the priest was the prominent object under the Levitical dispensation, Christian priests, unknown to the New Testament, were the prominent personages in all religious observances, and nothing could be done without their sanction and intervention. There must be a priest, or there could be no acceptable service; no rite could be efficacious, no charitable deeds rightly performed, no prayer come up as grateful incense, no confession avail. Thus was a human being like ourselves endowed with an imaginary power to act as a kind of inferior mediator between God and man. Hence all that deserved the name of religion, whether personal or family, was gradually all but abolished. The place of worship, the rites performed there, and the priest who officiated, became the sum and substance of a perverted Christianity.

The Reformation wrought a vast change. But now we see symptoms of a return to the superstitious usages of the darker ages. The daily services in some of the churches of the Establishment, the exhortations from not a few pulpits, and from clergymen from whom better things might well have been expected, to assemble for *family worship* in the parochial edifice, evidently tend to restore a superstitious reverence for places supposed to be sacred, and for persons imagined to be peculiarly holy. All this we believe strikes at the root of intelligent piety, of personal consecration to God, and of that *household religion*, which is one of the best nurseries of the holy and lovely graces of the Christian character.

It is more than probable that the advocates of the obsolete rites and pompous ceremonies of an encumbered Christianity, are well aware how much would be gained to their party, could they but divert the thoughts of men from the substance of religion to its outward forms; and especially from devotion itself to its spurious and specious representations, in formal repetitions, and imposing observances.

We need hardly say, that the best defence against the re-introduction of these innovations on the simplicity and purity of New Testament worship, is the cultivation of intelligent, scriptural, and *devout* family religion. This is an element in which superstition cannot live, from which the undue authority of mere human dictation will be excluded, and where Christian excellences in their beauty, their benevolence, and their practical results, will ever be found to blossom, and yield their lovely fruits.

In such a family, when assembled for their morning or evening devotion, no mediator is admitted but the *one*, Christ Jesus; no priest, but the great High Priest of our profession; nor any altar but that altar which "sanctifieth both the giver and the gift." Here there is no pomp nor outward show, retired from the world, separated even from the church, (save as the church exists in the house,) the Christian family in reading, in prayer, and in praise, forms a little sanctuary secure from the contests of party, the strife of conflicting interests, and the glory of publicity. It is here that the best feelings of the renewed heart are called into exercise. It is here that the ardent desires of the soul towards God, and for the communication of spiritual good to those of our own household, our friends, our neighbours, and the heathen world, are most freely poured forth.

It is then, provided the spirit be imbued with devout and holy emotion, that the endeared relations of the domestic circle are most highly valued; and the hearts of all are drawn nearer and nearer to each other, as they approach nearer and nearer to God. The world retires, the invisible becomes apparent, and all the solemn and delightful realities of eternity are present in their grandeur and in their beauty.

D.

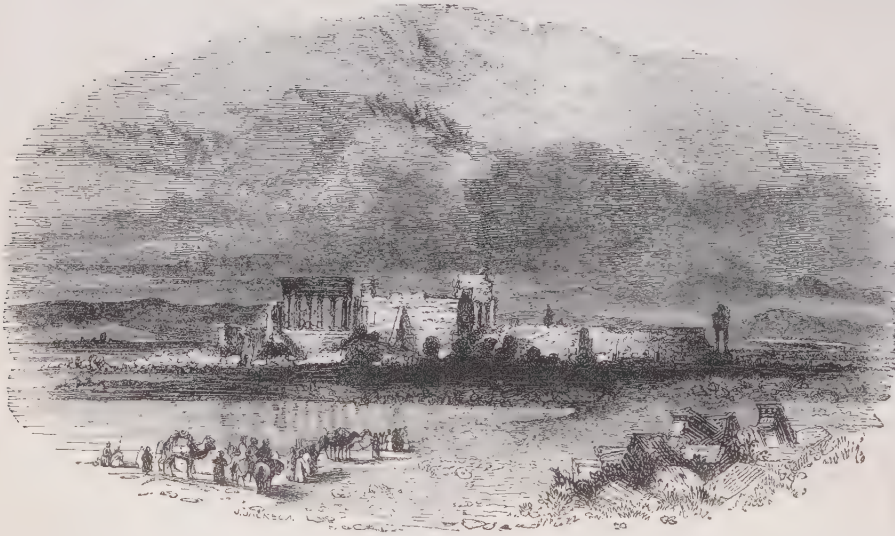
(To be concluded in our next.)



## ORIENTAL ILLUSTRATIONS.

## No. II.

## THE CITY AND TEMPLE OF BAALBEC.



THIS Asiatic city, whose ruined temple illustrates this paper, was called, by the Greeks, *Heliopolis*, and by the Arabians, *the wonder of Syria*. It stands, in its desolation, at the foot of Anti-Libanus, on the last rising ground where the mountain terminates in the plain, on the road from Tyre to Palmyra. When the extraordinary magnificence of its temple is taken into account, it is matter of surprise that no mention is made of it by any of the Greek or Roman authors. Mr. Robert Wood, who published a full account of Baalbec, in 1757, informs us that he could discover no reference to it in any ancient writer, except in a fragment of John of Antioch, who attributes the construction of its stupendous temple to Antoninus Pius. The inscriptions found on some of its ruined fragments corroborate this opinion, as does also the constant use of the Corinthian order in its style of architecture; which order was not in general use until the third age of Rome.

"The valley of Baalbec," observe Messrs. Irby and Mangles, "or of the Kasmia, or Bokaa Mathooalis, has an excessively rich soil, but is very little cultivated, and has no trees except in the immediate neighbourhood of Baalbec itself, and those are chiefly of the fig and walnut. The valley is bounded on the N.W. side by Lebanon, and on its S.E. by Anti-Lebanon; its breadth may be about ten miles, while its length, from N.E. to S.W., extends as far as the eye can reach. The Kasmia has its source to the north of Baalbec, and, running through the plain, discharges itself into the sea a little to the north of Tyre. How deplorable that so luxuriant a spot, with so fine a soil, should lie waste and desolate! and what ideas of former wealth and magnificence do the splendid ruins of Baalbec call to mind."—*Murray's Colonial and Home Library*, No. VII., p. 66.

The same intelligent writers describe their visit to Baalbec in the following interesting terms. "Early this



morning, (Nov. 1st, 1816,) we arrived at Baalbec, and employed the whole day in visiting the antiquities. Yesterday had been excessively fine, the sky being perfectly clear; but this evening the clouds collected much on Lebanon and on the tops of the other hills, and the natives announced to us the approach of bad weather. We measured every part of the ruins; but as Wood and Dawkins, as well as Volney, have given correct descriptions, it would be superfluous to enter into minute detail. The imposing grandeur of one part of the building, of which six pillars are standing, particularly struck us. It is the remnant of a colonnade standing. Their beauty and elegance are surprising. Their diameter is seven feet, and we estimated their altitude at between fifty and sixty feet, exclusive of the epistylia, which is twenty feet deep, and composed of immense blocks of stone, in two layers of ten feet each, carved work in various devices. We imagine these pillars to have been the remains of an avenue of twenty columns on each side, forming an approach to the

temple. The space originally included by them was 104 paces long, by 58 broad. We were much pleased with the architecture and sculpture of every part of the ruins, although they have been much disfigured, by having been formerly converted into a fortress. Remarkably large stones have been used in the construction of the various edifices, and in the S.W. part of the elevated walls on which they stand, we measured a single stone of sixty-six feet in length, and twelve in breadth and thickness. In the construction of the pyramids and temples in Egypt we never noticed a single stone of more than thirty feet in length, and these were mostly of calcareous or sand stone, excepting some few of granite. The whole of these buildings, together with the walls, are of coarse marble, excessively hard. The inhabitants of Baalbec, although much prejudiced against Christians, treated us civilly, and seemed less curious and inquisitive than the natives living near any of the other objects of interest which we had visited."—No. VII., p. 66.

## POETRY.

### HEART-BREATHINGS.

LORD, I come to thee confessing  
 All my guilt and sinfulness.  
 Hast thou not for me a blessing  
 To enrich my soul with peace?  
 Oh forgive me!  
 This I ask, and cannot cease.  
 O thou blessed Lord and Saviour,  
 Show me thy redeeming love;  
 Shine upon me with thy favour,  
 And the guilt of sin remove;  
 Blessed Saviour,  
 Raise my soul to things above.  
 Come, eternal, holy Spirit,  
 Come to make my Saviour known;  
 'Tis his righteous, perfect merit  
 Pleads for me before the throne;  
 Holy Spirit,  
 Come, and show it all my own.  
 Thankful for so many favours,  
 Kindly given through all my days,  
 Each of mercy strongly savours,  
 And demanding highest praise:

Oh the mercy!  
 What a debtor to thy grace!  
 Now, as life is daily waning,  
 And must shortly end in death,  
 Let me inward strength be gaining,  
 By the power of living faith.  
 Lord, increase it  
 Till I yield my final breath.  
 Oh, for heavenly bliss prepare me,  
 Lord of all the world to come!  
 When the hour of death comes near me,  
 Banish doubt, and fear, and gloom;  
 Open heaven  
 As my everlasting home.  
 There the Father, Son, adoring,  
 And the blessed Spirit too;  
 There, with kindred spirits, pouring  
 Joyful praises, always due:  
 Oh the praises—  
 Never ceasing—ever new.

March, 1844.

R. J.

## REVIEW OF RELIGIOUS PUBLICATIONS.

BAPTISM in its MODE and SUBJECT. By  
ALEXANDER CARSON, LL.D. pp. 501.

Houlston and Stoneman.

THIS book is a republication, with additions, of several works which have appeared at various times. It contains what are called replies to the writings of Mr. Ewing, Dr. Wardlaw, Mr. Bickersteth, Dr. Henderson, the Congregational Magazine, Dr. Miller, Mr. Hall, Mr. Munro, Mr. Thorn, and President Beecher. Though a large and closely-printed volume, it presents but a part of what the reader should have before him who attempts its perusal. The author refers to the former edition of his book for the originals of all his translations; this, therefore, must be obtained by those who desire to judge for themselves. Then, in commenting on the arguments of those with whom he engages in controversy, he so frequently misunderstands their opinions, or neglects to exhibit them at all, that his work, if read alone, will be often most delusive, and often quite unintelligible. The various works of the above-mentioned authors must also be procured. Thus furnished, the reader may apply himself to the perusal of this work, and, on the accomplishment of this task, he will deserve the warmest congratulations of his friends, both for the patience he has displayed, and the deliverance he has attained.

As many of our readers will not, we fear, have courage enough to attempt this undertaking, still less fortitude and perseverance enough to finish it, we will endeavour to set before them some of the discoveries of the author on this long-agitated subject, which he informs us he has at last settled for ever. All who have read the publications of Baptists in defence of their peculiar views, must be aware that they have rested their argument principally on the use of the word βαπτω, *bapto*, inferring that βαπτίζω, *baptizo*, must have the same signification. Dr. C. assures his friends, that this mode of reasoning is wrong. We trust they will believe him, and that we shall hear no more of this argument. "The difference" between these words, he says, "is precise and important. Most of the confusion of ideas on both sides of the question with respect to the definite meaning of the word baptism, has arisen from overlooking this difference. Writers in general have argued from the one word to the other, as if they perfectly corresponded in meaning."—p. 19.

Another favourite argument is drawn from the four Greek prepositions. We have heard much of *into* the water, and *in* the river, and *out of* the river, and so on. Dr. C.

admits much which we have long contended for in regard to these words. He declares that ἀπο, *apo*, never means *out of*, but only *from*; that εἰς, *eis*, means *unto* as well as *into*, and that a person "might be *in* the river, yet not in the water, all within the banks is the river," 339. Dr. C. cleaves to the old argument, so far as ἐκ, *ek*, is concerned. It would be too much to expect that all these precious weapons should be resigned at once. He still maintains that ἐκ, *ek*, means *out of*, and actually translates the verse, John xviii. 3, "Officers *out of* the chief priests and Pharisees." This Dr. C. assures his unlearned readers is a Greek idiom!

But the most notable discovery of Dr. C. is that which respects the meaning of βαπτίζω, *baptizo*. He says again, and again, that *it has but one signification*. The command of Christ, and all the statements of the New Testament are, according to Dr. C., to be interpreted according to this one classic meaning. Now some attempt has recently been made to show that the classic meaning of this word is something like *to drown*. In many passages, cork, and such light substances, are said to be unbaptizable. But since they can easily be dipped, it is argued that all these passages prove that *baptizo* cannot mean merely *to dip*. Nothing can be more simple and conclusive than the reasoning. Cork cannot be baptized, but cork can be dipped; therefore dipping and baptizing are not the same thing. What, then, is the difference? Some have supposed, that what was baptized stayed under the water, while what was dipped came again quickly to the surface. Dr. C. is not satisfied with this mode of baptism, for, of course, few would submit to it, though it is quite classical. He has another theory, to which we beg to direct public attention, inasmuch as the doctor has not given to it the prominence which its ingenuity, originality, and great practical importance demand. This is Dr. C.'s exposition, in his own words, p. 284: "*Cork is said to be unbaptizable, not merely because it will not lie at bottom when forced down, but because it will not, by its own specific gravity, dip or sink.*" This, we imagine, will be as novel to most of our Baptist friends as to ourselves, and will lead to rather startling consequences. If a piece of cork is unbaptizable because it will not sink by its own specific gravity, then we submit that men and women are unbaptizable if they will not sink by their own specific gravity; and consequently all are unbaptized persons who did not thus sink. We must leave it to others to ascertain how many of

those who have hitherto supposed themselves baptized, really are so. According to Dr. C., it is a serious inquiry for every Baptist, Did you sink by your own specific gravity? But then if the persons baptized sink themselves, do they not baptize themselves? If sinking by specific gravity be the only true baptism, how can one person baptize another? He may witness the sight, he may utter the solemn words of the service, he may help those who, having sunk by specific gravity, need some other power to raise them; but he cannot baptize, if to baptize be *to dip*, and that is unbaptizable which will not sink by its own specific gravity.

We were not aware that our Baptist brethren in any part of this country were subjected to such afflictions on account of their opinions as Dr. C. represents. He speaks of the loss of interest and popularity, of the endurance of reproach and persecution. We really cannot imagine what the condition of a Christian must be, who finds all other duties easy compared with that of advocating the dipping of believers. Yet Dr. C. says, "To oppose infant sprinkling is the heaviest part of the cross of Christ." He also declares, "Were Sir Isaac Newton at this moment alive, and a Baptist, I really believe that, in Great Britain or Ireland, it would be difficult to procure him the situation of a parish schoolmaster." What, then, must be the genius of those, who, notwithstanding this great impediment, do rise to much higher stations in church and state!

We suggest to those who are the objects of this unfriendly opposition, to inquire how far the sentiments with which they are regarded have been occasioned, not by the firm maintenance of their own views, but by an uncharitable and unchristian deportment towards their brethren. From Dr. C.'s work we learn that the most eminent piety, learning, talent, and usefulness, are insufficient to protect the characters of Christian ministers from the most injurious and unjust insinuations. Dr. C. proceeds always on the supposition that whoever differs from him is certainly in error, and that whoever errs respecting the mode or subject of baptism, must be either wanting in intelligence or Christian sincerity. As he boasts that he would order an archangel to school who hesitated to agree with him here, no mortal can expect to be treated with civility. He often intimates his full conviction, that if we had but his desire to do the will of God, we should all immediately become Baptists. He admonishes us to think of the judgment-day, and of the consequence of being found then to have neglected one of the commandments of Christ. He tells us that more than argument is needed for our conviction. He encourages us to become Baptists by the assurance, "that though our temporal interests

should be injured, we should have a hundred-fold advantage in following the Lord."

Now we deem all this to be nothing but the purest bigotry. Wherever it may appear, we shall meet it with the most decided protest and condemnation. Certainly all persons should be admonished of the importance of religious inquiries; they should be incited to candid and careful consideration; they should be reminded of their responsibilities and their dependance, and urged to seek the truth with fidelity, diligence, and prayer. But what would Dr. C. say if we were to tell him, that if he wished to do the will of God, he would adopt our opinions; or if we were to bid him think of the day of judgment, and of his lot, if then found in error; or if we were to inform him that without the special teaching of the Spirit of God, he could not yield to our arguments; or that if he would renounce his errors, whatever he might lose for the truth's sake, he would have a hundred-fold advantage in following the Lord, by observing with us his ordinance? If such statements were addressed to Dr. C., he would assuredly denounce them as impertinent, as insulting to his character as a Christian, and to his understanding as a man. As he would estimate such language, if it came from us, so we shall estimate it when it comes from him.

We wish all Christians would prepare themselves for the controversies in which they must, more or less, engage, by studying the 14th chapter of the Epistle to the Romans. The principles laid down there apply to the disputes of the present day, as well as to those by which the church of Christ was agitated in ancient times. If they who thought it wrong to eat meat were not to condemn those who thought it right, they who think that infant baptism is wrong, ought not to condemn those who think it right. Will not the reproof, "Who art thou that judgest the servant of another?" apply to the latter case, as well as to the former? As the apostle said, "He that observeth the day, observeth it for the Lord, and he that observeth not the day, for the Lord he observeth it not," so we may say, "He that dippeth, doth it for the Lord; and he that dippeth not, for the Lord he doth it not. Let every man be fully persuaded in his own mind, and God accepteth him."

We have exceeded our limits, and can only express our deep regret that four hundred Baptist ministers could be found to give their countenance to this publication. Knowing Dr. C.'s infirmity, we are not surprised at any language from his pen. But we lament that others should sanction and copy such a style of controversy. We are persuaded that the day will come when such



attacks as Dr. C.'s will be deemed as unfit means for advancing truth, as the pillory, the dungeon, and the stake, as less barbarous indeed, but not more Christian, in character, than these.

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*Ward's Standard Divinity, and Library of Theology, Church History, and Biblical Literature, without Abridgment. New Series, No. I. Works of EDWARD POLHILL, Esq., of Burwash, Sussex.* Reprinted from the editions of 1677—1682. Royal 8vo. pp. 360.

T. Ward and Co.

We are most happy to find this excellent series of theology and biblical literature recommenced, under the sanction of a committee, consisting of some of the first men of the age. Hitherto it has not realized, by any means, the amount of patronage to which its intrinsic merits justly entitled it; but we would fondly hope that the new series will draw towards it a large share of public notice, and find its way into a wide circle of churchmen and dissenters. This we would say deliberately, that none of the libraries or translation societies of the present day deserve better of the Christian church than the "Standard Divinity." Should the list of subscribers be sufficiently increased, the advantage to each will be proportionably great. *Two thousand* annual contributors of a guinea would place the library on a sure basis, and would enable the proprietors to vie with the Parker and other societies in the cheap publication of scarce and valuable works in theology and biblical science. We know not any undertaking of the age better deserving of public support, and we cannot but urge upon our readers generally to forward their names as speedily as possible to Messrs. Ward and Co., that the consulting committee may be able to prosecute their labours with energy and success.

The *first* number of the new series is a splendid volume, containing matter sufficient, in a clear and beautiful type, to fill three ordinarily-sized octavo volumes, at the low price of *eight and sixpence*, with large allowance to subscribers. Polhill was a theologian of extraordinary power and depth, a writer ably furnished for the defence of the peculiar doctrines of grace. The treatises reprinted in this volume are, "A View of some Divine Truths, which are either practically exemplified in Jesus Christ, set forth in the Gospels, or may be reasonably deduced thence;" "The Divine Will considered in its Eternal Decrees, and holy execution of them;" "Precious Faith considered in its nature, working, and growth;" and "A Preparation for suffering in an evil

day: showing how Christians are to bear sufferings, and what graces are requisite thereunto; suited for all Christians in this present time." Seldom have depth of argument and fervour of devotion been more happily blended, than in the writings of Polhill. It would be a blessing to the age if such admirable theology were to become popular with our rising ministry, and with Christians in general.

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*WALKS about the CITY and ENVIRONS of JERUSALEM. By N. H. BARTLETT.* 8vo. pp. 224.

George Virtue.

At a moment when an unusual interest is awakened in reference to the seed of Abraham and the Land of Promise, it is very opportune that such a volume as the present should have been supplied from the pen, and from the pencil, of such a man as Mr. Bartlett. We know not if his own mind is illumined and cheered by the promises which relate to the destinies of God's ancient people, but it is obvious from what he has written, that he is by no means unacquainted with the testimony of Scripture, or with the facts of history, as they relate to this remarkable people. In his introductory sketch of Jewish history he has collected and arranged, both from sacred and profane records, an instructive outline of Jewish story from the earliest periods to the present moment. Our readers will be peculiarly gratified by the perusal of this essay; and they will be prepared by it to accompany the author in his several walks about the Holy City, which he has so graphically illustrated by vivid and accurate views taken on the spot. Our impression is, that Jerusalem was never before so successfully delineated. Mr. Bartlett, with sound taste and discernment, has availed himself of the critical researches of Professor Robinson, which he pronounces in general to be worthy of the talents and attainments of that eminent biblical scholar. He differs from him occasionally; but when he does, he assigns the best possible reasons.

In three walks, Mr. B. has embraced his whole plan. The first walk includes, with most picturesque drawings, beautifully engraved, Mount Sion, the Lower Pool of Gihon, the Hill of Evil Counsel, En Rogel, the Pool of Siloam, The Tomb of David, the Armenian Convent, the English Church, the Tower of Hippicus, the Pool of Hezekiah, and the Line of the Second Wall.

The second walk conducts the reader to the Via Dolorosa, to St. Stephen's Gate, to the Trench of Antonia, to the Mount of Olives, to Gethsemane, to the Tomb of the Virgin, to Bethany, to the Valley of Jeho-



shaphat, to the view of the City from the North-East, to the siege by the Crusaders, and to the Tombs of the Kings.

The third walk shows the Interior of the City, points out certain Jewish antiquities, such as the ancient Bridge and the Place of Wailing, the Area of the great Morgue and its Antiquities, the Church of the Holy Sepulchre, &c., &c.

The pictorial illustrations are forty-three in number, and leave nothing to be desired in the way of correct delineation of the site of Jerusalem, the surrounding scenery, and the principal antiquities. We earnestly recommend this volume to the warm patronage of the Christian world.

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*Murray's Colonial and Home Library, No. VII.; containing TRAVELS in EGYPT and NUBIA, SYRIA, and the HOLY LAND; including a Journey round the Dead Sea, and through the Country east of the Jordan. By the Hon. CHARLES LEONARD IRBY and JAMES MANGLES, Commanders in the Royal Navy. No. VIII. DRINKWATER'S HISTORY of the SIEGE of GIBRALTAR. No. IX. WESTERN BARBARY; its Wild Tribes and Savage Animals. By J. H. DRUMMOND HAY, Esq.*

John Murray.

This valuable and entertaining Library proceeds with great spirit. Every article which has yet appeared in it is replete with interest, and the quantity of matter supplied for *half-a-crown* must secure for it a very extended sale, both at home and abroad. The publication of Irby and Mangles' work is quite a boon to the Christian world. It was rudely printed before, and the few copies which found their way into the booksellers' shops were so expensive, that few could afford to purchase them. After all that has been published on the same exhaustless subject, there is much in these *Travels* that has not been surpassed in accuracy of statement and interest of detail. This particularly applies to the researches of the authors east of the Jordan.

Mr. Drinkwater's *Siege of Gibraltar*, and Mr. Hay's *Barbary*, are narratives of more than ordinary incident. By the young they will be valued, on account of the thrilling catastrophes which they record, and by the more advanced, they will be read with satisfaction, as works of solid and correct information.

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*The PATH of GOD. By the Rev. E. E. ADAMS, M.A., Pastor of the American Church in Havre-de-Grace, France, and late Chaplain to Seamen at St. Petersburg. London: Hamilton and Co. Chignell: Romsey.*

This is the production of no common mind. The subject is indeed beyond the

reach of any ordinary mind—vast, comprehensive, and sublime. It is one on which obtain the most loose and indefinite views. There are but few Christians comparatively who have any clear idea of the great eternal principles on which the government of God is conducted. They are far from perceiving with that distinctness which they might, and from grasping with that firmness which they ought, those immutable laws of the Divine procedure, of which all events are but the necessary and certain sequence, and hence it is that their minds are so often perplexed and disturbed by the dispensations of Providence. To rectify this state of mind, by setting forth in the strongest light the fixed and unimpeachable principles on which God proceeds in his whole administration, is the immediate object of the present little work. The outline is grand, but the work wants expansion. It has in it materials for a respectable volume, and we regret that a mind so richly replenished and adorned did not pursue the subject. We trust a second edition will soon be called for, and that the esteemed author will then do justice both to himself and his theme.

The following passage may be taken as a fair specimen of the author's style and mode of thought:—

"I have no sympathy with the falsehood, 'Where mystery begins, devotion ends.' Its converse is as near the truth, though it savour strongly of Rome—'Clouds and darkness are round about' the throne of God, but they intimate the mystery of *his being*, not of his acts, of what he *can* or *will* do; of the *mode*, not of the reasons of his doings. The rainbow that bends over that darkness sheds a soft and varied light on his economy, though its rays are not bright enough to reveal all the mind in which that economy has its birth. There is just enough revealed to us now to furnish us with the elements of progression, without which we cannot be happy; just enough to preserve us from presumption and despair. I would not know what is before me; and I know sufficient of my past history, and God has told me the reasons of its sorrows and its joys. Were all things revealed to us here, eternity would be a blank.

"Let us, therefore, never ask complainingly why God takes away our property and friends; why he lays us on beds of pain and death; why he sometimes seems to break in upon the calm of things, to startle mortals with the thunderbolts of wrath! His glory is revealed, his law preserved, his commonwealth upheld, his people are taken from the evil to come, the wanderer and rebel are brought home to his service and his love. With all its mysteries, his is a path of light. Perfect reason marks it. The rays of the Godhead rest upon, and shine around it.

"Let parents resign their child when God calls it away; let the wife, the husband say, 'It is well,' when the one or the other is summoned from the earth; let the child surrender the father and the mother to the call from heaven; let the brother give up his sister, and the sister her brother, at God's bidding; in the humiliating conviction that one sentence against sin is accomplished, and with the satisfactory assurance that 'God doeth all things well.' If that kindred one be united to Christ, his union is sweeter now; and if *he* be happier, and God pleased, and heaven's joy augmented, why should *we* regret? Nature may yield to grief. It is manly to weep. God bids us sigh when our affections are riven. He formed within us the fountains of tears, and opened the channels through which they flow; but he would not have us lose sight of the motives of faith and resignation; he would have the eye bright with heavenly light, and the heart solaced with immortal hope! 'In his light shall we see light, not only here, but in that city which the glory of God doth lighten, and of which the Lamb is the light,' where 'the nations of them which are saved shall walk for ever.'"

We commend the work to all our readers, and trust that it will obtain a wide and rapid circulation.

*The PILGRIM'S PROGRESS from this World to that which is to come; delivered under the similitude of a Dream, wherein are discovered Christian's manner of setting out, his dangerous Journey, and his safe arrival at the desired Country.* By JOHN BUNYAN. Edited by GEORGE GODWIN, Esq., F.R.S., F.S.A., and LEWIS PO-COCK, Esq., F.S.A., Honorary Secretaries of the Art-Union of London; with a Memoir of the Author, and a Biographical Notice. Illustrated by engravings in outline, and woodcuts, from drawings by Henry C. Selons, Esq.

Holloway, Bedford-street, Covent-garden.

Were Bunyan permitted to revisit our world, we cannot help thinking that the tidings he would receive of the amazing success of his immortal work, would add somewhat to his heavenly bliss. The number of editions it has passed through, in various languages; the spiritual benefits it has been the instrument of conferring on tens of thousands of the human race; and its undying popularity down to the present hour, make it one of the most remarkable works in the English language. Many have been the outward forms it has assumed, from the most rustic plainness, up to the most highly-finished beauty; and still the admirers of Bunyan's genius are devising new forms by

which to keep up its attractions, and to realize, in some measure, by graphic delineations, the beautiful conceptions of the author. The present edition of the *Pilgrim* is one, perhaps, of the most beautiful specimens of artistical skill applied to the illustration of this remarkable book. It will afford great satisfaction to persons of taste, and though the engravings are only in outline, they are so bold and imaginative, that we can conceive of Bunyan himself looking at them with feelings of real delight. The size of the work is inconvenient, but it was necessary to give full effect to the artist's noble conceptions.

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## OBITUARY.

MR. JOSEPH GIBB MORISON,

*Of Hans-place, Chelsea.*

Joseph Gibb Morison, third son of Dr. Morison, was the object of many prayerful solicitudes before he ever looked upon the light or the sun. His natal day was the 9th Dec., 1820. Rarely, perhaps, has a healthier or better formed infant been ushered into this fallen and sorrowing world. Soon, however, did it become manifest, that he was born to weep and to suffer pain. On him the complaints of childhood fell with unwonted severity; and, as they overtook him very early, fears were often entertained that his days upon earth would soon be numbered.

Nor were these the only instances in which he was threatened with an early grave. Twice, before he had reached his fourth year, did he encounter accidents which might have proved fatal to life. The memorial of one of those accidents, in a deep scar upon the back of his head, he carried with him to that lowly bed where now he sleeps. Before he had closed his first year, he was so far reduced by an inflammatory attack, that his parents, as they imagined, had witnessed the last mortal struggle. They fell down upon their knees to acknowledge the hand of God; when, to their surprise and delight, a feeble moan gave token that the vital spark had not yet fled. In answer to prayer, their suffering child was restored to them, and was permitted to grow up into life with a more than ordinary share of health, activity, and vigour.

But, without attempting to assign any definite cause, it must be observed that the deceased was always distinguished by a peculiar sensitiveness of nature, which but little prepared him for the disappointments and conflicts of life. When but a child, he was wont to suffer intensely from causes scarcely observable by others, at the same bright period of human existence. This sensitiveness of mental character rendered him too much alive to the daily crosses of life, and made him too dependent for his happiness upon the conduct of others. At times, also, it bordered on the unamiable;

and gave the appearance of asperity of temper to those who either could not, or would not decipher his mental peculiarity.

From the earliest dawn of reason, he might be regarded as a thoughtful child. When very young, he acquired the art of reading; and often, when his sister and brothers were busily occupied with the sports of childhood, would he sit down in some corner of the apartment and luxuriate in the perusal of some narrative which seized on his youthful fancy. Before he passed from the period of childhood, he acquired a taste for reading which never forsook him; and which rendered it comparatively easy to convey information to him, in any department of intellectual improvement. His favourite study was history, connected with the records of modern travel; and so retentive was his memory of what he read, that he was rarely found tripping upon any fact or date, in the history of modern Europe.

It must also be stated, in justice to his opening years, that he was often found reading the precious volume of inspiration; and so far as an acquaintance with the leading facts of the Old and New Testament Scriptures was concerned, he more than equalled any other youthful member of the family.

It is fondly hoped, that at no period of his early life was he devoid of moments of anxious care about his immortal interests. He would often listen, with a glistening and expressive eye, to the conversations of his beloved mother, as she sought to pour into his youthful bosom the lessons and warnings of heavenly truth. With a conscience peculiarly sensitive, he has often been known to wake up in mental horror in the night, and to require the presence of his parents to tranquillize his spirit, when any offence has been committed in the day-time, requiring parental rebuke or chastisement.

From his natural firmness of character, he was in no small danger, at times, of yielding to a feeling of obstinacy and filial disobedience. As early as four years of age, a striking instance of this kind occurred, which was overruled for good. He had acted with some degree of rudeness to his mother; and all that was required by his



father was, that he should ask her forgiveness. This he peremptorily refused to do. He was taken to another apartment, by his father, reasoned with, and punished; after which he was still required to entreat forgiveness of her whom he had grieved. But again he refused, and suffered a second chastisement. Still his spirit was not subdued; he would not comply with the reasonable demand made upon him. With an anguish never to be forgotten, his father retired with him a third time, and accompanied the use of the rod with fervent prayer that the youthful offender's heart might be touched with penitence. This last effort was effectual; the offence was confessed, and forgiven; filial affections gushed forth in all their tenderness; and from that hour to the moment of his departure out of this world, he never again entered into direct litigation with parental authority. Is there not reason to conclude, that if this instance of disobedience had been suffered to pass without appropriate visitation, it might have led on to the general habit of resisting the parental claims, and thereby produced other and interminable evils.

With all this tendency, however, to an original stubbornness of nature, there was found associated a truthfulness and an integrity, which could not fail to attract the notice of every member of the family. He could not stoop to falsehood, even to screen himself from punishment; nor could he be tempted to deviate from honesty in any of the little transactions of childhood. A straightforward determination impressed a distinct character upon his early and later years.

And yet, amidst many symptoms that were promising, there was nothing that could be fixed upon as a decided evidence of regenerating grace. Though restrained, and kept under check, it was but too manifest that the carnal mind prevailed. In the Sunday-school, indeed, he seemed to take great delight, and gathered round him an orderly and intelligent class; but until the illness which carried off his brother, James Murray Morison, took place in 1836, his anxious parents could not trace in him any distinct manifestation of the new-birth. Afterward, indeed, they learnt that he had often been deeply impressed under the ministry of the word; but the emotions thus awakened were studiously concealed, until circumstances arose to impress upon them a new and resistless character.

How mysterious are the ways of Divine Providence! It was not apparently the sudden seizure, nor the lingering illness, nor the triumphant, happy death of his brother, that led to his decision for God; though, perhaps, they exerted a salutary influence; but it pleased the Giver of all

good to employ the private conversations of the Rev. Caleb Morris, while on a visit to the Isle of Wight, in leading him to feel the necessity of withdrawing his heart from the world, and surrendering it to Christ. The affliction of his brother (for he then lay in a hopeless state), doubtless softened the heart, and prepared it for receiving the counsels of Christian friendship. But when, at a subsequent period, he sought admission into the Christian church, he referred, with tender and grateful feelings, to the efforts which were made by Mr. Morris, in a series of private walks, to bring him to the feet of Christ.

At the period when he was admitted into Christian fellowship, he indicated the deepest awakenings of conscience, and laid open his whole history to the mind of his father. Never was spiritual distress more intense. His health, his spirits, his appetite, were all impaired. But from the moment that he disclosed his state of mind to his anxious parents, he recovered his mental tranquillity; became associated with the Christian church; and entered upon his religious profession under auspices alike promising and happy.

It is a delicate thing to refer to his own dying estimate of what followed; but truth requires that we should state, for the good of other young Christians, that, in the near prospect of eternity, he was deeply humbled in the review of his religious profession, and that he spoke with regret of himself and others, that they had not advanced in their spiritual course, as might have been expected, considering both their professions and their advantages. With many tears, he deplored that their want of devotion to Christ had been a stumbling-block to others, who had made no profession of the Christian faith. As he solemnly entreated that this might not be concealed, it is thus publicly announced, that others, who profess to be Christians, may live very near to God, and may guard against those backslidings of heart which grieved and distressed him on the brink of the dark valley.

When that sudden and alarming dispensation overtook him,\* which ultimately dissolved his connexion with this sorrowing and changeable scene, there was much in the nature of the seizure itself, in his own constitutional temperament, and in the estimate he had formed of his spiritual state, to deprive him of mental calm. But that gracious Saviour, who saw fit to arrest his youthful servant in a career which bid fair for long life, was pleased to accompany the affecting visitation, by such measures of divine grace, as not only restored the tranquillity of his spirit, but gradually prepared him for meeting death in a manner worthy of a more advanced Christian. On this account, he

\* The bursting of a blood-vessel in the lungs.



regarded the affliction as the greatest blessing that ever befel him, thanking God for it with his dying breath. For a season, he cherished faint hopes of recovery, and attended to every suggestion which might possibly contribute to that end. But, after his last seizure in the month of December, he relinquished all prospect of life, and addressed himself with great earnestness to the cultivation of that state of mind which might best prepare him for rendering his final account with joy.

Many and perplexing were his mental exercises; and deep and humiliating was his contrition for sin. Often, to his beloved mother, did he speak of himself in the character of a backslider, deploring that he had done so little for Christ, and that days of health and prosperity had been suffered to pass without any suitable improvement. So full and impressive was his perception of unworthiness, that he found it difficult to realize his interest in the love of God; and always spoke with modesty of his prospects for eternity. But, if "a soft and broken heart for sin" will not be despised by God, then may those who watched his dying bed have full confidence of his eternal state. Much of his time was spent in mental prayer; and sometimes, when he imagined that every eye was locked in sleep, he would pour forth the most fervent breathings for the visitations of divine grace, and the witness of the Holy Spirit.

During the last fortnight of his earthly life, he seemed filled with extraordinary measures of love to all around him, particularly to his dear mother, who had watched with so much tenderness the whole period of his protracted sufferings. He spoke fully and freely of his approaching dissolution; gave instructions about the disposal of a few little presents to survivors, and became habitually calm in reference to his great change. The word of God was his constant delight, particularly our Lord's last discourse and prayer, the eighth chapter of the Epistle to the Romans, and some parts of the Book of Job and of the Psalms. His remarks on the passages read indicated just views of divine truth, and anxious scrutiny of his own heart, lest he should be deceiving himself with false hopes.

The closing portions of the life of the late Rev. Thomas Scott afforded him great consolation during the last few days of his continuance here. When his mother read those parts of the narrative which indicated some degree of doubt and perplexity in the mind of that eminent servant of Christ, he remarked, "Well, if so good and holy a man found it difficult, at times, to realize an assured hope, a poor creature like me need not feel surprised that all should not

be bright sunshine." When he was pointed to the glorious work of the all-sufficient Redeemer, he would say: "Yes, I know it well; but how difficult it is to feel one's own interest in it." He seemed ever ready to question his own repentance and faith—not the power or grace of the Saviour. On the day before he died, his father said to him: "Are you happy, dear Joseph?" He replied, peacefully, "Yes, more so than I have been." It was then asked, "Can you repose your interests for eternity upon Christ?" He said, "I think I can; but I am a poor unworthy sinner, and I find it hard work to believe that I am really a partaker of salvation." He was reminded that he must look to Christ just as a sinner. "Ah," said he, "that is a great mercy; I am striving to do so."

There was in his state of mind such a pervading humility, such renunciation of self-righteous dependence, such exalted views of the work and glory of Christ, such devotional habits of mind, such affection for those around him—that the members of his family could not have entertained the shadow of a doubt as to his eternal state, if nothing more encouraging had fallen from his lips in the dying hour. They were satisfied that all was secure in the hands of Christ, and could adore him for the riches of his grace.

But a still richer consolation awaited them, ere the pang of separation was felt by them. On the morning of his departure, the 14th March, it was obvious to all, from an early hour, that the hand of death was upon him; yet, in the midst of bodily suffering, he was perfectly calm and tranquil. He said to his beloved brother, "This is my last day on earth." Many questions were put to him respecting his state, to which he made very comforting replies. He was literally dying from three in the morning till twenty minutes past one. But the severest conflict, as far as the mortal frame was concerned, was about two hours before he entered into rest. He said, "Now I know this *is* death; Lord Jesus, receive my spirit! O, my dear Saviour, receive my spirit! I have been a great backslider, but do thou wash away all my sin in thy blood!" He was reminded that "the blood of Christ cleanseth from all sin." "O that blood!" said he, "*that precious blood!* 'Lord Jesus, receive my spirit; into thy hands I commend my spirit.'" Both the mental and the bodily conflict seemed now, in a great measure, to have ceased. A holy serenity rested upon his countenance; and the mortal frame was less convulsed and agitated. He inquired, with the utmost calmness, if all were in the room? He said he wished the servants to

be sent for. It was, indeed, a moment of intense interest. All was breathless silence, save when the sigh of parting forced its way from the bursting heart. Again, the dying sufferer said: "Are we all here?" and, looking around him, he added, "Where is Ann?" When she entered the apartment, he cast a glance of unutterable tenderness on his beloved mother, who stood at the foot of the bed, and said, "I thank you, my dear mother, for all your care of me through life, and especially for all your unwearied attentions to me in this affliction. I have been sometimes very peevish and fretful; I know you will forgive me. I hope to meet you in heaven, through the merits of my dear Saviour. God bless you, my dear mother!"

To each of the servants he addressed himself, in terms most appropriate to their individual characters, reminding them that it was a hard thing to die, and that he had found it to be such; urging them, without delay, to give themselves to Christ, and thus to secure the salvation of their never dying souls.

He then looked across the room, with an imploring expression to his beloved brother Alexander, "You must come very near to me, dear Alexander," he said, "I want very particularly to speak to you." His brother came close to his dying couch, and then followed a scene, the sacredness of which must not be obtruded on. He literally agonized for his salvation. He drew from his bursting heart the most solemn pledges that he would serve the God of his fathers, repeated his entreaties again and again, and seemed unable to part with him without the full assurance that he should meet him in heaven. The most affecting feature in this parting scene was, that sometimes he addressed his much loved brother, and sometimes appealed to God on his behalf. O that this spectacle of moral sublimity may never be effaced from the recollection of that brother, that his may be the privilege, through the merits of his Saviour, of meeting his sainted brother, where brothers will never be called to part.

He last of all turned to his father, and said, "My dear father, I thank you for what you have ever been to me as a parent; I thank you for your great kindness in this affliction; I thank you for your faithful ministry, which has been blessed to me and many. Will you pardon me if I entreat you often to warn young professors against the vices of the world; *yes, dear father, warn professing young men against the vices of the world. You little know what goes on among them!* Tell them, oh, tell them, what a dreadful thing it is to profess to be the followers of Christ, and yet to live in

sin. Farewell, God bless you, my dear father—God bless you all. Dear Alexander, you will never forget what you have promised."

He then sunk back quite exhausted, and it was supposed that he was about to breathe his last. After a few moments had passed, however, he looked up to his father, and said, "*Speak to me of Christ.*" His father reminded him of the words of David—"Yea, though I walk through the valley of the shadow of death," &c. He took up the sentence with great energy, and repeated it to its close, evidently feeling that his Divine Shepherd was with him in the dark valley of death. He was then reminded that Christ's work, on which he was resting, was a *finished work*. "Ah," said he, "*He has left nothing for poor sinners to do.* I have no merit of my own, I trust in him alone."

Some first lines of hymns were whispered softly to him, and, in every instance, he took them out of the lips of the speaker, and repeated them with emphatic joy to the close of a verse.

Among these hymns the one beginning—"There is a land of pure delight," &c., seemed a cordial to his departing spirit.

About half an hour before his blessed release from the bondage of the flesh, his eyes seemed fixed, and it was thought that unconsciousness had commenced. His father drew near to him, and said, "Dear Joseph, do you still know your beloved mother, and father, and Alexander?" With a smile of ineffable affection, he looked up, and said, "Yes, to be sure I do." His father further asked—"Do you yet know where you are going?" His reply was, "To Christ, my Saviour, which is far better, I hope; oh, the thought of it is infinitely glorious!" These were the last words he ever uttered, at a moment when evidently his heaven had begun on earth, even amidst the very struggles of dissolving nature. He breathed his last at twenty minutes past one, P.M., on the 14th of March.

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MRS. HARRIS.

Mrs. Harris (the daughter of Mr. and Mrs. Heron) was born in Manchester, on the 24th of May, 1774. Her parents walked in the ways of God, and trained up their children in his fear. Her mother died when she was at a tender age: but the vacant place in the family was supplied by an excellent step-mother. The cousins of Miss Heron were connected with the Moravian society. In their worship she became early interested. On one occasion the Rev. F.

Latrobe, addressing the children at Duckinfield, appealed earnestly to them: "Will you not give yourselves to God?" Under an irresistible impulse she rose, and replied, "Yes." Though she quickly resumed her seat with a feeling of confusion, the effect of the impression never wore away. The work of grace grew as her years advanced; and when about twenty-four years of age, she avowed her faith in the Redeemer. Her parents had previously removed to Liverpool. She united herself to the Independent church at Newington chapel (of which her father was deacon), under its first pastor, the Rev. David Bruce. The matrimonial connexion into which she entered with her surviving husband was formed under the hallowing influences of religion.

It was the privilege of Mr. and Mrs. Harris to enjoy an extensive and intimate acquaintance with many of the most eminent ministers and devoted Christians of the last half-century. In a recent letter to an old and valued friend, she spoke in the following terms of one\* whose labours were abundantly blessed in promoting the Saviour's cause. "Dear Mr. Wilson has left behind him few so full of good works and general usefulness. What a happy change for him to be introduced to the dear Saviour he had so glorified on the earth! All his trials and anxieties have given place to never-ending enjoyment." The favoured Spencer found under their roof a happy home, and in them friends on whose affectionate confidence he could rely. His unexpected and mysterious death filled them with the deepest grief. On that occasion she poured forth the emotions of her heart in a letter to one of her cousins. "He is gone! For a very short time (seven months) he glorified his Lord by declaring to us the pure gospel, the unsearchable riches of Christ. Thousands have been attracted by his uncommon talents to hear those happy tidings to perishing sinners—'salvation by grace.' O may the Holy Spirit deepen the impressions which have been made under his ministry! He has soon finished the work which the Father of our spirits appointed, and has fled to join the general assembly which surround the throne. O may we pray for the maturing influences of the good Spirit of our God, that we also may join in the heavenly chorus, in the general Hallelujah, and in the loud Amen! The whole town seems to mourn. Never was there a public character who excited such attention and respect. The rich and the poor met together, and seemed to hang upon his lips. Such eloquence, such persuasion, when he was beseeching sinners

to come to Christ, and accept his righteousness, never before saluted our ears from any mortal tongue. But those lips are closed in silence. \* \* \* May God sanctify his death to our souls!" The vacant pulpit was occupied by the Rev. Dr. Raffles, under whose pastorate the major part of the members of the church removed to Great George-street chapel. Through a long course of years Mrs. Harris continued among them, "stedfast in the faith." When the sanctuary at Newington was re-opened, after having been closed and abandoned (about eight years since), she, with others, was honourably transferred to the church then re-established there. Though often and long unable to be with them in the body, she was united to the little band of brethren by warm attachment of spirit.

The character of Mrs. Harris was known and loved by a large circle of friends. In many individuals the operation of the Holy Spirit may be traced in the subjugation of natural irregularity and unloveliness. It was not so with her. The Creator, in his beneficence, had constituted her an amiable spirit. Grace entered to refine and subliminate the goodness which his hand had from her birth implanted. She was distinguished by simplicity of motive and openness of heart; her abhorrence of dissimulation was earnest and sincere; her household affections were warm and lively; her interest was uniformly identified with that of every member of her family. In one of her letters she remarked, "If anything, however trivial, disturbs, or affliction in any shape visits our children, my whole mind seems absorbed by sympathetic feeling. But, at the same time, I would not forget that it is our heavenly Father who inflicts the stroke. The world is ever drawing us away from the centre of our happiness, which is only to be found in God. When we consider that we have no continuing city here, but are strangers and pilgrims, it is surprising that present and pleasant things should make us unmindful of the great design of our life, as but a short preface to a long eternity."

The acquaintance which Mrs. Harris had with literary subjects was enlarged and accurate. This furnished her with topics of interesting and useful conversation; and contributed to the chasteness and energy of her epistolary style. She delighted in the good old-fashioned, though quaint, theological writings of the Puritans and early Non-conformists. In practical divinity and Christian biography she was well read. For sacred poetry she had a great relish; and after the power of her own melodious voice failed, she enjoyed the repetition of the songs of Zion which aforetime she had so sweetly and so often sung. She is hap-

\* Thomas Wilson, Esq., the late Treasurer of Highbury College and of the London Missionary Society.



pier now, among that choir whose strains shall never falter, and whose praise shall never cease.

The religious habits and experience of Mrs. Harris were of that order, that they allured and impressed by the gentleness and composure they produced. She was calculated to win souls. Her faith reposed with firm and peaceful reliance in the atonement of the cross. On the Saviour her supreme love was fixed. In her seclusion and sufferings she was happy when meditating on his compassion and faithfulness. Her love to the house of God was quickened, rather than impaired, by the deprivation of public ordinances which she often endured. She was accustomed to quote, with peculiar emphasis, the lines of James Montgomery :—

"I, of such fellowship bereft,  
In spirit turn to thee;  
Oh! hast thou not a blessing left,  
A blessing, Lord, for me?"

"Behold thy prisoner! loose my bands  
If 'tis thy gracious will:  
If not—contented in thy hands,  
Behold thy prisoner still!"

"I may not to thy house repair;  
Yet here thou surely art :—  
Lord, consecrate a house of prayer  
In my surrendered heart!"

During her lengthened affliction, as the victim of chronic rheumatism, Mrs. Harris was for many years "an example of suffering affliction, and of patience." In a letter dated June, 1843, she remarked :— "In March inflammation of the lungs, with high fever, sent me to my bed, where I remained above three months. I did not suffer from acute pain; and feel hesitation in calling it affliction. I found so many alleviations, such untiring attention from my beloved girls, that when I thought of the privations which thousands experience, it would be sinful to murmur." She lived in the habitual contemplation of the heavenly state. "I have been wishing," she wrote, "that I

could feel greater preparation for a departure hence; and, by the sanctifying influences of the Spirit, an increasing desire for holiness, without which none can see the Lord." Again, "I often wish 'for an overcoming faith, to cheer my dying hour'—not alone for personal comfort, but to show forth to survivors the reality of religion in those circumstances when nothing else can sustain." Her desire was mercifully realized.

The hour of her departure arrived. From the close of the last autumn, she evidently became the subject of increased weakness and pain. These were much alleviated by the care and skill of her physician. On Monday, December the 18th, a visible change took place; her frame gradually sunk during the afternoon, but the vigour and tranquillity of her mind remained. When told, in reply to her inquiry, that her medical attendant was apprehensive of approaching dissolution, she replied :—"It is all well." She requested the family to unite with her once more in an act of devotion; remarking, with much force,—

"Prayer is appointed to convey  
The blessings God designs to give."

Her wish was promptly obeyed. Having responded with animated fervour to the supplications presented by her beloved husband to the throne of grace, she continued the mental exercise when her household had risen from their knees.

Very shortly after this hallowed engagement, she tenderly bade "Good night!" to him with whom she had shared the joys and the trials of life: and the bond of attachment was removed from earth to heaven.

"It is all well!" A life of piety closed in a death of peace. Oh! death, where were thy terrors? Where thy sting? "Thanks be to God who giveth us the victory, through our Lord Jesus Christ." Yea, "We are more than conquerors through him who loved us." W. B.

## Home Chronicle.

### HOME MISSIONARY SOCIETY.

The annual meeting of this important institution was held at Exeter Hall, on Tuesday evening, the 14th May. The chair was taken by C. Hindley, Esq., M.P.

The services were commenced by singing, and imploring the Divine blessing, by the Rev. Mr. Fletcher, of Manchester.

The esteemed chairman adverted to the gross ignorance that prevailed in many parts of the country, declared his conviction of the paramount duty of the Christians of

England to endeavour to spread the gospel in their native country; and he stated his readiness to do all he could to co-operate in this great and holy work.

The Rev. Dr. Matheson then read the very interesting report. Four new stations had been adopted, and others relinquished. The stations now under the care of the society amounted to 466; the number of agents, 151. It had been a year of conflict; but, in the religious results, one of triumph. The number of hearers under the



missionary agents were upwards of 50,000; the total number of Sunday-schools, 218; of teachers, nearly 2,000; and of scholars, 14,500. The missionaries had maintained their ground against many high-church opponents. Upwards of 100,000 religious tracts had been distributed, and 40 Sunday-school libraries were now in circulation, supplied at half-price by the Religious Tract Society. The number of members added to the churches had been greater than in any former year, and amounted to 620. The income was 7,337*l.* 11*s.* 5*d.*, but the expenditure was 9,175*l.* 15*s.* 5*d.* A second portion of the late Mr. Hill's legacy had been received, amounting to 3,700*l.* It was felt that the receipts and expenditure should be equalized, and the directors would soon meet to determine how many stations must be given up. An appeal had been made on behalf of the necessitous poor on the stations, and 300*l.* had been collected, and distributed among them.

T. Thompson, Esq., the treasurer, the Revs. J. J. Freeman, C. H. Bateman, (of Edinburgh,) D. K. Shoebottom, (of Dundee,) R. Knill, and Dr. Campbell, in very appropriate and powerful addresses, were the movers and seconders of the resolutions on this occasion; and several gentlemen came forward with liberal offers, to sustain the Christian and patriotic efforts of this truly national institution.

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#### PASTORAL-AID SOCIETY.

On May 14th, this society held its annual meeting. This society makes grants to 237 incumbents, having charge of 1,935,613 souls, according to government statistics. The income of the year was 21,828*l.*, but the probable liabilities were 20,950*l.*

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#### THE PROTESTANT ASSOCIATION.

On Wednesday, May 15th, this association met at Exeter Hall, Mr. Plumptre, M.P., in the chair. Tractarianism, Maynooth, and Popery were the topics noticed in the report, and by the different speakers on the occasion. The society has distributed 150,000 tracts during the year. The receipts, (including 1,000*l.* from Admiral Duff,) were 2,188*l.*; expenditure, 1,802*l.*

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#### GOVERNESSES' BENEVOLENT SOCIETY.

The annual meeting of the subscribers to the Governesses' Benevolent Institution was held at the Hanover-square rooms, the Hon. William Ashley in the chair. The report

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stated that the entire receipts had been 2,437*l.* 17*s.* 4*d.*, and that, deducting the expenditure, a balance of 673*l.* 3*s.* 11*d.* remained with the treasurer. It also appeared that the sum of 2,351*l.* 9*s.* 9*d.* had been received from governesses to purchase annuities for themselves, agreeably to the rules. Among the subscribers are several members of the royal family, and many among the nobility and gentry. We cordially recommend this infant institution to public attention.

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#### LONDON FEMALE SERVANTS' HOME.

The ninth general meeting took place at Exeter Hall, on May the 9th, John Labouchere, Esq., in the chair, who remarked that there were annually more than 10,000 female servants out of employment in the metropolis, to many of whom the comfort of a well-conducted home was of great advantage. During the past year there had been 238 admissions; the receipts had been 200*l.*

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#### SOCIETY FOR THE IMPROVEMENT OF THE CONDITION OF THE LABOURING CLASSES.

A public meeting was held at Willis's rooms, on the 11th of May, the Right Hon. Lord Ashley in the chair. The movers and seconders of the resolutions were, the Rev. H. McNeile; J. J. Colquhoun, Esq., M.P.; R. A. Slaney, Esq.; the Rev. G. S. Bull; Rev. R. Burgess; Rev. S. G. Osborne; R. Milnes, Esq., M.P.; Hon. W. Cowper, M.P.; B. B. Cabbell, Esq., and L. Horner, Esq. Lord Ashley was requested to accept the office of chairman to the committee, which he accepted accordingly. The Lord Bishop of Salisbury expressed his approbation of the proceedings of the day; and after the announcement of many liberal contributions from the nobility and gentry, amounting to upwards of 1,500*l.*, the meeting, which was highly respectable, separated, highly impressed with the importance of the objects contemplated by the society. Nearly forty noblemen and gentlemen have consented to be vice-presidents; and about thirty gentlemen were selected to form the committee for the year ensuing.

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#### BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY.

The fifth annual meeting of this society was held at Exeter Hall, on Friday the 17th May. In the absence of Lord Brougham, who was prevented, by official duties, from taking the chair, it was occupied by S. Gurney, Esq. The spacious hall was most densely

crowded in every part by a most respectable audience.

After a congratulatory address by the chairman, on the efficient labours of the society, Mr. Joseph Sturge read an interesting letter from the venerable Mr. Clarkson, and this was followed by the able report, read by Mr. Scoble, the secretary. As we have not space even to abridge its numerous details, we can only refer to one of its statements, namely, that the committee had strenuously opposed the introduction of slave-grown sugar into the British market, for the sole purpose of preventing the extension and consolidation of slavery, and the consequent increase of the slave-trade; while they had used their best endeavours to obtain the unrestricted importation of free-grown sugar from all parts of the world.

After the treasurer, G. W. Alexander, had presented his accounts, the Bishop of Norwich very warmly commended the objects of this society to public attention, and moved the adoption of the report, which was seconded by the Rev. J. Kennedy. This was followed by an eloquent and impassioned address by G. Thompson, Esq., combating, at great length, the consistency of the committee in interfering, through the medium of government, and by means of fiscal regulations, on the subject of slavery, &c. This led the way to a most stormy discussion, which was, more or less, allayed by speeches from Mr. Sturge, Rev. J. Burnet, Rev. H. H. Kellog, (from America,) Sir George Stephen, E. N. Buxton, Esq., D. O'Connell, Esq., Rev. T. Smith, J. Bright, Esq., M.P., the chairman, and Professor Wright, (from America,) &c., &c.

After repeated altercations *pro* and *con*, Mr. Thompson reluctantly yielded to the wishes of his friends, in withdrawing his amendment, and the business of the meeting proceeded to its termination. The chairman, in conclusion, expressed his hope, "that no disunion whatever may be permitted to weaken our efforts, but that, when we may meet again, we may have to look back on the expired year, and rejoice over further advances in this great cause;" a sentiment that meets with our most cordial concurrence, and our most fervent anticipations.

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#### PEACE SOCIETY.

The anniversary of this society was held on Tuesday evening, May 21st. The attendance was much more numerous than at any preceding anniversary.

C. Hindley, Esq., M.P., having been called to the chair, the Rev. J. Jefferson proceeded immediately to read the report. It first adverted to the Peace Convention,

and the measures resulting from it. During the year various meetings had been held, in London and its vicinity, to advocate the claims of the society. 9,000 persons had attended, and 2,300 had signed the declaration on the inconsistency of war with Christianity. Similar meetings had been held in various parts of the country. The circulation of the society's publications had been very large, both at home and abroad. The total distributions amounted in value to 140*l*. During the year, it had appeared that numbers of pauper children were enlisted into the army from the union work-houses. The American Peace Society had displayed its wonted activity. In Paris, Mr. Rigaud had formed a Peace Society, of fifty members. Reference was made to the death of W. Allen and T. Thrush, Esqs., both warm supporters of the society. An earnest appeal was made for more pecuniary aid to enable the institution to carry out its designs. From the treasurer's account, it appeared that the total receipts amounted to 1,796*l*. 4*s*.; the expenditure to 1,717*l*. 14*s*. 10*d*.

The excellent chairman then addressed the audience in a partly humorous, and partly argumentative strain; and he was followed by the Revs. J. Stock and H. Richard, Professor Wright, (of America,) J. S. Buckingham, Esq., Rev. C. Stovel, and G. Thompson, Esq., who, in most impressive speeches, deprecated the dreadful evils of war, and urged the claims and advantages of the peace principle throughout the world. After a few words from the second chairman, J. J. Gurney, Esq., the numerous assembly separated.

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#### NATIONAL TEMPERANCE SOCIETY.

The annual meeting of this society was held on Monday evening, May 20th, at Exeter Hall, G. W. Alexander, Esq., in the chair. The attendance was very respectable and numerous. The report stated that the temperance cause was steadily advancing in America, in our own country, and the colonies. In England, the consumption of spirituous liquors had decreased; the number of persons who had joined temperance societies amounted to upwards of 1,000,000. The receipts had been 1,098*l*. 9*s*. 3*d*., while the expenditure had only amounted to 645*l*. 9*s*. 11*d*. The Rev. J. Sherman, Dr. Thompson, (from New Zealand,) Professor Wright, (from Philadelphia,) J. S. Buckingham and D. Rotch, Esqs., Rev. C. Stovel, S. Bowley, and J. J. Gurney, Esqs., Mr. Price, and Mr. Martin, (of Cork,) were the movers and seconders of the resolutions; and the speeches were listened to with great interest and satisfaction.

## ASYLUM FOR INFANT ORPHANS.

A public meeting was held in the evening of May 15th, at the Hall of Commerce. The meeting was respectable and numerous, and was convened for the purpose of founding an institution on liberal, and not exclusive, principles. C. Hindley, Esq., M.P., took the chair; and after the Rev. E. Manning had engaged in prayer, adverted, in an impressive manner, to the necessity of forming another institution, and one free from all sectarianism; not for Independent, Baptist, or Wesleyan, but which shall take under its care any orphan children, and bring them up in the principles of our common Christianity. The Rev. Dr. Reed then read the proposed rules of the institution, and in reply to several gentlemen, stated that, in the other institution, (of which it is well known he was the founder,) every child was compelled to learn the Church Catechism. J. Wilks and D. W. Wire, Esqrs., Rev. A. Tidman, W. Watson, Esq., Dr. Price, Messrs. C. Jones, Sewell, and Gammon, moved and seconded the resolutions; and after the vote of thanks to the chairman, to which he briefly replied, the meeting separated, under powerful impressions of the necessity and propriety of founding another institution, upon pure and catholic principles.

## BRITISH REFORMATION SOCIETY.

The seventeenth annual meeting of this society took place at the Hanover-square rooms, on May 14th. G. Finch, Esq., occupied the chair, who explained the origin and objects of the association. Mr. Reynolds read the report. It especially adverted to the Tractarian movement, as having had pernicious effects among the aristocracy, the younger clergy, and the undergraduates in the universities, yet the gentry, merchants, and the lower classes generally, were untainted. By the circulation of tracts, &c., this lamentable movement was met, and endeavoured to be counteracted. The society's receipts during the year had been 1,084*l.*; the expenditure, 1,076*l.* The report and several other resolutions were agreed to, and the meeting separated.

## EXAMINATION OF THE GIRLS' MISSION SCHOOL AT WALTHAMSTOW.

About a dozen or more of the committee of the Girls' Mission School at Walthamstow met there on the afternoon of the 22nd May, for the purpose of ascertaining the progress made by their pupils, and witnessing an examination in the various branches

of study. This was conducted by the Rev. J. J. Freeman, whose kind and truly paternal encouragement fortified the dear children in submitting, for the first time, to a somewhat public probation. That probation has been, however, not merely satisfactory; it has exceeded the expectations formed, and the friends and subscribers generally would, we are sure, be delighted with the very superior degree of attainment manifested.

It was the more gratifying, that, until a very few days previously, there was no anticipation of this trial, therefore there had been no particular preparation, no getting up or reading for the occasion.

They were examined in ancient and modern history, including much of general European history, and specifically in French history, and that of our own country. Ecclesiastical information, both as it regards facts, and sentiment, and doctrine, the most important and fundamental; miscellaneous subjects of inquiry, the elemental principles of physical knowledge, and of mental science, as well as general geography and grammar; all were thoroughly and faithfully tested, by close questioning, to be well understood. We are convinced that this statement will gratify the friends of the institution, as well as reflect just credit upon the teachers, and upon the taught, in this home for our missionaries' daughterz.

## ORDINATIONS.

*Rev. E. H. Delf.*

The ordination of the Rev. E. H. Delf, late of Coward College, as co-pastor with the Rev. John Gerard, of Coventry, took place on Feb. 14, 1844. The Rev. J. Gerard, for forty years the faithful and beloved pastor of the people, commenced the morning service, by reading the Scriptures and prayer. The Rev. Thomas Toller, of Kettering, delivered the introductory discourse; the Rev. J. Percy, of Warwick, asked the usual questions of the church and the newly-elected pastor; the Rev. Caleb Morris, of London, offered prayer; and the Rev. T. W. Jenkyn, D.D., of Coward College, gave an eminently practical charge, founded on 2 Timothy ii. 3, "Endure hardness." The service was concluded by the Rev. J. Sibree, of Coventry.

In the evening, after reading and prayer by the Rev. J. Smedmore, of Leicester, the people were reminded of their solemn duties and obligations, by the Rev. J. A. James, of Birmingham; and the Rev. Dr. Hewlett, of Coventry, concluded the engagements of the day with prayer.

The chapel was filled, morning and evening, with most attentive audiences, and it is hoped that the high interest excited, and the great gratification experienced, will be productive of lasting benefit to the cause of our Redeemer.

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*Rev. Thomas Coward.*

The ordination of the Rev. T. Coward, of Manchester, as pastor of the Independent church assembling in Hatherlow chapel, Bredbury, near Stockport, took place on Friday, April 5th. The Rev. John Clunie, LL.D., of Manchester, commenced the service; the Rev. Jon. Sutcliffe, F.A.S., of Ash-ton-under-Lyne, delivered the introductory discourse, and asked the usual questions; the Rev. Richard Fletcher, of Manchester, offered the ordination prayer; the Rev. R. Vaughan, D.D., President of the Lancashire Independent College, gave the charge to the pastor; and the Rev. James Griffin, of Manchester, preached to the people. The Rev. R. Kirkus, of Marple Bridge, concluded the service with prayer.

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*Mr. J. B. Talbot.*

On Tuesday evening, April 9th, 1844, Mr. J. B. Talbot was ordained to the pastoral office over the church assembling at Hephzibah chapel, Darling-place, Mile End. The Revs. Dr. Reed, Halliday, Seaborne, Hyatt, Viney, Glanville, Woodyard, Saunders, Tyler, and Raban, took part in the services. Most of the ministers of the neighbourhood were present on the solemn and interesting occasion. A spirit of hallowed devotion pervaded the entire assembly. Hephzibah chapel being too small, the service took place at Mile End New Town chapel, which spacious place was completely crowded. Mr. Talbot had been labouring for two years at Hephzibah chapel, which is situate in a densely-populated locality, and God had signally blessed his labours. The people at length gave him a cordial and unanimous invitation to become their pastor. We sincerely hope that the union thus formed may be productive of a lasting benefit to pastor, people, and the neighbourhood.

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*Rev. Thomas Thomas.*

The ordination of the Rev. T. Thomas, formerly of Carmarthen College, as pastor of the Independent chapel at Coleford, Gloucestershire, took place on Wednesday, April 10th. The Rev. Mr. Pinn, of Whitchurch, commenced the service, by reading the Scriptures and prayer; the Rev. David Rees, of Llanelli, Carmarthenshire, deli-

vered an excellent sermon on the nature and constitution of a Christian church, from 1 Peter ii. 5, 6; the Rev. Thomas Rees, of Chepstow, asked the usual questions; the Rev. J. Horlick, of Mitchel Dean, offered the ordination prayer; the Rev. T. Loader, of Monmouth, delivered a most affectionate charge to the young minister, from 2 Tim. ii. 1; the Rev. B. Jenkyn, of Little Dean, concluded the morning service with prayer.

In the evening, the Rev. David Blow, of Monmouth, preached a most impressive sermon to the people, from 1 Thess. v. 12, 13.

The preceding evening, the Rev. H. Davies, of Usk, preached a sermon, from Hag. i. 2, when the service was commenced by the Rev. J. Evans, of Sarne.

The engagements of the day were of a deeply interesting character, the chapel crowded, and many had occasion to say, It was good for us to be there.

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*Rev. George Burden Bubier.*

On Thursday the 25th May, the Rev. George Burden Bubier was ordained as pastor of the Congregational church at Orsett, Essex. The services of the day were commenced with the reading of suitable Scriptures and prayer, by the Revs. Messrs. Anthony Brown, of South Ockendon, and J. Tippetts, of Gravesend; the Rev. Robt. Burls, of Maldon, delivered the introductory discourse, containing a lucid exposition of Congregational principles. The Rev. J. Carter, of Braintree, asked the usual questions; and the ordination prayer, (with the laying on of hands,) was offered by the Rev. Dr. Pye Smith; the Rev. A. J. Morris, of Holloway, gave a most affecting and impressive charge to the minister, from the words, "They watch for your souls, as they that must give account," Heb. xiii. 17. The Revs. Messrs. David Smith, of Brentwood; Edward Dewhirst, of Billericay; — Leask, of Swanscombe; and Chas. Winter, of Southminster; with Messrs. Farrer, James, and Griffin, of Homerton College, also assisted in the services.

In the evening, Dr. Pye Smith addressed the church and people in a very affectionate sermon, on Col. i. 7, 8, "As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ." Thus closed the highly-interesting engagements of a day that will long be remembered.

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REMOVALS.

The Rev. J. Smith, who for nearly three years sustained the pastorate over the small interest at Tipton, Staffordshire, has accepted a pressing and unanimous invitation



from the church and congregation assembling in the Independent chapel, West Row, and entered upon his labours on Lord's-day, April 7th, 1844. May the God of love bless the union !

Mr. Henry Howard, late of Pickering Theological Institution, having received and accepted a cordial and unanimous invitation from the church and congregation assembling in Bethesda chapel, Rillington, Yorkshire, entered upon his pastoral duties the first sabbath in April, under very pleasing and hopeful prospects. May the union formed be productive of peace and great spiritual prosperity ! " Save now, I beseech thee, O Lord : O Lord, I beseech thee, send now prosperity."

#### RECOGNITION.

On Tuesday, April 16, the recognition of the Rev. Josiah Viney took place at Bethnal Green meeting, Cambridge-heath-road. The Rev. S. Ransom commenced the service by reading and prayer ; the Rev. John Burnet delivered the opening address, on the Scriptural authority of an Independent church, from the passage, " Ye are the light of the world ;" the Rev. Dr. Burder proposed the usual questions to the minister and deacons, and offered the recognition prayer ; the Rev. Thomas Binney addressed the minister in a powerful discourse, founded on Job xxxiii. 3, which, as expressing what he presumed was the purpose of his heart, he requested him publicly to read ; the Rev. Dr. Jenkyn addressed the members of the church and congregation in some practical observations founded on Jer. xlii. 5, 6 ; and the Rev. G. Collison concluded in prayer. The other parts of the service were conducted by various ministers of the neighbourhood.

#### CORNWALL ASSOCIATION.

April 9th, the Association of Ministers and Churches in Cornwall was held, in the Rev. Mr. Foxell's chapel, Penzance. The morning service was introduced by the Rev. W. Moore, of Truro, with reading and prayer ; the Rev. J. Hart, of Tregony, preached from 2 Cor. iii. 18 ; Mr. Woon, of Mevagissey, concluded. The business of the association was transacted in the afternoon ; and in the evening, prayer having been offered by Mr. Lander, of Bodmin, Dr. Cope, of Penryn, preached from James v. 20. Mr. Wildbore concluded the solemn services of the day. The association had the gratification of receiving some very generous contributions to its funds from a

few individuals who are desirous of the spread of the gospel at home. Their funds, however, are very inadequate to the pressing claims made upon them from various towns in which the cause of religion has still to contend with great difficulties.

It was proposed that the next association should be held at St. Colomb, on the Tuesday after Michaelmas-day next.

#### CHAPELS.

##### *Kipping, Yorkshire.*

The former chapel, though a large and commodious one, and comparatively a new erection, was not deemed sufficiently secure for the comfortable worshipping of a large congregation ; it was therefore unanimously agreed, by the church and congregation, to take down the building, and to erect upon the old site a substantial and handsome place of worship. So intent were the people upon the accomplishment of this object, that they unitedly came forward, and cheerfully subscribed the principal portion of the money requisite to meet the cost of erection, before the building operations commenced. Mr. W. Metcalf, architect, Bradford, was employed to draw out plans and specifications, and to superintend the work. He has, with much economy, succeeded in raising a neat, eligible, spacious chapel, capable of containing twelve hundred hearers. On Good Friday, and the succeeding Sabbath were the opening services, on which occasion the Rev. George Brown Macdonald, Wesleyan Minister, Leeds, preached two sermons on the Friday ; the Rev. Robert Vaughan, D.D., Theological Professor, Manchester College, preached morning and afternoon on the Sabbath ; and the Rev. R. W. Hamilton, LL.D., Leeds, preached in the evening. The sermons were of a varied character, but all of them were of a highly useful practical complexion, and possessed distinguished excellence and power. The congregations in all the services were very large, but on the Sabbath many went away, who could not gain admission. Neighbouring Christian friends showed their sympathy, and displayed their liberality. On the days of opening 200*l.* were collected, and the chapel is entirely free from debt. The circumstances associated with the erection of God's house at Kipping, and the united and harmonious co-operation of the people in the work, rendered the services unusually interesting and profitable ; and they will long be remembered by those connected with them.

The Dissenting interest at Kipping is one of the oldest in the county of York. There are documents attesting its existence in the time of the Long Parliament, but its origin is supposed to extend much further back into the days of Puritanism. The name Kipping is derived from an estate on which the chapel was originally built, and from which placed the people were driven by persecution. In 1769, a chapel was built on the present site, retaining the name of the estate on which a chapel formerly stood. In 1807, it was enlarged, and again in 1823. The first minister of whom we have any authentic account was the Rev. John Ryther, who exhibited much of the spirit and courage of a Puritan. When the plague and the great fire in London happened, he preached several sermons expressive of deep sympathy with the sufferers. His preaching and usefulness rendered him obnoxious to the Stuarts, under whose reign he was twice committed to York Castle. On the passing of the Five Mile Act, he was obliged to take his leave of a united and flourishing flock. Afterwards he resided in London, and built a chapel in Broad-street, Wapping, where he continued to the close of life, suffering much in common with his brethren, from the persecution of the times.

The Rev. H. Root was Mr. Ryther's successor. His attachment to Nonconformity was tested by bitter persecutions, and by three confinements in the castle at York. His son Timothy was less distinguished for inflexible principle, for, after suffering much, he sought quiet and repose in conformity. Mr. Ness, Mr. Marsden, Mr. Coutts, and Mr. Bailey, were successively preachers at Kipping, but their residence was of so short duration, that they do not claim any specific notice.

Mr. Whitehurst then became pastor of the place, and his labours were for a time very pleasant and profitable; but adopting the views of the Fifth-Monarchy-Men, relative to the personal reign of Christ, and other religious peculiarities, he divided the people, damaged his usefulness, and at length removed to Bridlington, where he died.

The Rev. Matthew Smith was afterwards chosen minister of Kipping. He was a resident of York; a man of considerable attainments as a scholar, and of varied natural mental endowments. For some years he was comfortable and happy in his ministry, and had every prospect of continuing so; but accepting proposals to occupy a neighbouring sphere of labour, far less eligible and extensive, he soon repented of the change he had made; and would have re-seated himself in the pastorate at Kipping, but his former friends rejected all

overtures of return. The Rev. O. Heywood, in a letter to the Rev. T. Jollie, in the year 1700, complains of Mr. Smith's defection from some of the fundamental doctrines of the gospel. There is, however, in Mixenden chapel, of which he was many years the minister, a stone, with a Latin inscription to his memory, bearing honourable testimony to his character, and to the fidelity of his ministry. "In preference to him," says Mr. Cockin, "they chose Accepted Lister, who was so lame that he could hardly stand to preach, having broken one of his thighs in his youth, and whose lameness was afterwards increased by a fall from his horse, which broke both his thighs. He was, however, eminently distinguished by the goodness of God, and worthy of the attachment of the Christian church. His father, Joseph Lister, was one of the best specimens of the Puritan character: a man of sound understanding, of ardent piety, of undeviating integrity, and of inflexible attachment to the cause of Nonconformity. His mother, Sarah Lister, was exemplary for meekness, wisdom, and holiness. About the time of his birth, she attained a joyful assurance of her interest in Christ, in testimony of which she called him 'Accepted.' They possessed considerable property, and gave to him who was their only child all the blessings which parents can give to the object of their affections. To their prayers, their example, and their instructions, they added all the advantages for learning that money could command, or the state of the country could afford. The influence of Divine grace crowned the whole, and made him so excellent a preacher that his services were much approved by his own congregation, and were much coveted by others. Such was his modesty, that though he preached at Kipping, he would not take the pastoral charge, but advised the people to seek some fitter man. For a while he divided his services between Kipping and Bingley, and then confined himself to Bingley, because the house and chapel were under one roof, and his infirmities made him a timorous horseman. The people at Kipping knew the value of a good minister, and therefore were intent upon having him back again, and, by reiterated calls and much entreaty, they succeeded. Having obtained his promise to return, they sent thirty men, and as many horses and carts as brought him and all his movables. He came on the 22nd of July, 1702, and died on the 25th of February, 1709, to their great loss, and to his eternal gain."

Rev. Samuel Hulme was the immediate successor of Mr. Lister. The following is a copy of an inscription to his memory, placed in the chapel:—"To the memory of

the late Rev. S. Hulme, who was a diligent and successful minister at Kipping forty-six years. He died October 20th, 1756, aged seventy, and was interred in Thornton chapel. He had eleven children, viz., seven sons and four daughters, who all lived to the age of maturity." One of the sons obtained considerable celebrity in the medical profession at Halifax, and another was appointed first physician to the General Dispensary in London; and, on the death of old Dr. Monsey, in 1774, he was, through the influence of Lord Sandwich, then First Lord of the Admiralty, elected Physician to the Charter House, one of the most desirable preferments in the medical profession. Mr. Hulme's salary was only 40*l.* a year, and it is not supposed that he had any other considerable sources of supply. How he could maintain so large a family, educate them, and settle them so respectably in life, with means so limited, is one of those ministerial domestic mysteries which a modern pastor cannot comprehend.

The Rev. T. Musket, the succeeding pastor, came highly recommended to the people; but at that time their right to the chapel was disputed, and the vigilance and opposition of their enemies contributed to his early removal. The Rev. Timothy Priestley followed in 1760; but the circumstances which operated unfavourably towards Mr. Musket, continued to exist during the time of his successor; and after a residence of four or five years, he deemed it expedient to remove.

The Rev. John Whitford succeeded him in 1766. He had been a travelling companion to the Rev. George Whitfield. During his pastorship, the chapel, in 1769, was built upon its present site, and the prospects of usefulness and comfort were, in the first instance, very favourable, but his properties as a preacher were disagreeable and offensive. "He rendered his situation uncomfortable, and his usefulness nugatory, by impetuosity of temper, rashness of speech, and mean dishonourable conduct. He had an angry, scolding style of preaching, which he called faithfulness, and, not unfrequently, this notion of faithfulness induced him to abuse the liberty of the pulpit, so far as to attack individuals. Such causes are always destructive of the peace and prosperity of a Dissenting congregation." As a natural consequence, the cause was greatly injured, and Mr. Whitford's removal was a matter of necessity.

In 1777, the Rev. Joseph Cockin took the pastoral oversight of the people, and under his powerful ministry a new impulse was given to religion. Full of vigour and vivacity, he entered upon his labours. His preaching was distinguished for boldness of

conception—for freedom of speech, blended with warmth and affection—for apt and colloquial illustration, presented with great animation and zeal—for a prominent exhibition of the great truths of the gospel—and for warm-hearted, friendly intercourse with the people. These qualities rendered him highly popular and useful both at home and abroad. He was abundant in labours, and his labours were greatly prized. With his occasional services is associated the rise of Independency in Bradford, and in many of the populous and wealthy villages of its neighbourhood. In relation to the frequency, popularity, and success of his preaching, he may be designated the Whitfield of the West Riding. His removal to Halifax, after a residence of fourteen or fifteen years at Kipping, was a painful event to his old friends, and one which they long deeply felt and deplored. His name is still fragrant with them, and is embalmed in the hearts of all who had any recollection of him.

The Rev. John Calvert was his successor—a man very much inferior to his predecessor in mental strength, and in preaching properties; but he was a ripened and mellowed Christian. He was a man of remarkably meek and pacific disposition, and of exemplary conduct, and had great tenderness and delightful unction in his preaching. These qualities greatly endeared him to his church and congregation, and his hearers became so numerous, that it was deemed advisable to enlarge the chapel in 1807. He died suddenly, while preparing to preach on Sabbath morning, March 26th, 1816, after sustaining the pastoral relation at Kipping twenty years, deeply regretted by his flock.

The Rev. R. Pool then became the minister, and was distinguished in his office for great energy, wisdom, and usefulness. Perhaps no minister at Kipping was equally honoured by the great Head of the church in the conversion of souls unto God. The church and congregation so much increased, that in 1823 the chapel was enlarged to its present dimensions. After sustaining the relation of pastor for sixteen years, repeated and complicated afflictions rendered it necessary for him to resign his charge. And now, amid the quietude of private life, though weak and declining in health, he lives respected and honoured by all who enjoy his friendship. On his resignation the Rev. James Gregory, 1834, took the pastoral oversight, and he has at present the prospects of comfort and usefulness. Had not our remarks exceeded the limits of a historical sketch, we might have pointed out some of the characteristics of the church and congregation, in the different periods to which we have referred, but more extended



observations might not be acceptable to general readers.

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*Barton Mills, Suffolk.*

On Thursday, the 28th March, Union Chapel, Barton Mills, was opened for divine worship. The Rev. Dr. Leifchild, of Craven Chapel, London, preached in the morning; and the Rev. W. Brock, of St. Mary's Chapel, Norwich, in the evening.

On the following day, the Rev. Jesse Hobson, late of Stepney College, was recognised as the pastor of the church, when the Rev. Dr. Cox, of Hackney, gave a lecture on the rise and progress of state establishments of religion. The Rev. W. Brock proposed the questions, and offered prayer for the Divine blessing on the minister and people. The Rev. Dr. Murch, late president of Stepney College, delivered the charge; and in the evening, the Rev. T. W. Aveling, of Kingsland, preached to the church and congregation; the devotional parts of the services being conducted by the Revs. Dr. Cox; Messrs. Wigner, of Lynn; Gamble, of Margate; Ashbee, of Thetford; and Flower, of Burnell.

During the interval of service on each day, a large number of ladies and gentlemen dined and drank tea in the old chapel. Edward Ball, Esq., presided, and addresses were delivered by the Rev. Drs. Cox, Murch, and Leifchild; Messrs. Wigner, Garthwaite, Gamble, and Hobson; Philip Smith, and T. Thurtell, Esqrs.

On the following sabbath, the Rev. H. T. Gamble preached to overflowing congregations. The chapel is erected in a prominent position, and by the liberality of the people was placed out of debt on the day of opening. This is the more pleasing from the fact, that in August last the building was so far completed as to be ready for the roof, when the destructive thunder-storm that visited the eastern counties completely demolished it, thus involving the congregation in an additional expense.

The collections amounted to the noble sum of 292l.

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*Woodham Ferris, Essex.*

The Independent chapel lately erected in this village, from designs by Mr. Fenton, of Chelmsford, was opened for public worship on Tuesday, the 2nd April, 1844. The

cost of its erection is estimated at about 500l.; and the building has a remarkably neat and tasteful appearance. The Rev. A. Reed, D.D., of London, preached in the morning from Numbers x. 29, a most eloquent discourse, powerfully affecting the minds of all present. In the evening (in the lamented absence of the Rev. G. Smith, of Poplar) the Rev. Mr. Robinson, of Witham, kindly consented to take his place; and preached from 1 Cor. ix. 16—a sermon characterized by expansive views of truth and ministerial faithfulness. The congregations were most numerous and respectable, and the collections amounted to upwards of 50l. About one hundred ladies and gentlemen sat down to dinner, at which Dr. Reed presided until his departure for town; after which, the Rev. J. Gray, of Chelmsford, occupied the chair.

The afternoon was passed in hearing addresses from the ministers and gentlemen present. Thus, after the occasional ministry of the word in this village nearly forty-five years, a house for God has been erected capable of accommodating three hundred persons on the ground floor.

In addition to the public means of grace other plans of usefulness are in contemplation; and it is confidently expected that the many hearty prayers of those present on this occasion will be answered by increased prosperity to the infant interest.

The Revs. J. Gray, E. F. Bodley, J. B. Law, E. Price (of Sheerness), — Jacob, J. Ward (Baptist Minister of Stoke, Kent), — Higgins, — Williams, and Mr. W. Bornes, took part in the delightful engagements of the day. The Rev. E. F. Bodley, of Rochford, administered the Lord's-supper to the newly-formed church on the following sabbath.

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KENT CONGREGATIONAL ASSOCIATION.

The next annual meetings of the Kent Congregational Association will (D.V.) be held at the Rev. J. Hamer's, Town Sutton, on Tuesday and Wednesday, July 9th and 10th. Preachers: Rev. E. B. Woodman, late of Cranbrook, and Dr. Matheson, of London. The meeting for business will be held on Wednesday evening. The annual meeting of the Kent Union Society for the relief of aged and infirm ministers, and widows of deceased ministers, will be held on the afternoon of Tuesday.



THE  
MISSIONARY MAGAZINE  
AND  
Chronicle.



THE POWER OF THE IDOLS LOST.

## INDIA.

## THE POWER OF THE IDOLS LOST.

SELDOM has a more decided instance of the declining power of idolatry in the South of India been presented, than that which is contained in the following communication, translated from the Teloogoo, by the Rev. E. Porter, of Cuddapah, and received by him from the Native Evangelist stationed at Cherlopilly, the principal outpost of that Mission, where our brother assures us that the people, who so long sat in darkness, have begun to receive the tidings of redeeming love not in word only, but in power :—

“ In December last, an idolatrous procession passed through Cherlopilly, from a village about ten miles distant. It consisted of about 140 persons, all worshippers of Rama, one of the most popular of the Hindoo gods. Thirty of the number had guns, ten carried spears, twenty had swords, six carried bows and arrows, and ten held in their hands daggers. In the midst of this crowd of devil worshippers came eight men carrying a palanquin containing three copper images, one representing Rama, the second his wife, and the third his brother. These idols were dressed with clothes, and ornamented with flowers. Near them were stationed men with fans to keep off the flies and dust ; others had small bells in their hands ; others had tamboreens, which they were playing in order to amuse the gods ; and others, again, were clapping their hands, and crying out, ‘ Narrainu—Govindu—Hurree—Hurree—protect us ! ’

“ In this way they entered the village, and as they proceeded, the faithful Reader thus boldly but kindly addressed them :—‘ O foolish men, why do you bring your senseless idols here with those emblems of authority,’ (referring to the sacred brooms which they held in their hands, and which were a sign of the destruction Rama would bring upon the people if they did not sacrifice.) ‘ These,’ he said, ‘ are only as common brooms with which you sweep your houses. Why all these vain offerings, and this incense ? what benefit can the god derive from these ? ’ After he had thus spoken, six of the worshippers stood still and paid worship to the idol, crying out, ‘ O Swame, Rama, Rama ! ’ They then made a great noise with their musical instruments, to inspire dread in the minds of the people of the village, and lead them to offer something to the idol.

“ The Reader, undaunted by this attempt to defeat his purpose, again addressed them, ‘ What authority has Rama to send you here endeavouring to frighten the people ? Rama has no strength or authority to come and punish us. He could not help his younger brother, much more can he help us : he is dead long ago, and why should we care for him ? ’ He then exhorted them to leave off such vain worship, and trust in the true God. Some of the worshippers said in great anger, ‘ Why do you abuse our god Rama ? ’ He replied, ‘ We do not abuse God, we only speak against your vain worship.’

“ *The people of the village stood still all this time, and would not offer any thing to the idol :* and the idol-worshippers, seeing it was of no use waiting any longer, (as the people were not inclined to give anything,) retired from the village, sadly disappointed of their prey.

“ As they were going away, one of the tamboreen-players stayed behind, and the Catechist, Jallaputty, who was with the Reader at the time, asked him what else they intended to do ? He replied, they were going round to some more villages, and after collecting some money, they would make a great feast in their own village in order to appease the anger of their god. The Catechist then spoke of the folly of such worship, conversed with him about Christ for some time, and left the poor man, exhorting him to throw away such false refuges, and believe in the true Saviour for the salvation of his soul.”

## THE SILK-WEAVER OF ELANGADY.

THE Rev. J. Russell of Nagercoil, South Travancore, has supplied us with the appended interesting narrative, received by him from a young Brahmin Convert who was brought to a saving knowledge of the truth about six years ago, and whose boldness in the faith, and zeal for the conversion of souls, have long been a source of joy and encouragement to our Missionary brethren at this station:—

*Impression produced by means of a tract.*

When I was in Nagercoil, I was in the habit of going with the reader, Sattayanaden, to the neighbouring towns and villages, such as Vadasairy and Cotar, for the purpose of reading to the heathen. In the year 1841, we were both reading one day in the market streets of Cotar to a large concourse of people, and distributing religious tracts to them. Among them was a silkweaver from Elangady, in the neighbourhood of Cotar, who listened to us with attention, and received from us a tract at his own request: he took it home and made a good use of it. This was ascertained afterwards when I once happened to see him in his village, and went to his house, where I had a good opportunity of conversing with him more fully on religious subjects. At that time his appearance was very shocking. His breast, arms, and forehead, were daubed with ashes. His lips and mouth were red as blood, because he used to chew betel constantly. His talk was too loud. When I inquired of him by what means he came to know something of Christianity, he replied, that he once got a Tamil Almanack from a shopkeeper, and afterwards a tract from me, which he said he read with great attention.

*Spirit of prayer manifested.*

After that time I frequently visited his house, and read to him the Gospels and useful tracts; and conversed with him on the way of salvation. He could then read but a little. As his relations, and especially his elder brother, were very angry, and much opposed to Christianity, I was afraid to go to his house. In consequence of this, sending Sattayanaden for him, we went to a solitary place for conversation, where two others came to hear instruction. As they were afraid and ashamed to kneel down to prayers, we all stood up or sat down when we engaged in prayer, and all of us engaged in prayer in turn. But I am sorry to say that the two young men went back within a short time, while the silk-weaver remained stedfast, and began to have private prayers in his native dialect.

*Delight in the word of God.*

As he showed a great desire to read the word of God, I gave him a Gospel by Matthew, which he read constantly day

and night. When I asked him how he liked it, he said, he “felt it as a cake of sugar: no side of it bitter.” He was very anxious to see the Rev. C. Mault, and the Rev. J. Russell, but he was afraid to come to them by day, because his house is about two miles from Nagercoil; and, in the road that leads to Nagercoil his relations and his wife’s mother had their houses. On that account he came one night to Nagercoil, where the Rev. C. Mault and the Rev. J. Russell conversed with him on the way of salvation. After this he occasionally called upon the Rev. C. Mault, from whom he received instructions, and useful tracts; and also bought a copy of the Old Testament, in which he constantly reads and takes a great delight.

*Spiritual concern for his family.*

He keeps the Sabbath-day, and rests on it from work. He used to go to Lalavilly to worship in the evening. This he continued for a considerable length of time. One day when he went to Lalavilly for prayers, not finding the Reader, he himself called the people, and conducted worship with them. Another Sabbath, he went to buy paddy, being sent by his mother; and the sorrow he expressed on this account was exceedingly great. In the house he used to read the word of God to his mother and other friends, and speak to them on religious concerns. His mother was very glad to hear his reading and instructions. One night when she heard her son read of the sufferings and death of Christ, she asked him to read more, and paid much attention to it. Another day his mother said to another woman, that if we forgive our neighbours the faults they commit against us, God will forgive ours. His wife attends to prayers with him, and says, “Amen.” She does not yet understand the word, yet she makes no opposition to it.

*His two brothers impressed by the truth.*

His elder brother, who was very much opposed to Christianity at first, went one day to Mrs. Mault to see lace-work, at the sight of which he was greatly astonished. Mrs. Mault gave him some instructions for the salvation of his soul; and from that time he began to read the Scriptures in his house. Knowing this, Reader Masillamany and myself went to his house, and



conversed with him on the way of salvation. He was very glad to hear our instructions, which quite astonished me, and made me thank God for such a change of mind as I found in him. I heard the same favourable statement of him, also, by the Reader of Lavalilly. He is the Chief of the Silk-weavers who make fine cloths for his Highness the Maharajah of Travancore. His brother has a share in the employment. They both earn a decent kind of livelihood by this employment. As there are many things connected with their occupation which are unfavourable to their progress in true piety, they said they would not think it any hardship to be degraded from the rank of Chiefs among the weavers on account of their faith

in Christ; but they did not feel at liberty to abandon that rank of their own accord. Within a short time it happened that it was taken away from them.

Thanks be to God for his goodness in choosing the said silk-weaver and his family from among a set of idolatrous people, and leading him into the way of life; and also making his whole family disposed to hear the word with gladness. When I began to speak to him at first, this was not expected. On considering the goodness which God has shown to him and his family, I feel it is the duty of all the servants of God to make known his word with confidence in him. May God grant us his Holy Spirit, that we may all do this more and more!

### VISIT TO A NATIVE PALACE.

(From Rev. J. W. Gordon, Vizagapatam, Oct. 16, 1843.)

#### *Candour and kindness of a heathen princess.*

In the course of a late journey, I visited Punganoor three or four times. It is a distinct Zemindary, under the control of a Native Prince. The late Rajah and his family had been long known for their hospitality and kind attentions to the Europeans. The town is of good size, and the population amounts to about 4,000. The Palace stands in the centre of the town: it is a large handsome building. The late Rajah, who, it is said, was well acquainted with the Christian Religion, was much attached to Europeans, and spoke the language well: the present Rajah is a minor, only 14 years of age—he and his brother are fine intelligent lads.

One of the days spent at the Palace was the Sabbath, and I had the pleasure of holding a public service. Both the young Princes attended; and the Ranee, their mother, with several female attendants, stationed herself outside the doors in a spacious verandah. Before leaving the Palace, I had the pleasure of an interview with the Ranee at her own request, and found her a sensible and well-educated woman. I cordially embraced this favourable opportunity of unfolding the doctrines of the Cross, to which she listened most attentively: the narrative of the Redeemer's sufferings and death for sinners seemed to interest her most.

I advised the Ranee to send her sons to school at Madras, and also to instruct her daughters; and spoke of the superior advantages which christian females in England enjoy. May the Lord change her heart, and make her a "nursing mother" to his Church! At the conclusion of the interview, she said that the Christian Religion was the true one, and that she could

urge nothing in favour of Hindooism, but the *custom of her people*.

#### *The secret disciples.*

It is painful to have to observe that this amiable family is the chief support of idolatry in the town: a new car is being built for one of the gods, the abominations depicted on which surpass anything of the kind I had seen before. While, however, the heart sickens to think that human nature is so degraded, it is no small comfort to reflect that *Christianity has obtained a footing within this house*. Several of the Rajah's servants have been in the habit of reading the Scriptures for themselves, and are convinced of their excellence: they have renounced idolatry in its most degrading form; but, from fear of caste and their relatives, they have not yet made an open profession of their faith in Jesus Christ. The progress of Christianity, like that of its Divine Founder when on earth, is without ostentation—it silently works its way in the hearts of men—it is calculated to subdue every obstacle, and gradually moulds the character into the blessed image of Christ; and we have reason to hope that the Lord has his "hidden ones" in places of which we have no knowledge, and who will appear as his jewels in the great day of account.

#### *A faithful witness for Christ.*

These sentiments may apply to the little band in this house, amongst whom I must not omit to notice a man of the name of *Paul Leighton*. He was baptized many years ago at Chittoor, and has ever since been in the Rajah's family holding a responsible office: he has been the chief instrument in awakening the minds of the others to inquiry; and, from the conversation I had



with him, I trust he is no stranger to the power of divine grace himself. It is matter for gratitude, that, amid such a mass of superstition as that by which he has been surrounded, the lamp of his profession has

continued to burn, and that others have been blest by its light. He is anxious to leave his worldly calling, and to engage in the work of the Lord as a preacher to his countrymen.

## CHINA.

ALTHOUGH the Directors have not been able in the past year to send forth large re-inforcements to the Missionary field ; and though our numbers are still few, and our strength feeble, for the mighty enterprise in which the Society is engaged ; yet advances have been made, and new posts occupied, in this empire of darkness. Our brethren, who have been for many years waiting and praying for the opening of China, have lost no time in commencing their peaceful attack on its gigantic idolatry. Two are located at Hong-Kong ; three others will probably settle at Amoy or Ningpo ; and two, the Rev. W. H. Medhurst and Dr. Lockhart, have already proceeded to Shanghai. The communications we now present from these latter brethren, supply an interesting view of their proceedings, and of the progress they have made, under divine favour and guidance, towards the establishment of a Mission in that large and populous city :—

(From Dr. Lockhart, Shanghai, Nov. 20, 1843.)

Having had an opportunity of coming to this City in company with Capt. Balfour, Her Majesty's Consul, I availed myself of it, and arrived off the place on the evening of the 8th instant. I came on shore the following day, and have been living at one of the Chinese Offices, temporarily allotted for the reception of strangers. I purpose returning by the steamer to Chusan this evening, but hope to be permanently stationed here in a short time. Capt. Balfour was courteously received by the Chinese officers ; and, though they endeavoured in some points to deceive him, and thus obtain an advantage over him, yet his firmness prevented this ; and, when they saw he would not yield, all went on well. He has obtained a good house inside the city, for the Consulate ; and he will remain there till buildings are erected on the plot of ground which has been appointed as the residence of the British and Foreign Merchants.

The trade was opened on the 17th—a custom-house established—three or four ships have entered the port—some goods have been brought on shore, and the duties paid : so that affairs may be considered as in a fair train, and there is every prospect that all will go on satisfactorily on both sides. We are at present allowed to obtain houses either inside or outside the City, as may be most convenient.

Shanghai is a place of large and important trade, and it is said that about 4,000 junks resort hither every year, from the northern and southern provinces, Manilla, Siam, and Singapore. The population may be, perhaps, 300,000 for the City and suburbs. The City has, as its chief officer, a

Taon-tae, who has also the governance of Song-keang-foo, and Soo-chow-foo. All Chinese Cities are very filthy, and in this respect Shanghai does not differ from others. There are large numbers of very rich shops, and many residences of wealthy families ; the people seem to be healthy and well fed ; and much bustle and activity pervade all the business streets.

The country around the City is a level flat, there being no hills within thirty miles of the walls. It is intersected by various canals and rivulets, is remarkably fertile, being covered with a rich alluvial soil, and produces large quantities of wheat, cotton, and various vegetables. I have walked out in several directions for four or five miles, and found the country very beautiful, and in a high state of cultivation. I had been led to suppose, from the observations of others previous to my visit, that this place was very unhealthy, but I see no evidence of it, though I have paid particular attention to this point : in fact, the people appear to be strong and healthy. It is true it is now the winter season ; but, if disease prevailed to any great extent here during the summer, I think there would be more evidence of it than I have found. Since wheat and vegetables are the chief products of the fields around the City, the ground must be dry, and not such a marsh as exists in and around Tinghae, or even around Ningpo. I am thus led to hope, that, under the blessing of our heavenly Father, we shall enjoy a good state of health if permitted to labour in this neighbourhood.

I have been endeavouring to obtain a suitable house in the City ; and, though in

consequence of affairs not being wholly settled, I have not yet obtained one, I expect that one will be engaged for me in a few days, and then I hope to remain here, and commence my work in the place where I have often wished to be situated, and by God's blessing to continue it permanently. We know not what is before us in this land and among this people; or whether we

shall dwell for a long or for a short time at this place; but we must strive to employ the present faithfully in the service of our blessed Saviour, and engage in our work, praying for direction that we may do all things for the glory of God, and the spread of the Gospel among the heathen around us.

The intelligence from Mr. Medhurst, dispatched more than a month later than the preceding, amply sustains the encouraging views communicated by Dr. Lockhart. Under date, Shanghae, Dec. 26, Mr. Medhurst thus writes:—

I have the pleasure to state, that I arrived here a few days ago, with Dr. Lockhart, having visited Chusan and Ningpo, in our way. Every thing here is new and strange, so that I cannot give you a definite account of our state and prospects. We have bargained for a house capable of accommodating two families, at a moderate rent; and, if the parties do not deceive us, I expect to move in to-day. The Chinese authorities have not taken the slightest notice of us, nor objected to our living in the heart of the City. The British Consul is very kind, and throws no obstacle in our

way. As far as we can now see, there will be no difficulty in effecting a residence here, and conducting our operations as far as our strength and opportunities extend.

The Catholics have already thousands of Christians in this City, who are undisturbed. A great number of foreign people also reside here, to whom my previous knowledge of the language will enable me to be immediately useful.

As soon as I am at all settled in my new abode, and have the opportunity, I shall address you again.

We are gratified in being able also to insert the following passage of a letter, received by a friend in this country, under date November 9th, from an American Missionary brother, the Rev. Dr. Abeel, stationed at Amoy; which tends to strengthen the hopes inspired by the letters of our own agents.

Since I last wrote to you, myself and fellow-missionaries at this station have been much encouraged in our labours. We have the most unbounded liberty. Thus far there has not been the least opposition to our work. We are now negotiating for hongs at Amoy, to serve for a chapel and hospital. There is work enough around us for almost any number of Missionaries. I would that

I could report the conversion of many; but for this we still wait and pray. O that the Spirit may be poured out upon us! Curiosity attracts numbers to us from all the country round, and hence most of our time is employed in repeating the elementary truths of Christianity, and distributing books.

### INFANTICIDE IN CHINA.

THIS unnatural and heinous practice has long been known to exist in China, though it has never been found practicable to ascertain the precise degree to which it has prevailed. Our latest information on the subject is derived from a statement of the Rev. Dr. Abeel, published in the *Boston Missionary Herald*, which tends to confirm the most fearful apprehensions that have been entertained as to the extent of this atrocious custom. Speaking of the result of his investigations in the province of Amoy, founded chiefly on the acknowledgments of parents who had been in the habit of murdering their helpless offspring with their own hands, Dr. Abeel observes:—

There is a kind of testimony to which I have attached much value in the present inquiry. It is the confession of parents who have destroyed their own children. There are very few sunk so low in the scale of degradation as not to know that this prac-

tice reflects no credit upon the unfeeling parent. Neither a sense of guilt, nor a sentiment of humanity, may prevent the act; yet of those whom I have seen, I should think a very large majority are sufficiently convinced of its impropriety, at least in the

eyes of others, to induce them to conceal rather than disclose such a fact.

At a village called Aunai, about ten miles from Amoy, I was informed that about *one third of the female children were destroyed*. My informant said that he had killed two out of four of his own. At Lunchiu, distant one tide from Amoy, it was the belief of the one with whom I conversed, that only one half were preserved. His estimate was backed by a confession that he himself had saved two, having destroyed three. A patient from Pulamkio, who had lived with us a long time, and had frequently heard me express my opinion of this abhorrent practice, was candid enough to acknowledge that he himself had killed one last year, and one the year before. His reason was, that he had already had three, and was unable to sustain this additional expense. I asked a man from Ngotong about the custom of his native village. He said that the inhabitants were very poor and rice dear; that a large majority of females were early put to death; and that he himself had killed two, saving but one alive. During the summer of 1842, two Chinese nurses were engaged by the families then on the island, one of whom acknowledged that she had murdered two of her own children.

In my journal, published in the *Chinese Repository*, I gave the confession of one respecting himself and brethren, which was regarded by some as incredible. This man is now no more; but I have taken pains to inquire of one who knew him well, and who is very favourably known to us, whether he believed his statement. He said he had heard the same fact respecting the individual; but that he would again inquire of a relative whom he knew, and from whom the truth could be obtained. The next day he told me that a nephew of the deceased had informed him, that his uncle had killed two of three of his own infants. This being true, there is no reason to doubt what was then declared by him, that himself and brothers had saved but three, having killed about five times that number.

One of the most convincing evidences we have yet had of the prevalence of infanticide in any place, was obtained from ocular demonstration in a village called Bouan, distant six or seven miles. Dr. Cumming had cut out a large tumour from the neck of one of its inhabitants, which excited universal curiosity, when we visited the place, to see "so bold and skilful a surgeon." From the number of women in the crowd

which turned out to greet us, we were pretty well persuaded that they were under as little restraint as the men from indulging their curiosity. This, upon inquiry, we have found to be true. We were conducted to a small temple, where I had the opportunity of conversing with many who came around us. On a second visit, while addressing the crowd, one man held up a child, and publicly acknowledged that he had killed five of these helpless beings, having preserved but two. I thought he was jesting, but as no surprise or dissent was expressed by his neighbours, and as there was an air both of sincerity and regret in the individual, there was no reason to doubt its truth. After repeating his confession, he added with affecting simplicity, "It was before I had heard you speak on this subject; I did not know it was wrong; I would not do so now." Wishing to obtain the testimony of the assembled villagers, I put the question publicly, "What number of female infants in this village are destroyed at birth?" The reply was, "*More than one half.*" As there was no discussion among them, which is not the case when they differ in opinion, and as we were fully convinced, from our own observation, of the numerical inequality of the sexes, the proportion of deaths they gave did not strike us as extravagant.

There are two other cases which, though they do not properly come under this head, throw further light on the subject, and ought not to be omitted. After inquiring of the person to whom I have referred, whether he regarded the testimony of his deceased friend as true, he asked me if I remembered a man whom he had brought over some time before, to have something done to his eyes. He said that he was a relative, of large fortune, and that, after the birth of his first two girls, he destroyed five others in succession. I asked him the cause of such inhuman cruelty in one so well able to bring them up and provide for them. He ascribed it to avarice, adding, that men in his situation are obliged to spend considerable sums in dress, and ornament, and marriage-presents; and that he was unwilling to submit to such a dead loss. An intelligent man is with me at present, of whom, after writing the above, I inquired whether the rich are to any extent guilty of destroying their female offspring? He says he thinks they exceed their poorer neighbours in this revolting practice, and gives the same reason as assigned above.



## AFRICA.

## NATIVE CHURCHES AT GRIQUA TOWN AND PHILIPPOLIS.

IN a former number of the *Missionary Magazine*, it was our painful duty to announce the death of the honoured and devoted Wright, one of the most valuable Missionaries ever engaged in the service of the Society in South Africa. The following tender expression of christian sympathy was received on the mournful occasion, by the church at Philippolis, where our brother was on a visit when he died, from its sister-church at Griqua Town. It deserves attentive perusal, as forming a vivid and correct illustration of the character of these African fellow-christians, whose deliverance from the darkness of heathenism is comparatively of so recent a date.

*Griqua Town, May 29, 1843.*

BELoved SISTERS IN OUR LORD JESUS CHRIST,—We have received your mournful letter, for which we heartily thank you: we read it in our meeting on Thursday morning, before all the sisters of the church in Griqua Town. By it we have learned your painful situation, through the loss of our beloved Pastor; that you are now in distressing circumstances, without a guide, without a shepherd, and without a leader; and all this when the church is in a very weak state.

You request our sympathy with you, and our prayers, that the Lord will be merciful to you, and not altogether leave you alone. Beloved sisters, Jesus said, I will in no wise leave you, I will come to you, and I will give you my Holy Spirit to teach you, and lead you into all truth, and to be your comforter in the time of persecution and trial; and this Comforter will remain with you, and shall not be taken from you for ever. Beloved sisters, this is a very trying time for us all, but especially for you who are now deprived of the privilege of a teacher. We feel with you—the tears which you shed are our tears also—your interests are our interests—the welfare of the cause of Christ among you is our welfare. We hope that we have all one aim, one endeavour, one cause, alone worthy of our tears when it is in adversity, and of our joy when it is prosperous; and that is the kingdom of Christ on earth, and the glory of his name. Thus, beloved sisters, we cannot but feel with you, and we hope that we shall never forget you in our weak prayers at the throne of grace, to which the apostle urges us to come with confidence, through our Lord Jesus Christ, who is our Mediator with the Father, and who can sympathise with all our sorrows, and our necessities. There we can together, as one church, pour out our wants before the Lord; and He sits on a throne of grace, and waits to be gracious to every one who takes refuge in him.

Beloved sisters, the Lord has called his

church here, and at Philippolis, with a loud voice; “Awake ye that sleep, and Christ shall give you light.” The Lord has seen it needful to call us thus; He knows the state of each heart in his church. He knows when his church is wakeful and zealous in his service, and he knows also when it is in a slumbering state; and each one should earnestly ask, “Has this voice come to my heart?” He has stretched out his hand over us, and taken away one who was dear to us, in whom we had the greatest interest. Yes, we loved him because he had done much for our soul’s welfare: he was with us in much suffering, and made many sacrifices for the good of the cause amongst us; in prosperity and adversity he had at heart the welfare of us Grikwas and Bechuanas; his company among us was for many years for the comfort and stirring up of our hearts.

He was, indeed, our spiritual father, our friend, our brother, and our counsellor: whenever we met with difficulties in the narrow way, he was always ready to give us instruction and encouragement where it was needful. Who among us will not be thankful after his death for all the love he showed us? He spent his life among us in doing us good. Such a friend have we lost; the loss is great and discouraging; but we rejoice even here that what has happened is with the permission of our heavenly Father, who has all things in his hand, and does all for good to those who fear him. His cause is dear to him as the apple of his eye, and no hair of our heads can fall without his holy will. Death has no power to rob us of any one dear to us without an order from the throne of God; but the time which God had appointed him to strive for the Gospel was ended: he must lay down his weapons, and rest from his labours.

We have right, then, to mourn over our loss as the children of Israel mourned the loss of their leader; but we have no right to murmur—we dare not find fault or say, “Lord, why hast thou done this?” But,



may this be the language of each one's heart:—

“Submissive to thy will, O God!

We all to thee resign,  
Bowing beneath thy chastening rod  
We mourn but not repine.

It is the Lord, should we distrust

Or contradict his will,  
Who cannot do but what is just,  
And must be righteous still?”

We rejoice much over what we have heard from time to time, and also from your letter respecting the prosperity of the work of the Lord among you. It appears that the last work of his servant has been followed by his blessing: we hope and trust that he will pour out more of his blessing on us; if we but earnestly pray and seek the Lord, he will not leave us without a blessing, and we hope that you will also pray for us, that we may be stirred up to new zeal. Our hearts, dear sisters, are much inclined to

grow cold in what is good, and if we do not watch and pray for one another, and stir one another up, we shall become quite careless in what respects our salvation. Thus, beloved sisters, we must work the work of him who sent us, as long as it is called to-day, for the night cometh wherein no man can see to work. “All that your hand findeth to do, do it with all your might.”

We have resolved to hold our prayer-meeting on the Thursday, at the same time with yourselves; and we hope that the Lord will bow down his ear to our unworthy prayers for his Son's sake.

We greet you all with one heart and one voice, and remain, your affectionate sisters in the Lord,

G. FORTUIN,

In the name of all the sisters of  
the church in Griqua Town.

## WEST INDIES.

### ENCOURAGEMENT TO MISSIONARY LABOUR IN JAMAICA.

(From Rev. R. Jones, Chapelton, Jamaica, Nov. 14, 1843.)

ALTHOUGH we have had no remarkable awakenings amongst us, we have not been left without evidence that the Lord is carrying on the work of conversion in the hearts of many. Scarcely a week passes but I am visited by six or eight individuals, who come for the special purpose of being directed to the Lamb of God who taketh away the sins of the world. Many of these had for three or four years sat under the sound of the Gospel, uninfluenced by its saving truths.

Last week a female came to me with fear and trembling, and seemed to feel her sins a heavy burden. She said, “Minister, sin covers me all over—I don't know what to do. I wish to serve God, but the thought of my sins distresses me night and day. I have been a great quarreller, fighter, and malice-keeper—I could put up with nothing—I could not bear any one to speak to me; but I wish to put all these things away now. I am a heavily-laden sinner, and want to know how my sins are to be forgiven. The world is nothing to me—I do not wish to look back upon it again.”

Another said she could not feel easy at all. “At one time,” said she, “I feel

quite willing to serve the Saviour, and then again my heart feels quite cold. When I pray, I rise up and feel as if I could do anything for the Lord: and then, soon after, my wicked temper begins to fret at every little thing. I do not know what to do. I seem to have two minds and two opinions, and I only want one mind to serve the Lord. I want to know what I must do.”

Another said, “Minister, I have come to you for a little advice. I keep coming to chapel, and attending the meetings, but I do not know how I am walking. I wish to serve the Lord, but I want to know the right way. I do not wish to attend to any thing but the concerns of my soul.”

Others come with similar feelings and inquiries, and we are happy to find many of them increasing rapidly in spiritual knowledge and experience.

We have had twenty members added to our church within the last six months, and we hope the Divine Spirit will continue to operate upon the hearts of men, so that many more may be brought into the fold of Christ.

## LONDON MISSIONARY SOCIETY.—THE YEAR OF JUBILEE.

*Address of the Directors to the Ministers and Officers of Churches, and the Friends of the Society throughout the Kingdom.*

BLOMFIELD-STREET, FINSBURY, June 10, 1844.

DEAR BRETHREN AND FRIENDS,—It is with feelings of no ordinary interest that the Directors of the London Missionary Society address you on the present occasion, and venture to solicit the earliest and kindest attention of yourself and friends to the subject of this communication.

The gracious providence of God has now conducted our valued and honoured Institution to the period of its Jubilee Year; and it has appeared to the Directors, in the clearest and most convincing manner, to be their solemn duty to embrace such a period, for the grateful review of the past; for offering devout acknowledgment to the Great Head of the Church for all the favour He has conferred on the labours of the Institution; for considering afresh the claims of the world on Christian Effort and Missionary Enterprise; and for expressing, in whatever way may be found most appropriate, that ardent attachment to the Society and the great purposes it contemplates, which is cherished in the bosom of its many thousand friends and supporters.

The Directors feel assured of your readiness to co-operate with them in the prosecution of plans adapted to promote the most hallowed feelings, and combined and successful exertions, on so joyous yet momentous an occasion. They desire, in the very commencement of the suggestions and arrangements which they *propose* for the Jubilee Services of the Society, to renounce all self-gratulation and the spirit that would glory in man. They would devoutly recognise the good hand of God that has been upon them; the influences of the Divine Spirit which have rendered effectual the instrumentality committed to their guidance; and the approving smile of the Exalted Redeemer; as the sources of all their prosperity. The most cursory review of their history during the last half century will be found to afford ample reasons for devout gratulation; though it yields also much to awaken the deepest penitence and humiliation before Him whose claims on our faith and devotedness immeasurably surpass all the amount of service, even the purest and the noblest, that has yet been presented in the advancement of His kingdom.

The Directors are deeply persuaded, too, that the present is a *crisis* in the history of the Society, in relation to the vast fields open to its labours, the strong and growing attachment towards it in the hearts of its adherents, and the position of its financial circumstances. At such a period, a well-digested plan of simultaneous movement, conducted in the spirit of faith and love and prayer, will, they trust, be attended with the most happy—the most beneficial—the most permanent results.

With these impressions the Directors suggest, and warmly recommend—

- 1st. That, on the Fourth Sabbath in September next, (the day on which the Society commences its Jubilee Year,) Sermons be preached on the occasion, and Collections made on behalf of the Society, through all the Congregations affiliated with the Parent Institution.
- 2nd. That, whenever practicable, a Special Prayer-meeting be previously held, in anticipation of the Jubilee Services, either on some evening in the week preceding the 22nd September, or early in the morning of that day, as may be found best to suit local circumstances.
- 3rd. That a Special Public Meeting be held by all Auxiliaries and Associations (in addition to the *usual* annual meeting of such Auxiliaries and Associations) at such time during the year, between 22nd September, 1844, and

22nd September, 1845, as may be found most eligible, and likely to interfere the least with the ordinary collections for the Society.

4th. That Special Services be held for the Juvenile Friends of the Society, wherever practicable, both by a Sermon addressed to them and a Public Meeting with express reference to their interests.

5th. That a Juvenile effort be solicited on the first day of the New Year, in aid of the Society's Funds,—specifically for the promotion of education in India and other parts of the world.

6th. That an individual appeal be made to the Friends of the Society for contributions towards the General Fund, in addition to the ordinary contributions made at the Public Services.

7th. The leading objects contemplated by these proposed efforts in aid of its Funds, are—

First, To enable the Society to enlarge and prosecute its Missions more vigorously, especially in the populous regions of the East.

Secondly, To extend the blessings of Christian Education among the Young in heathen countries.

Thirdly, To raise up a well-educated Native Ministry.

Fourthly, To augment the funds for widows and orphans, thereby relieving the Society from the painful necessity of making repeated appeals to the public for individual cases. And,

Fifthly, To place the Funds of the Society in such a state as shall enable the Directors to meet the Current Expenses of the Society without embarrassment, thereby sustaining the high commercial value of Bills drawn on the Society by its Agents, and giving confidence to the whole body of its Friends in every part of the world.

The Directors are anxious that the Jubilee Services throughout the country should be conducted with as little extraneous expense as possible, and therefore trust to their brethren and friends to obtain for them *local* assistance as far as may be found eligible. At the same time they will hold themselves prepared to render all the aid in their power, wherever desired; and they will furnish Papers, Cards, &c., to any amount deemed necessary.

We are, dear Brethren and Friends, on behalf of the Directors,

Yours, very faithfully,

ARTHUR TIDMAN,  
J. J. FREEMAN,  
JOHN ARUNDEL, } *Secretaries.*

#### DEPARTURE OF THE MISSIONARY SHIP "JOHN WILLIAMS."

A VALEDICTORY service was held on Monday evening, the 3rd ult., at Finsbury Chapel, on occasion of the departure of the *John Williams* for the South Sea Islands. The galleries soon began to fill; and, by the time the services commenced, every seat in the chapel, together with the aisles, was occupied. The services, which were more especially designed for the Juvenile Friends of the Society, who constituted a large part of the audience, were commenced by singing and prayer; after which,

The Rev. J. J. FREEMAN addressed the meeting, observing that, by the providence of God, they had arrived at a period to which their hearts had looked forward with deep emotion and delight. There was a strong contrast between the state of the South Sea Islands when the *Duff* first sailed from England and their present condition. The inhabitants were formerly barbarians, murderers, and cannibals; but the Missionaries about to sail in the *John Williams* went forth without any misgivings as to the favourable reception with which they were likely to meet. In those islands, there were now fifty European Missionaries, a great number of Native Teachers, numerous Christian Churches, Printing Presses, Bibles, and Schools. The contrast presented another peculiarity. The *Duff* was purchased by the general contributions of the Members of the Society; the *Camden* was



purchased by a special effort made by all the Members of the Institution; but the *John Williams* had been obtained through the zealous efforts of their Juvenile Friends. Six beloved men would go forth in the vessel as Missionaries: Mr. Brown, to take charge of the English Church at Union Chapel, Cape Town; Mr. Durant Philip, the son of Dr. Philip, who, after spending a short time at the Cape, would proceed to India; and Messrs. Heath, Gill, Powell, and Sunderland, for the South Seas.

The Rev. J. C. BROWN then rose to deliver a farewell address to the young. He thanked them, in the name of the Directors, for the generous exertions they had made, and for the comfort which would be afforded to the Missionaries in the Ship they had procured. He expressed a hope, that every one who had contributed towards the purchase of the vessel might be qualified, by the Great Head of the Church, for taking part in His work, either as Ministers, Missionaries, Teachers, or Members of Christian Churches. He earnestly entreated them to pray for the Missionaries; and, as an illustration of the nature of real prayer, mentioned the following anecdote.—A boy who had been liberated from a captured slave-vessel, was landed at Sierra Leone, and placed under the care of a school-master, named Thompson. On one occasion, the boys not being in school, and the door being shut, Mr. Thompson, on passing, heard a murmuring: he listened, and discovered that this boy was engaged in prayer. His petitions were to the following effect:—"My Lord Jesus, me tank thee that wicked man come and catch me; and that good King George's big ship come and catch wicked man's ship, and bring me here, and Massa Thompson teach me read, and teach me know thee. Me one very great favour to ask; send more wicked man, catch father and mother, and send good King George's big ship, catch wicked man's ship, and bring father and mother here, and Massa Thompson teach them read, and teach them know thee; and we all go heaven together."

Some might say, What a prayer! The boy told what he wanted, and in the words which his wants suggested. Mr. Thompson then went and spoke to him, and asked him whether he thought Jesus Christ would hear such a prayer; to which he replied, that he (Mr. T.) had said, Christ would hear all prayer. In the evening of that day, Mr. Thompson was walking on the beach, and there saw little Tom. On asking him what he was doing, he replied, he had come to see whether Christ heard prayer. He continued frequently to visit the beach, and one evening returned dancing and clapping his hands. Mr. Thompson inquired the reason. He answered, "Prayer answered; father and mother come;" and leading Mr. Thompson to the beach, he pointed out two aged negroes—his own parents, who had just been saved from a slaver by a man-of-war. Thus Tom exemplified not only the spirit of real prayer, but showed a waiting spirit, anticipating the reception of the blessing asked.

After short farewell addresses from the Rev. Messrs. PHILIP, GILL, POWELL, and SUNDERLAND,

The Rev. J. SHERMAN rose to deliver the valedictory address. In taking leave of the Missionaries, their friends wished them four things—that they might live by faith, and walk in communion with Jesus Christ; enjoy a safe and happy voyage; be blest with most abundant success in their labours; and that they might have the bliss of meeting them in another world. If the Captain were present, he begged to say to him, that he had a precious cargo committed to his care by the Christian Church. When Mr. Jones, of Hangan, preached the first sermon to the Missionary Society, he gave the Captain what he called a storm-jacket; telling him that he would encounter a great many storms on his voyage, and he wished him to be well prepared for them. It was this—that he might have the faith of Noah, the amiableness of John, the resolution of Paul, the intrepidity of Zerubbabel, and the meekness of Moses: equipped in such a jacket, he thought that no storm would ever distress him. Mr. Jones also recommended that he should put up at the mast-head this promise, painted in large letters, for his sailors: "Fear not, for I am with thee; be not dismayed, for I am thy God." He (Mr. S.) would recommend that jacket and that motto to the Captain of the *John Williams*. He wished the Missionaries, in the name of the congregation, a most affectionate farewell; assuring them that they would not cease to pray for them, and to be interested in their welfare. Joyful would the moment be when tidings came from that distant land of their success and their happiness.

Rev. E. MANNERING then commended the Missionaries and their wives to God in prayer, and the services closed.

### SAILING OF THE VESSEL.

On Wednesday morning, agreeably to previous announcement, a large number of the Friends and Supporters of the Society assembled at London-bridge wharf, to take leave of the Missionaries. At half-past nine o'clock the *Star* steamer, which had been engaged to convey the Missionaries, with their wives, &c., to the Ship, started; having on board



between four and five hundred individuals, among whom were several of the Directors; the Secretaries of the Society, Rev. Messrs. Tidman, Freeman, and Arundel; Rev. Dr. Henderson, Rev. T. Binney, T. Lewis, W. Ellis, T. James, J. Hunt, E. Mannering, J. Adey, H. Richard, J. W. Richardson, G. Wilkins; Mr. Alderman Hunter; T. Thompson, T. M. Coombs, W. Bateman, R. Charles, J. Kershaw, J. Spicer, J. Smith, Esqs., &c., &c.

The weather was extremely favourable, and the steamer soon arrived off Greenhithe, whither the *John Williams* had proceeded. As the vessel was approached, great interest was excited; and, on arriving alongside her, expressions of admiration were heard from the lips of all. The vessel is comfortably fitted up. In the chief cabin are portraits of WILLIAMS and MORFAT, by Mr. Baxter, presented by that gentleman to the ship. The tonnage of the vessel is 296 tons; length, 103 feet; breadth, 24 feet 8 inches; 16 feet depth in the hold; and she has 10 state-rooms.

Preparations were immediately made for the Missionaries to go on board. Previous to this, however, an opportunity was given to all to take a final leave of them. A short service was then held on the deck of the steamer. The Rev. J. Hunt having given out the hymn, beginning, "Go, ye heralds of salvation," the Rev. T. BINNEY affectionately addressed the Missionaries, being, as he said, the voice of utterance to the many hearts that surrounded him. At such a moment, he felt great difficulty in addressing them, as the fineness of the weather, and the influence of surrounding objects, were calculated to inspire them with unusual cheerfulness. Yet, when he looked round him, he saw that the fountains of the great deeps of human affection were broken up, and the eloquence of the tearful eye spoke the deep beatings of the heart. Like death, whatever merriment there might be in the passage, at its close it must be solemn. "Now," said he, addressing the Missionaries, "is the time to fortify yourselves, by relying upon those great principles which can alone sustain you. Imitate the first great Missionary, who left the bosom of his Father, and came to earth to redeem us. 'If any man love father or mother more than me, he cannot be my disciple.' By leaving friends and country, you show your great love to Christ. Think of his love, and this will calm your bosoms. Rely upon God's Spirit for aid, while preaching the glorious Gospel to the heathen. Believing in the efficacy of prayer, we will offer up fervent prayer on your behalf. May you be faithful unto death. Better that JOHN WILLIAMS should have died as he did than have disgraced his work. Rather let us hear anything about you than that you have proved unfaithful."

The Rev. J. ARUNDEL then offered up solemn prayer, commending the Missionaries, with their families, as well as the Captain and Crew, to the divine protection and favour.

The scene now presented was one of the most affecting kind. The moment of separation had arrived—the time when the last shake of the hand, and the last expression of farewell, must be given. The Missionaries having been placed on board the Ship, the sails were unfurled, and the vessel glided through the waters; the steamer keeping company with her for several miles, till she reached Gravesend, where she dropped anchor. Several hymns were sung, alternately, by the Missionaries on board the ship and the company in the steamer. About three o'clock, the *Star* passed round the *Missionary Ship*; and, after one more parting salutation had been exchanged, proceeded on her return to London.

From various unavoidable circumstances, the *John Williams* was detained at Gravesend for several days; but sailed finally, with a fair wind, on Wednesday, June 12. Our latest intelligence respecting her is dated from Falmouth, June 22, assuring us that our beloved brethren and sisters on board were all well.

Among other gratifying circumstances, we must not omit to state, that a very interesting Bethel-meeting was held, May 30, on board the *John Williams*, at the West India Dock. The Rev. Dr. Campbell and Rev. John Adey, assisted by other brethren in the Ministry, officiated on the occasion. The assembly on board was very numerous, the special object of which was publicly to recognise the *John Williams* as a Bethel-ship, in connexion with the British and Foreign Sailors' Society.

### DEATH OF REV. E. WILLIAMS.

WITH feelings of strong regret we record the decease of this truly amiable and devoted young Missionary, who died in London on the morning of Saturday, 15th of last month, having scarcely completed his thirtieth year. Mr. Williams was sent forth as a Missionary to Africa towards the close of 1836; and, in the absence of the Rev. Dr. Philip, filled the pulpit at Union Chapel, Cape Town, with great fidelity and acceptance, for a period of nearly twelve months.

In December, 1837, he proceeded to the station at Hankey; and, for nearly five years, pursued a course of holy and self-denying toil, for the spiritual and temporal good of the native population. By the divine blessing on his labours, during that period, many souls were converted to God, and the church of Christ greatly enlarged and edified. In Sep-

tember, 1842, he was obliged to leave the station in consequence of a severe affection in the throat, added to a general failure of his health, which, for two years previously, had been in a declining state; and, shortly after, he embarked, with Mrs. Williams and family, for England, where he arrived in April, 1843.

Long after his return to this country, he was buoyed up with a hope of returning to his beloved labours in Africa. But the wisdom of God has otherwise decided. About two months ago, he left his family in Wales, and repaired to London, and was still cherishing an expectation of ultimate recovery, when an unfavourable and alarming change suddenly appeared, he sank rapidly, and in a few days closed his earthly existence. Our brother died in a state of holy joy and triumph; and departed, we are well assured, to be for ever with the Lord. His remains were interred at Abney Park Cemetery, June 20th, on which solemn occasion the funeral address was delivered by the Rev. John Arundel, and Rev. Dr. Jenkyn engaged in prayer.

### NEW MISSIONARY PERIODICALS.

WE are gratified in being able to inform our readers that *THE JUVENILE MISSIONARY MAGAZINE* has proved most acceptable to our young Friends, for whose instruction and encouragement in their Missionary efforts it is especially designed.

*One Hundred Thousand* copies of the first Number have been circulated; and, when it becomes more widely known by the juvenile classes of our Society, that number, though large, will, we trust, be greatly increased.

We have much pleasure, also, in informing our readers, that an interesting Missionary periodical is published the first of every month, by our friends and co-adjutors at Brussels, entitled *THE GLEANER*. It is written in the French language, and published at the small cost of *One Penny*. We very cordially recommend it to the educated classes of our Society; and trust that it may obtain the wide circulation to which it is entitled, both in our own country and on the continent.

### ORDINATIONS.

#### MR. PHILIP.

ON Thursday evening, May 23, Mr. Thomas Durant Philip was ordained as a Missionary to India, at Abney Chapel, Stoke Newington. Rev. R. Philip read the Scriptures and prayed; Rev. G. Christie gave the introductory address; and Rev. John Arundel asked the usual questions. The Ordination Prayer was offered by the Rev. Dr. Burder, the charge by Rev. J. Jefferson, and the concluding prayer by Rev. J. J. Freeman.

#### MR. POWELL.

ON Wednesday evening, May 29, Mr. Thomas Powell, appointed to the South Sea Mission, was ordained at Marlborough Chapel, Old Kent-road. Rev. John Adey read the Scriptures and offered prayer; introductory address by Rev. J. J. Freeman; questions, Rev. John Arundel; Ordination Prayer by Rev. H. Richard; charge by Rev. G. Collison; concluding prayer by Rev. G. Rogers.

#### MR. GILL.

ON Thursday evening, May 30, Mr. George

Gill, appointed as a Missionary to the South Seas, was ordained at Barbican Chapel. The Rev. H. Townley read the Scriptures and prayed; the introductory address was delivered by Rev. A. Tidman; the questions, the Ordination Prayer, and the charge, were presented by Revs. J. J. Freeman, G. Collison, and Dr. Morison, respectively; and the concluding prayer was offered by Rev. E. Mannering.

#### MR. SUNDERLAND.

ON Tuesday, April 16, Mr. James P. Sunderland, having been appointed as a Missionary to the South Seas, was ordained at Queen-street Chapel, Sheffield. The Introductory discourse was delivered by Rev. G. Smith of Poplar; Rev. W. B. Landells, (the young Missionary's Pastor,) offered up the Ordination Prayer; the usual questions were proposed by Rev. J. H. Muir, the Minister of the Chapel; and the Rev. Walter Scott gave the charge. Revs. W. H. Stowell, E. Tasker, and T. Smith, A.M., also took parts in the service.

### ARRIVAL OF MISSIONARIES.

ON the 4th of May, Mrs. Johns, widow of the Rev. David Johns, arrived from the Mauritius, in the ship *Tartar*, Capt. Luce; May 16, Rev. George Mundy, from Calcutta, by

the *Gloriana*, Capt. Webb; and in the same vessel, Mrs. E. Porter and family, from Vizagapatam; May 24, the Rev. J. C. Thompson, from Quilon, by the *Childe Harold*, Capt. Wills; June 8, Rev. Messrs. Vine and Alloway, from Jamaica, by the ship *Rawlins*, Capt. Harris.

## EMBARKATION OF MISSIONARIES.

ON the 1st of June, Mrs. Murkland embarked at Liverpool, on her return to Demerara, in the ship *Leonora*; and Mrs. Gordon, with one child, embarked, June 8th, on her return to Vizagapatam, in the *Wellesley*, Captain Toller.

## MISSIONARY CONTRIBUTIONS.

*From the 24th April to 31st May, 1844, inclusive.*

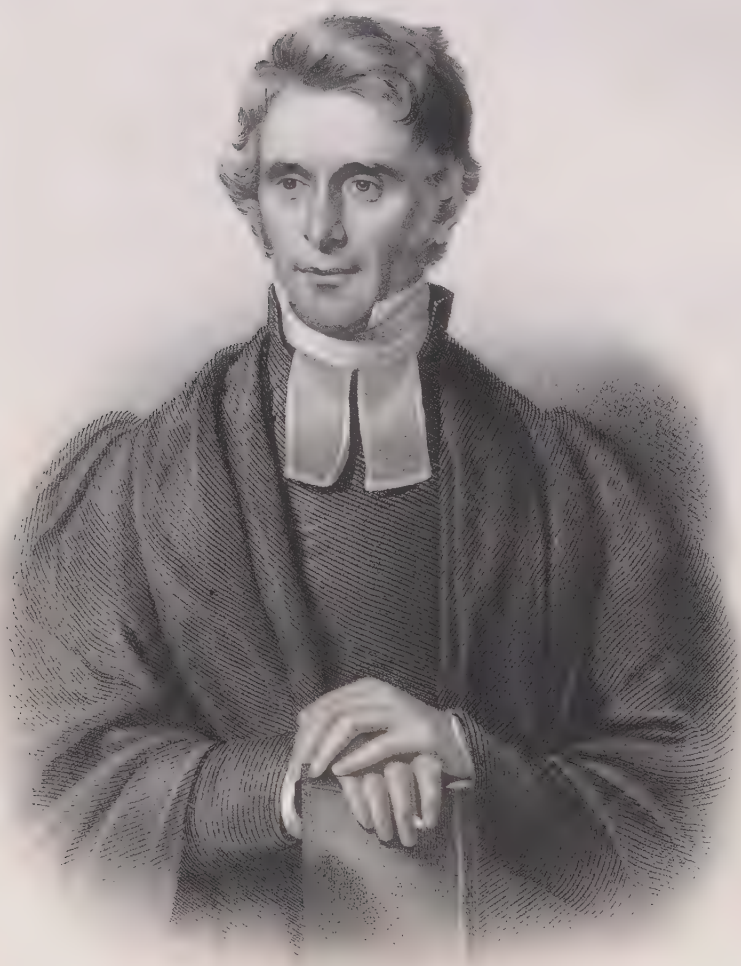
£	s.	d.	£	s.	d.	£	s.	d.			
Miss Hollett's Mis-box...	0	15	0	Finsbury Chapel.....	21	1	1	Soham, Moiety of collec-	1	12	6
Left by a friend to Mis-				Hackney, Gravel Pit ...	19	17	5	tion .....			
sions .....	20	0	0	St. Thomas's-square ...	26	10	8	<i>Cheshire.</i>			
G.H.B.W. for Mrs. Smith				Well-street .....	3	7	2	Middlewich .....	30	0	0
and Mrs. Johns .....	2	0	0	Hare-court .....	10	5	7	<i>Derbyshire.</i>			
A. B. ....	1	0	0	Holywell Mount .....	18	10	6	Melbourne .....	9	15	6
Legacy under the will of				Jewin-street.....	5	0	0	<i>Devonshire.</i>			
Mrs. Upton, late of				John street, Rev. J. H.				Tiverton .....	26	10	6
Hackney-road .....	18	0	0	Evans's.....	40	0	0	<i>Dorsetshire.</i>			
Miss Walley, Brother, and				Kingsland .....	18	1	2	Legacy of Mr. W. Cooper,			
friends .....	3	0	0	Limehouse, Coverdale				late of Quenton St.			
D. S. ....	2	0	0	Chapel .....	10	10	0	Frome .....	19	19	0
Collected by Misses Stone	2	12	6	Maberly Chapel .....	10	0	0	<i>Durham.</i>			
A friend in the country				Mile End New Town....	4	4	1	Durham, per Mr. W. Shad-			
for the outfit of the Ship	0	10	0	Sun. School .....	0	10	0	forth, for the Ship ....	0	12	6
Thomas.....	2	0	0	Barnsbury Chapel .....	13	5	11	<i>Essex.</i>			
Collected amongst Mrs.				Holloway Chapel.....	26	13	0	Barking.....	5	11	3
Boyes's young ladies...	1	1	0	Islington Chapel.....	20	0	1	Plaistow .....	10	12	9
A Friend in St. John's				Lower-street do. ....	29	0	0	Sun.-sch. for the Ship	0	13	3
Wood .....	2	0	0	Union Chapel, Islington	40	0	0	Woodford, by loan of Mag-			
R. and H. B. for the Ship	0	3	0	Orange-street Chapel....	16	0	0	azines .....	0	13	0
Hon. Richard Cavendish,				Oxendon-street do.....	15	1	2	<i>Gloucestershire.</i>			
for Chinese Mission ...	5	0	0	Pimlico .....	16	9	9	Mitcheldean.....	1	9	6
Mrs. Broadley Wilson ...	10	0	0	Northampton Tabernacle	4	19	2	Tewkesbury, George Free-			
J. W. ....	20	0	0	Sunday-school.....	5	2	6	man, Esq. per Rev. R.			
A. H. ....	5	0	0	10l. 1s. 8d.				Knill, for China .....	50	0	0
Dr. Henry Young .....	2	0	0	Poultry Chapel.....	32	5	9	<i>Hampshire.</i>			
A few friends at Highbury,				Robert-street .....	59	1	11	Alton, Miss Tomkins ...	3	3	0
by Miss F. E. Wilkinson	4	4	0	Shepherd's Market.....	4	4	0	Rev. C. Howell .....	0	10	0
Anonymous, by Rev. J.				Spa Fields .....	25	9	6	Finch Dean .....	14	7	9
Arundel .....	5	0	0	Stoke Newington, Abney				For the Ship, by Master			
Mrs. Deacon, for the Ship	1	10	0	Chapel .....	16	0	0	J. S. Cannings.....	1	4	10
Collected by Miss Demp-				Tabernacle .....	33	7	0	Ditto, by Miss Harrison,			
ster, for do. ....	0	10	6	Tottenham Court-road ...	16	1	3	Compton .....	0	9	7
Missionary-box on board				Fitzroy Rooms, a few				16l. 2s. 2d.			
the "John Williams,"				friends, by Mrs. Fletcher	11	14	6	Throop, Mrs. J. Aldridge	1	9	0
for Seamen's library...	3	14	7	Trinity Chapel, Poplar ...	46	2	6	Totton .....	7	0	0
Ditto, for school materials	2	16	0	Union-street, Southwark	10	0	0	<i>Isle of Wight.</i>			
Albany Chapel, Camber-				Wardour Chapel, Soho ...	15	0	0	Ryde, George-st. Col.....	21	15	6
well .....	8	6	0	Walthamstow .....	17	17	4	<i>Kent.</i>			
Albany Chapel, Regent's-				Walworth .....	55	8	10	Greenwich, Tabernacle...	11	3	6
park .....	16	13	0	Weighhouse .....	39	7	6	Maize-hill.....	15	5	0
Aldermanbury Postern...	13	0	0	Whitefield Chapel .....	13	4	6	J. Grant, Esq. ....	5	5	0
<i>Bedfordshire.</i>				<i>Bedfordshire.</i>				Lewisham .....	5	10	4
Barbican Chapel .....	36	10	3	Bedford, Old Meeting, a				<i>Lancashire.</i>			
Special Collection for				Moiety .....	39	13	0	Marsden Height, Sunday-			
the erection of New				Howard Chapel .....	26	14	3	school girls in first class,			
Chapel at Mangaia ...	21	0	0	Harrold .....	6	18	6	for an Orphan at Viza-			
57l. 10s. 3d.				<i>Berkshire.</i>				gapatam, to be called			
Bethnal Green .....	11	16	6	Newbury, on account....	27	15	0	Mary Walton .....	2	10	0
Bishopsgate Chapel .....	24	7	0	<i>Buckinghamshire.</i>				Darwin, grandchildren of			
Clapham .....	51	15	10	Burnham .....	1	0	0	Mr. J. Shorrocks, for the			
Clapton .....	54	13	6	Wingrave, a Friend, by				Ship .....	1	12	6
Claremont Chapel .....	41	18	1	Rev. T. Aston, old coins							
<i>Cambridgeshire.</i>				sold .....	4	18	8				
Craven Chapel.....	46	6	0	<i>Cambridgeshire.</i>							
For Nat. Tea. John				North East Aux. per Mr.							
Craven, per Mrs. Reid	15	0	0	Mills .....	15	9	10				
61l. 6s.											
Esher-street.....	7	9	6								
Falcon-square .....	26	1	4								

Leicestershire.			£	s.	d.	Yarmouth, for Nat. Tea.			£	s.	d.	for Fem. Education			£	s.	d.									
Aux. Soc. per Mr. T. Nunneley—							John Palmer.....						10	0	0	in China .....						1	0			
Ashby-de-la-Zouch.....						7	6	1	Harleston .....						6	12	0	Coldingham Society for religious purposes .....						2	0	
Bosworth .....						2	11	0	For Nat. Boy T. Swan, and Schools ...						3	17	6	Dunse, Young Men's Soc.						3	10	
Churchover .....						5	16	10	For Nat. Girl, S. Priest						3	0	0	Alloa, 1st United Seces.								
Hallaton .....						7	11	0	13l. 9s. 6d.									Sunday-sch. for Ship ...						3	0	
Hugglescote.....						1	5	0	Northumberland.									Edinburgh, per Miss Hal-								
Hinckley .....						12	0	0	Berwick, Rev. Dr. Bal-									dane, for Ship .....						2	9	
Kibworth .....						2	10	0	mer's Congregation ...						8	0	0	Dalkeith 1st United Se-								
Leicester, Bond-street						104	5	1	Howdon-on-Tyne, includ-									cession Church .....						10	0	
Gallowtree-gate .....						41	9	11	ing 5l. from Burdon									Leith, per Mrs. Swan, for								
Donations.....						8	1	0	Sanderson, Esq. for per-									Mrs. Calderwood's Sch.						2	5	
Mission. communion						4	12	0	secuted Christians at									Miss Cullen and A.								
Public Meeting .....						15	14	0	Tahiti .....						7	15	6	Mirrielees, Esq. for								
Donation in a letter									Oxfordshire.									School at Benares ...						9	0	
to the Chairman...						10	0	0	Henley, on account .....						85	0	0	Mr. and Mrs. Swan,								
Loughborough.....						2	11	2	Shropshire.									for Mrs. Smith, and								
Lutterworth .....						37	1	8	Precentle, near Oswestry						1	3	6	Mrs. Johns .....						5	0	
For Nat. Tea. John									Suffolk.									Elgin, the Sister of a Mis-								
Wickliffe .....						8	13	0	Society in aid of Mis-									sonary for the Ship .....						0	10	
Melton Mowbray.....						26	12	0	sions, on account.....						1000	0	0	Kirkaldy, per Mr. C. Ste-								
Narborough .....						12	16	0	Surrey.									ward, for do. ....						0	10	
Newton Burgoland....						2	14	9	Norwood .....						11	11	0	Newport Sabbath-school.						2	10	
Shelton .....						6	0	0	Tooting .....						27	9	4	Inverness, per Mrs. John-								
Theddingworth .....						6	16	6	Sussex.									son, for Ship .....						1	7	
Ullesthorpe .....						10	10	6	Horsham, a Friend, per									Frazer-street Sunday-								
Whetstone.....						0	18	1	Rev. J. Arundel .....						5	0	0	school for Ship.....						1	10	
Wigston .....						4	10	0	Warwickshire.									Castle Douglas Relief								
Wymondham .....						3	10	0	Birmingham, Carr's-lane,									Sabbath-sch. for Ship						0	6	
						345	15	7	towards the erection of									Penpont Reformed Cong.								
Less expenses .....						16	14	5	a Chapel at Mangaia...						11	0	0	by children for Ship .....						0	10	
						329	1	2	Stratford-on-Avon, one									Perth, per Mr. W. Moyes...						0	10	
									year's interest from trust									Greenock—								
<i>Middlesex.</i>									property of late Mr. R.									George-square, 1842 ...						31	10	
Apperton, for the Ship, by									Fisher .....						12	2	6	Ditto..... 1843 ...						15	17	
Caroline Cotterell .....						0	8	0	<i>Wiltshire.</i>									Innerkip-street, 1842 ...						6	0	
Enfield, Indept. Chapel...						10	18	8	Calne, for Nat. Tea. at									Ditto..... 1843 ...						4	11	
Enfield Highway .....						1	15	5	Umxelo.....						10	0	0							57	19	
Tottenham and Edmon-									For the Ship .....						0	3	10	Less expenses .....						2	9	
ton .....						8	4	6	<i>Yorkshire.</i>															55	9	
Finchley .....						10	0	0	York, Miss Backhouse,									Paisley, Thread-st. Re-								
Hammersmith, Ebenezer									for Nat. Girl, Mary									lief Auxillary .....						18	0	
Chapel .....						7	16	0	Backhouse .....						2	10	0	Lerwick Cong. Church ...						10	0	
Highgate .....						5	0	0	Settle, part of a collection									<i>IRELAND.</i>								
Poyle .....						31	7	7	for Home and Foreign									Balbriggan, per Miss Sto-								
Whetstone & Totteridge						15	17	11	Missions .....						1	0	0	mer, for the Ship.....						1	0	
Uxbridge, per Rev. T. G.									<i>SCOTLAND.</i>									Cork, W. H. Collins, Esq.								
Stampers, on account ...						32	17	6	Aberdeen, Juvenile Soc...						5	10	6	for the Ship .....						1	0	
Congregational Church						7	13	8	Ann-street Sunday-sch.									<i>ROME.</i>								
<i>Monmouthshire.</i>									for the Ship .....						0	5	0	Moiety of contributions at								
New Inn, near Pontypool						17	0	0	Ellon, Miss Black's									a Missionary Meeting,								
<i>Norfolk.</i>									scholars for do.....						0	1	6	per Sir C. E. Smith,								
Denton .....						12	14	3	Kilmarnock, a Friend, per									Bart. ....						26	5	
Dereham, Mrs. Buck, for									Messrs. Stewart Bro-									<i>GENEVA.</i>								
Mrs. Lewis's School ...						2	0	0	thers .....						1	0	0	Missionary Society.....						12	0	
Mrs. Reeve and friends,									Macduff, Miss Mitchell,																	
for Susannah Reeve ...						3	0	0																		

Contributions in aid of the Society will be thankfully received by Rev. John Arundel, Home Secretary at the Mission House, Blomfield-street, Finsbury, London; by G. Yule, Esq., Broughton Hall, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow; and by Rev. John Hands, Society House, 7, Lower Abbey-street, Dublin.







James P. Cooper, Esq.  
New York.

THE  
EVANGELICAL MAGAZINE,

AND  
MISSIONARY CHRONICLE.

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FOR AUGUST, 1844.

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MEMOIR  
OF  
THE LATE REV. MR. DEWAR,  
OF NAIRN.

MR. DEWAR, who was born in 1780, was the eldest son of Mr. Peter Dewar, who occupied a farm on the north side of Loch-Tay, Breadalbane, in the parish of Weem, and county of Perth. His father was a meek and humble Christian, and died, about twenty-seven years ago, "rejoicing in the Lord." The mild and consistent deportment of his father made a deep and lasting impression on Mr. Dewar, and contributed, in no small degree, to inspire his youthful mind, even when destitute of saving knowledge, with that respect for religion and truly pious characters, which was so strongly developed in after years.

Being the eldest son of the family, he had devolved upon him the greatest share of managing the farm, to which he chiefly attended till the year 1800. In the spring of that year he became first acquainted with his beloved friend, Mr. John Campbell, now pastor of the church in Oban. Mr. Campbell's father occupied a farm on the south side of Loch-Tay, and a similarity of pursuits having brought the

young men together, a friendship sprung up between them, ending only with Mr. Dewar's death. Both of them were then ignorant and destitute of the "one thing needful," and Breadalbane was, like many other parts of the Highlands of Scotland, sitting in darkness, guiltiness, and sin. During the summer of 1800, "The Society for Propagating the Gospel at Home" sent Mr. John Farquharson to preach the gospel in that retired and desolate part of the country. Copies of the Scriptures were then scarce in the districts around Loch-Tay. Gaelic New Testaments were not plentiful, and a copy of the Old Testament in that language could not be had under a guinea. By the blessing of God, the preaching of Mr. Farquharson was the means, amid much discouragement, of awakening many to a sense of their lost condition. The first-fruits of the very extensive revival which followed, were Mr. J. Ferguson, Mr. Campbell, and Mr. Dewar, whose conversion was the prelude to the professed conversion of above three hundred more, who were

previously careless sinners, and from among whom three Congregational churches were subsequently formed. These three youths were eminently useful in carrying on the work, of which the Lord honoured them to be the first-fruits.

Neither Mr. Campbell nor Mr. Dewar as yet knew what was passing in the other's mind ; and it is remarkable to observe the manner in which God brought them together. Mr. Dewar went one day to assist Mr. Campbell's family in housing a stack of corn.

When the work was over, the two lingered behind, "scarce knowing why," as Mr. D. has been heard to say, "but as if drawn together for a special purpose." And special, in the providence of God, it was. The two friends soon ascertained that similar thoughts and feelings pervaded their hearts, for the love of God burned within them. They entered into close conversation about what they had been hearing of the way of salvation, and the state of their souls ; and they did not separate till their inmost thoughts were revealed. From that hour their hearts were knit to each other like the hearts of David and Jonathan ; "and they two made a covenant before the Lord." Mr. Campbell mentioned the names of a few others whose hearts had been touched like theirs, and some were named by Mr. Dewar, of whom Mr. Campbell had not heard. This short interview turned out to be the commencement of their fellowship meetings, which were at first held by stealth in the open air, in vacant out-houses, or in barns.

*There*, night after night, when all around had retired to rest, did these young men meet with other converts, engaging in prayer and reading the Scriptures when they could procure a light, and praying and conversing when they had none. Mr. Campbell, in writing to a friend, says, of these meetings, that "they were truly sweet. Our dear brother (Mr. D.) had great delight in them, and had a principal hand in carrying them on. I saw him one night in real ecstasy of joy when

reading the 28th and 29th verses of the 18th psalm. I was often astonished how he could labour so hard through the day, when he had scarcely any rest through the night." The meetings were soon after kept in a more public manner, but still with much opposition from all quarters. Their exertions, nevertheless, continued unabated. They held on their way with undaunted spirit, declaring to their former companions in sin and to the surrounding country, the great truths of the gospel which had changed their hearts and conduct, and exhorting them, with all the earnestness and fervour of first love to Christ, to come over to the side of truth, and to partake of the felicity which they, in their new course of life, enjoyed. The Lord was mercifully pleased to bless their juvenile endeavours by bringing many souls to Christ. It was not the smallest honour which God conferred upon Mr. Dewar that he made him the instrument of the conversion of his brother, Mr. Dewar, of Avoch, who has laboured along with him in the kingdom and patience of Christ for nearly forty years, and who, while he is left to mourn the loss of one unspeakably dear in the flesh, looks back with feelings of the warmest delight upon what they did and experienced in those days of youth in the service of their beloved Saviour, and on the tokens of his love which he afforded them.

A short account of the revivals alluded to will be found in the *Missionary Magazine* for 1802, and one little incident, interesting from Mr. Dewar's connexion with the revivals, may be noticed here. It is mentioned, that among the friends of the truth were several young men who were formerly "doing their utmost to show their enmity against the gospel;" and in a copy of the *Magazine*, which belonged to Mr. Dewar, the words above quoted are marked with his pencil, and on the margin he *names one* of those opponents, who is now an honoured minister of Christ, and who has been blessed by God in turning many to righteous-



ness. On the same page of the Magazine it is stated, that "they were at first so full of zeal, that they thought if they would declare the truth, and the manifestation of the grace of God to their own souls, the most obstinate and wicked part of their ungodly friends and neighbours could not but believe and give over persecution," &c. Opposite this paragraph are the words, also marked by him in pencil, "He (the writer) here alludes to James Dewar." That his zeal was almost unbounded, may be seen from the following occurrence. In one of the evening prayer-meetings, he read, preparatory to their being sung, a few verses in the beginning of the 103rd psalm; but having begun to expatiate upon words so completely harmonizing with his own feelings, he continued to speak, without intermission, for some hours; and finding at last that, owing to hoarseness, he could not go on, he exclaimed, "If there is any person present whom the Spirit of God inclines to speak further on the psalm, let him do so, for I cannot say more." None ventured to exhort, but one of the others prayed. The verses were forgot to be sung as was intended! That his zeal was untiring, may be learned from what Mr. Campbell says of his labours, and he himself has been heard to say in after years, that though he had been, at one time, for ten consecutive nights, with little or no sleep, and employed in his usual avocations through the day, he never experienced the smallest fatigue. So much space would not, perhaps, have been devoted to these incidents, but that from those early engagements Mr. Dewar's mind acquired a peculiar bias, and he never heard of a revival of God's work, but his youthful feelings returned with all their vigour and freshness, imparting to his soul the most unqualified joy. He spoke much and frequently of the days of his first love to Christ, and on occasion of his brother remarking to him, that some brethren did not seem to feel so excited as they did, he would reply, "You need not be surprised at

this. They were not *born in a revival*, as we were, and therefore they cannot feel as we do."

From the time that he himself had tasted of the sweets of pardoning love, he was influenced by a strong desire that others might partake of the same benefits, and he used all means in his then comparatively humble and retired sphere to lead them to the knowledge of that love by which he had been subdued. From a discovery of this change of heart and disposition, Mr. Farquharson advised him to get himself prepared for the work of the ministry, that he might be more extensively useful. He was accordingly admitted, through the medium of Robert Haldane, Esq., as a student in the classes then organized in Edinburgh, to be subsequently employed by "the Society for Propagating the Gospel at Home." But while there, his zeal for the good of souls was undiminished; for, along with his friend Mr. Campbell and others, he would collect numbers of the poor Highlanders together, and preach to them on sabbath and week-day evenings. With some of those his brother and he have met in the Highlands many years afterwards, who remembered such meetings with pleasure. He has often been heard to speak of the delight which he experienced in going among many of the poor in Edinburgh, and spending many hours of the day in exhorting and praying with the sick and the dying. He was thus employed till his course of study in Edinburgh was finished, when he was sent to supply the church in Nairn.

For some years previous to 1804, the friends in Nairn who favoured Congregational sentiments had no regular place of worship; but having resolved to erect a chapel, measures were adopted to carry out their intentions. By means of a liberal advance from Mr. Haldane, they commenced the building in 1803. Subscriptions and donations to the extent of 130*l.* enabled the managers to proceed a little farther. They had not, however,

gone far, till it appeared that they had not counted the cost. Again was Mr. Haldane's generosity appealed to, and a supply of funds obtained. But notwithstanding that he made advances to the extent of 400*l.*, only the above-mentioned sum of 130*l.* could be obtained by subscription, while the liabilities of the trustees of the chapel amounted to between 600*l.* and 700*l.* Such was the state of matters when Mr. Dewar arrived in Nairn, on 8th November, 1804. The pecuniary embarrassments of the church were sufficient to test his devotion to the cause of God. But though he often desponded, his faith never forsook him; he was "perplexed, but not in despair." He continued to labour with acceptance till the summer of 1806, when, after an invitation to remain permanently in Nairn, he was ordained pastor of the church in July of that year.

In the month of November thereafter, he was united to Miss Katharine Stewart, who was also a native of Perthshire. Their marriage was eminently calculated to promote the spiritual comfort of both. For many succeeding years, however, Mr. Dewar had difficulties of no ordinary kind to struggle against, one instance of which, successfully surmounted, ought not to be passed over. It has been stated that Mr. Haldane advanced 400*l.* towards the completion of the chapel. This sum was secured to him by bond over the property, and had accumulated with arrears of interest to about 500*l.* There was little or no prospect of raising funds to pay off either this sum or the other debts incurred; and Mr. Haldane having ineffectually tried to obtain a settlement, the property was ordered to be valued with the ultimate view of being sold. This took place in the winter of 1811, at a time when domestic affliction pressed heavily on Mr. Dewar's mind, and on his means also. After the most anxious and prayerful consideration, he felt it his duty to make a strenuous effort in behalf of the cause

of that God who had done so much for him. He made pointed appeals to the sympathy of Christian friends in various parts of the country, and with considerable success; and at the expiry of a few months he had collected nearly half the amount of Mr. Haldane's claim. Of raising the other half there appeared not the most distant prospect. He resolved, with great reluctance, to make a personal appeal to Mr. Haldane himself, and set out on foot for Edinburgh, with less than five shillings in his pocket, and obtained an interview with his early, kind friend. On candidly informing Mr. Haldane that only half of the 500*l.* could be paid, that good man, with a generosity seldom to be met, assured Mr. Dewar that the property should not be sold, and frankly forgave the rest. He was no doubt actuated mainly by a spirit of liberality to the cause of their common Lord; but the writer of this had access to know that he was to no small extent influenced by personal regard for the humble and devoted servant of God. Mr. Dewar returned home rejoicing, and although there was still considerable debt upon the chapel, he lived to see it reduced so as not to be burdensome.

At this period, and a short time previously, there appeared in the beloved wife of his youth those painful symptoms of decline which made her increasingly dear to his heart. She went to Edinburgh in June, 1813, on account of the state of her health; but soon after returned to Nairn, and gradually sinking under her illness, she, without a struggle, and apparently without pain, fell asleep in Jesus. This took place in December, 1813, when she had but reached the early age of twenty-nine. In life she adorned the doctrine of God her Saviour. To her, death had no sting; over her, the grave had no victory. She was beloved by all who knew her, and notwithstanding the lapse of thirty years, there are many aged Christians yet alive who cannot speak of her without shedding tears. It need surprise no one that

this painful dispensation of Providence, (in addition to the recent deaths of their two youngest children,) should have proved most trying to her sorrowing husband, thus deprived of the presence, and counsel, and sympathy of her who was wont to cheer and comfort him in his most desponding hours. But he did not repine. He believed that she

“With sails how swift! had reach’d the shore,  
Where tempests never beat, nor billows roar;”

and he felt with his favourite, Cowper, that, though it were possible, he

“Should ill requite her to constrain  
Her unbound spirit into bonds again.”

For the following four years Mr. Dewar's labours did not extend much beyond adjacent portions of the neighbouring counties. But he was at no time idle. He continued to preach at those country stations, where his labours were commensurate with his settlement in Nairn. In 1817, however, commenced his more extended labours in the Highlands and Islands, in which he was uninterruptedly employed every summer till within the last two years of his life. The extent of his and his brother's labours is thus stated by the latter:—“From Fort-William in Lochaber to John o' Groats, and round by Cape Wrath, we proclaimed the glorious gospel in every parish where the Gaelic is spoken but three. My brother has preached in at least forty-eight parishes in the Highlands—all along from Nairn to the Butt of Lewis—from Tarbetness to Glenshee, and through most part of the Isle of Skye. Oh! that we could soon look upon his like again!” Few Christian pastors now in the field have laboured more ardently, indefatigably, and extensively, as an itinerant, in sowing the precious seed of gospel truth over the rugged hills, the lonely glens and isles of Scotland. There the humble messenger of peace was seen,—sometimes feeding on a scanty meal, at other times having none,—exposed to the heat of a burning sun, or drenched with the heavy rains peculiar

to the country, his heart full of love, and perseverance in his step, plodding his weary way from one district to another, feeding the souls of the hungry with the bread of life, and earnestly beseeching sinners to repent, believe, and live. So much were his labours appreciated and himself respected, that wherever he went he found a welcome. His brother touchingly says that, when they were travelling together, the people would remark of them both, “The stout man is the best speaker, but we like his brother best.” It was no uncommon thing for him to walk forty miles in a day, and to preach three or four sermons in addition. His frame was then robust, and he loved his Master's work. Extracts from his journals were usually published in the annual reports of the Congregational Union of Scotland. His own statements of what he had done were usually laconic, his mind being more set upon saving *results*. His labours were, however, greatly blessed of God, and this was to him a sufficient reward. In these labours of love, it is believed that no one felt more interested than the late venerable and excellent Mr. Ketchen, minister of the Secession church, Nairn; who allowed but a short time to elapse after Mr. Dewar's return till he was in possession of the particulars of his (then young) friend's tour. For some time previous to his death, his labours were not extended so widely as before, both on account of his advancing years, and a desire to devote his time to his flock and friends at home, where his ministrations had become more interesting, and his presence more required, from an evident progressive revival of religion in his congregation and neighbourhood, that tended much to cheer his latter years.

In autumn, 1828, he was again united in marriage, to Miss Catherine Carnochan, who is left with two young children to mourn the loss of their best earthly friend. His aged mother also survives.\*

\* She died on 4th of March, at the advanced age of 88.



In compliance with a wish expressed by the church in Nairn, Mr. Machray, late of Dumfries, arrived there at the close of the United Prayer Meetings held in October, 1842, and continued to labour for about six weeks. This was to Mr. Dewar a truly refreshing time. An opportunity of attending for so lengthened a period upon the ministry of another was to him so unusual an event, that it seemed as if the goodness of God were manifested in feeding his soul and strengthening his mind, preparatory to his approaching, though then unsuspected, final journey. During Mr. Machray's stay in Nairn, Mr. Dewar's mind reverted to scenes forty years gone by, and many and earnest were the prayers he offered up at a throne of grace for an outpouring of God's Spirit, such as he had witnessed before. That his mind was unusually excited was apparent to many, who ascribed it only to what he always felt on such occasions. But there was in himself an impression, to some extent, that he would not for any length of time be an inhabitant of this world. Beyond all doubt, he appeared, for more than twelve months previous to his death, to be gradually losing sight of, and taste for, the things of this world; and it is a striking fact, that he spoke much of his father, and of the strong desire he had once more to see his grave. The last time this occurred was on Thursday, the 24th of November. In the course of that forenoon he called at the house of his eldest son, and with a startlingly impressive manner referred to the probability of his early decease. He said that he called for the *special* purpose of mentioning what his wishes were regarding the other members of the family, should such an event occur. Having done so in the most particular manner, he returned home, and related to Mrs. Dewar what he had done. Of this last circumstance, his son was not aware till after his death. He was at this time in the enjoyment of his usual health; but his mind was much impressed by the number of deaths taking place in the town from typhus fever.

He was almost constantly occupied in ministering to the sick and the dying. In the forenoon of Sabbath, the 27th November, he preached from 2 Cor. x. 4, with great earnestness and feeling; and in the afternoon he directed the attention of the church (as if it were a parting injunction) to the first clause of the 21st verse of Jude,—a subject on which his own mind dwelt with unspeakable satisfaction. His evening sermon, from Lam. iv. 18, struck some of his audience as “a shadow cast before.” It is believed that he had not preached from these words since the time when they formed the ground of a funeral sermon for his long attached friend, the late venerable and pious Sheriff Falconar, who died exactly twenty-one years ago, and who, in his latter years, constantly attended upon Mr. Dewar's ministry. Many of the solemn thoughts, which then filled his mind, had again sprung up, clothing his discourse with more than his usual solemnity, and rendering the sermon well fitted to be the last he should ever preach. On the following day he met an individual in the street, just recovering from fever, to whom he had shown attention when ill. With the fulness of a grateful heart, the individual ran up close to him to thank him for his kindness, and from having thus come into contact with the person, Mr. Dewar believed that he had caught the disease. So mysterious are the ways of God, that, though he had hitherto inhaled the breath of so many of the bedridden, and had escaped, it was in the open air he was infected at last! On Wednesday he went to Avoch to assist his brother, at which place prayer-meetings were being held. While there engaged in devotional exercises, it was with difficulty that he could at times proceed; and he was repeatedly obliged to stop from the overpowering effects of his feelings. On Friday he returned home, and was forced, from illness, to go to bed. On Saturday and Sabbath he was confined chiefly to bed, but sat up for a short time on Monday. In an interview



which the writer of this had with him that forenoon, he witnessed such an acknowledgment of the love of God, as he had not seen before during the intercourse of childhood and mature age. His mind was wholly engrossed with that one subject. After speaking for some time of his state as a sinner, and how much of his time had been engrossed by the things of this world, he broke out into the most rapturous expressions regarding the love and mercy of God, in which strain he continued to speak till his feelings had exhausted him. He continued thus till the afternoon of Saturday (10th

December) without having suffered much pain. About three o'clock he raised himself up in bed and engaged in earnest prayer. Soon after this, one of the deacons of the church came to his bed-side, and, at his request, engaged in prayer on his behalf. He was apparently so exhausted, that his young friend scarce expected an answer when he inquired if he had heard him; but he at once made answer, "Yes, I heard, and I am glad." These were the last words he spoke; and in little more than an hour his spirit had fled.

*(To be concluded in our next.)*

## THE WORK OF THE HOLY SPIRIT,

IN REFERENCE TO THE MINISTRY OF THE WORD.

*To the Editor of the Evangelical Magazine.*

DEAR SIR,—Amidst many discouraging circumstances among the professors of evangelical religion in the present times, it is pleasing to observe in many quarters there has been a growing attention to the *work of the Holy Spirit*. The necessity of his influences to give success to the exertions now in operation for the spread of the gospel, both in our beloved country and among the heathen, and particularly to produce a revival of genuine Bible religion among the Churches, has engaged the attention of many among us, and prayer for these purposes has been urged upon the attention of all who know and love our Lord Jesus Christ, and who desire the extension and prosperity of his spiritual kingdom. It is refreshing to observe these movements, and we wish they were more general amidst so many contentions and agitations that are prevailing both in the political and religious world. It is peculiarly animating to every one who has been taught of God to have his views directed to those spiritual subjects, on which all are agreed who are blessed with the anointing of the Holy Ghost, and which

lie at the foundation of all genuine godliness. While we are to regard the operations of the King of Zion in the movements around us with devout admiration, and to study these in the light of his word, together with the duties he requires of us in connexion with his mighty acts, we are to remember that "the world and the fashion of it passeth away," but that the inhabitation of the Spirit in us is the "well of living water" of eternal duration, and that "to mind the things of the Spirit is life and peace."

It may be also observed, that directing the attention to the work of the Holy Spirit is peculiarly seasonable at this moment on other grounds besides our own personal comfort and edification. It may be questioned whether this subject holds the same prominent place in our general mode of teaching both from the pulpit and the press, as we find it does in the sacred volume; and hence some have rather severely applied the ancient remark, "We have not so much as heard whether there be any Holy Ghost." We are sadly prone to run from one extreme to another, and therefore while contending earn-

estly for the faith once delivered to the saints concerning the glory of Immanuel, his essential dignity, and the nature, necessity, and extent of his vicarious sufferings, we are prone to lose sight of the equally necessary work of the Divine Spirit to apply the great redemption. Thus, while the great mystery of godliness makes known God manifest in the flesh, he is justified in and by the Spirit, and the same mighty power that wrought in Christ in raising him from the dead raises to spiritual life those who by nature were dead in trespasses and sin, who were alienated from the life of God through the blindness, and hardness, or callousness of their hearts, Eph. i. 19, &c. ; a new creation takes place, the truth is cordially embraced, and believers are builded together for an habitation of God by the Spirit, Eph. ii. 22 ; and thus a living temple is raised up to the praise of his free grace.

We may further remark that, while stating man's responsibility in the fullest manner, and pointing out his criminality, and that the grand hindrance to his spiritual welfare lies in his own voluntary indisposition and alienation of heart from God, we have to proclaim, on the authority of the divine record, that these obstacles are overcome and subdued wholly by divine, supernatural, and special influence. The Lord claims to himself the glory of his own free grace from first to last in the sinner's salvation. The work of conversion in turning the poor sinner dead in sin to seek the great salvation at first, and gradually carrying on the work of sanctification in enlightening, purifying, and strengthening the heirs of promise till they are made meet for the inheritance of the saints in light—all the work is of free and sovereign grace by this blessed agent. With some there seems to be a kind of unperceived reluctance, a shyness or *chariness* to bring forward this part of divine truth, lest it should tend to keep men at ease in sin, waiting what has been called a *day of power*. Now, although well-meaning people have said and

written much that has been unscriptural and hurtful on this head, we are not to be deterred from stating the truth as the great Master of assemblies has done. He declares to the unbelieving Jews, "Ye will not come to me that ye may have life;" and states the cause of their unwillingness, loving the praise of men, hating the light, and so on, at the same time makes it known that none come to him till drawn by his Father. Both are most important truths, and both must be declared in their scriptural simplicity and consistency, and when those whose work it is to teach, do in this manner exhibit them, they must leave the issue with him whose work it is to give the increase, commending the matter to him in believing prayer. Nor need the inquirer be at any loss as to his duty; the call is, "Believe the faithful saying; believe and live; to come to the water of life offered freely; to seek the Lord while he may be found," &c. To see clearly the harmony of these truths, the freedom of the human will with the sovereignty of Divine grace, is reserved for the world of light and glory. While here, our duty is plain, to obey the gracious command, looking up to the faithful God to give his Holy Spirit to them who ask him, Luke xi. 13, agreeable to his own extensive promises, such as Ezek. xxxvi. 26, &c. ; Zech. xii. 10. And the serious inquirer may be admonished and encouraged to come at once to the God of all grace, to pour out his soul before him for the bestowment of all those blessings which our glorious Redeemer is exalted to bestow. Once more let me remark, that it is of vast importance that we not only hold correct and scriptural views of the doctrine of the Holy Spirit and his influence in *theory*, but that these should deeply pervade and *embue* all our sentiments and instructions. In short, that our whole system (and every one has a system) should be peculiarly and manifestly "the ministration of the Spirit," and not one that leaves little room for his peculiar operations. Such was clearly the plan of

the early heralds of the cross; they honoured the Holy Spirit in all his offices, and he gave testimony to the word of his grace, which was the instrumentality he employed. "The hand of the Lord was with them." He opened the shut heart, Acts xvi. He gave eyes to see, and a holy susceptibility to feel the truths of the gospel. Spiritual life was communicated to those who were dead in sin, giving a divine taste and relish to the soul, so that the "faithful saying" was embraced with cordial acceptance. By the same Divine influence in enlightening and sanctifying by the word and all the other means of grace, the divine life was maintained and carried forward through the whole of the Christian's progress; and holy consolation and evangelical fruitfulness abounded till his warfare here was accomplished, and he finished his course with joy, entering into his rest, to be for ever with his Lord. How far the comparatively little success attending the gospel ministry in our times may arise from a departure from these views and modes of instruction, let the well-instructed in the mysteries of the kingdom decide.

In consequence of the loose and erroneous views that at present agitate this country, and which I alluded to in a former letter,\* I have dwelt the more fully on these topics, fully persuaded that the subject demands particular attention from both pastors and members. Following out these general remarks on the scriptural doctrine of the Holy Spirit's influences, allow me to fill up my paper briefly with a few observations on the *fruits of the Spirit*. It will avail us nothing to have the most correct views of this doctrine and its collateral branches, if we ourselves have no experience of his uniformly holy and spiritual effects on the hearts and lives of those in whom he is pleased to dwell. These must be like their author, and hence their possessors are said to be "partakers of the divine nature," 2 Peter i. 4; and these the apos-

tolitic writers fully exhibit to us, not only in many most beautiful summaries, but we find the apostle Paul, particularly in the latter part of his Epistles, dwelling on them at great length, and with minute and ample detail; and great will be our spiritual profit if we familiarise our minds with the close study of these. What a fine view have we of these fruits in Gal. v. 19, "love, joy, peace, &c.," Phil. iv. 8, "Whatever things are true, honest, just, &c.," 2 Pet. i. 5, "Add to your faith virtue, knowledge, temperance, patience," &c. Let us not impose on ourselves, as we are very apt to do, by dealing in generals on this most interesting and vital subject, but fix our thoughts closely on a few of the most comprehensive of these gracious effects of the Lord the Spirit's influences.

1. *Love*, holy affection. "The fruit of the Spirit is love." "Love is the fulfilling of the law." "Love is of God." "He that dwelleth in love, dwelleth in God and God in him." How doth the beloved apostle delight to expatiate on this sweet theme, and Paul could desire nothing more precious for his dearly beloved Philippians, chap. i. 9, than this, that their "love might abound more and more in knowledge and in all judgment;" and again to the Eph. chap. iii. 16—19. The religion of the Bible is that of love pre-eminently—it is as it were the atmosphere of holy love, supreme love to God, to all by which he has made himself known—to all his glorious perfections, his works, his word, his people, his cause and kingdom in the world; commiseration for even his enemies, for the whole human family. Shall we just glance at the contrast? How unlike to this is the churl, the implacable, the passionate, the peevish, the selfish, the niggardly, the calumniator? The love of Christ constrains the believer, when in his right mind. It is his ruling principle, and as good old Newton has it, is the true *casuist* that settles all doubtful questions as to sin and duty. Beholding as in a glass the divine glory as reflected in Jesus, 2 Cor. iv. 6, and

\* See No. 256, for April, this year.



iii. 18, sinful self-love is destroyed, and the Lord the Spirit transforms his subjects into the same image.

2. *Spirituality of mind.* The believer being "renewed in the spirit of his mind;" "born of the Spirit;" "walks in the Spirit;" "is led by the Spirit." Though this is a mystery to the unbelieving world, and is scorned by them as enthusiastic cant, or even worse, he knows by happy experience these things are blessed realities. Divine things, as revealed in the holy oracles, fill his mind, and shed a sweet and powerful influence on his heart, conscience, and whole conduct. God, and Christ, the word of truth, and the purchased inheritance, with progressive meetness for the same, form the daily, valued, and chosen retreat of his soul, so far as he has already attained. He minds the things of the Spirit, and is conversant with invisible realities. How stands the opposite character? The carnal mind is enmity to God, and all the things of God, and an eternal world; minds the things of the flesh, cleaves to the dust; minds only earthly things. The thoughts of such, their aims, their pursuits, their labours, all centre in self, and in the things that perish in the using; to acquire and retain them for themselves and their heirs, as David most strikingly describes their character, *Psa. xvii.* They know nothing of delighting in God, *Psa. xxxvii. 4.* Thirsting for God, the living God, *Psa. lxiii.* and *Psa. lxxxiv.;* and such spiritual, ardent breathings as we have in *Psa. lxxiii. 25,* are quite an unknown tongue to all such.

3. *Self-abasement.* The broken and contrite heart is the work of the Holy Spirit, according to the universal testimony of God's word. Let us take as a mere sample, and ponder over these decided evidences, *Psa. li. Ezek. xxxvi. Zech. xii. Jer. xxx.* On this fruit of the Spirit's work in the present aspect of the times I would enlarge, did your space allow, as deserving particular prominence and emphasis. But the subject demands fuller consideration, and probably I may recur to it in a future paper.

In the meantime let me observe, that the Spirit in conversion opens the eyes of the sinner to see something of the real evil of sin as made known by God against whom it is committed; of its prevalence in his heart, its desperate malignity, so that he fully acknowledges the truth of all that Scripture declares on this humbling subject. Self-righteous pride is dethroned, and he feels that he has the witness in himself that he is alienated from God, and that the most humbling declarations of God's word on this subject are descriptive of his heart. This is the work of the Holy Spirit, not only at first, but he maintains an abiding sense of this through all his after progress. The believer understands well what it is "to be sorrowful yet always rejoicing;" and it is no unmeaning assertion with him—"Behold, I am vile." He knows somewhat of the "plague of his own heart." His inbred corruption, "the body of death," with which he has been taught by this Divine agent to wage an interminable warfare, occasions him daily heavy mourning, *Rom. vii. 24;* and hence, Jesus and the precious gospel become more prized and improved, as he goes forward in the good fight of faith under his great Leader and Captain. From his addresses at the throne of grace, even in public, but still more in private, could you hear them, you would know that he was a fighting man, one on the battle field, confessing his sin, bemoaning himself like Ephraim, and crying for pardon and help to the great High Priest. This is no formal work with him, he feels deeply what he utters; he is a penitent all his days, and labours "to be clothed with humility," as the most noble array for a sinner saved by free grace. He abhors the abuse of this grace called Antinomianism, and knows something of the frame of mind well described by the great Dr. Owen, "to water a free pardon with the tears of godly sorrow,"—a sorrow that regards God, his claims, his love, as well as our own happiness, and which arises from the powerful operation of this



heavenly agent. He lives, so far as his better principles prevail, in quite a different element from the noisy professor, the contentious, the haughty, and the overbearing, and such as are unkind and unfeeling to their brethren. In short, he keeps aloof from the heady, the high-minded, the arrogant, and assuming, who have a few sound notions in their head, yet dabble in vain speculations, give way to the sins of the tongue and the temper, and become the bane of the church, and a sad stumbling block and reproach in the eyes of an ungodly world.

Some other of the fruits of the Spirit I had in view to bring before my own mind and that of your readers, but I must forbear, and not encroach more on your space at present; probably I may in a following paper. Such as cordial *submission* to the Divine will; an universal devotedness to his service,

and a *devotional* frame of mind; and finally the indwelling of the Spirit as the *earnest* of the purchased inheritance, when that which is dark and imperfect shall for ever be done away, when his warfare shall be ended, and he shall be like the Beloved of his soul, and see him as he is—"the happy hour of full discharge," &c.

Should these few plain remarks be blessed, so as to lead to a serious and solemn pondering of God's word, and faithful self-searching, so as to humble, to quicken, and to animate and lead forward those who have believed through grace, and to awaken the carnally secure, the time devoted to this subject will not be lost, either to your readers or to,—

Dear sir,

Yours very cordially,

A NORTH BRITON.

Scotland, May, 1844.

## DIFFICULTIES IN THE WAY OF TRUTH.

THE opinions entertained on religious subjects have always been many and various. It was so in the days of Job. His three friends, who were far from adopting the wisest means to afford him comfort, were at issue with him on the causes and purport of his affliction and bereavements. It was so among the Jews. Their religion was remarkably precise and definite. No one who examined the law carefully on any given point, and decided with impartiality as to the conduct which accorded with it, could materially err. There we meet not only with line upon line, precept upon precept—a reiteration of the duty in its principles and its minute details—but, added to this, there is a clearness of definition, and an exactness of direction, especially in everything which is really important, whether moral or ritual, that leaves no room for doubt, no place for uncertainty or hesitation. And yet, even in these circumstances, so favourable, appa-

rently, for perfect uniformity, differences of opinion, and varieties in practice existed. The cause of these may indeed be traced to the depravity of our nature; but it is not the cause on which we have at present to dwell, but on the fact.

Under the Levitical dispensation, then, divisions the most painful took place. Idol worship was associated with the worship of the true God. Unappointed places were selected; unauthorized persons were chosen for the service of the Most High. Hence the rites became hateful to the people, and they abhorred the sacrifices, as in the case of Hophni and Phineas; or a perversion of the right ways of the Lord occurred, as in that of Jeroboam's separation from Judah, when he set up the idolatrous images in Dan and Bethel.

As we approach the period of our Lord's appearance on the earth, we find the then visible church divided

in opinion and practice. The most cursory reader of the New Testament must be aware, that under the names of Pharisee and Sadducee, two very powerful and opposing parties existed ; and that these were essentially different from another party, composed of those who, like Simeon, waited with hope and humble patience for the consolation of Israel. In the views they entertained of the character and kingdom of their expected Messiah, they differed also widely from each other ; and similar differences have prevailed amongst their descendants down to the present time.

Amongst the immediate disciples of our Lord, even whilst he was with them to correct their errors and to point out to them the way of truth, a diversity of opinion prevailed. The perversity of their nature was evinced in the difference, and consequent strife which existed amongst them as to "which of them should be the greatest in his kingdom." After the promised Spirit had been given, and churches planted by the apostles, the members that constituted them were not completely joined together in one mind and in one judgment. There were *schisms* amongst them ; and hence in more than one epistle, especially in the 1st to the Corinthians, and in the Epistle to the Galatians, the apostle not only labours to correct their errors, but also to direct their minds into clear, uniform, and harmonious views on those points in which they differed among themselves, or from the truth of God. In dwelling on the various views entertained by the Corinthians, he touches on their errors as to his apostolic character, the claims of false teachers, the resurrection of the dead, and the observance of Jewish rites and ceremonies. And he corrects the errors of the Galatians on the difference between the legal and the evangelical dispensations, and the false doctrines of some, who had deluded not a few of them with the idea, that the observance of the former was necessary to secure the blessings of the latter.

In the present day very extensive

unity in religious opinions will be sought for in vain. Efforts to produce it have been made, and they have failed. From all that appears, a comprehensive union will never be attainable in this life. It is worthy of remark that the church, in its diversity of opinions, is an epitome of the world, The four great religions of the globe—the Heathen, the Mohammedan, the Jewish, and the Christian—widely different from each other, comprehend the whole human race.

The uninformed mind may well ask, How, in the midst of this diversity, am I to make a right choice? In reply, we may observe, that so far as the four great systems above mentioned are concerned, we may, with perfect safety, follow the example of the good bishop Beveridge. For if we compare them, and weigh their respective claims to our regard and acceptance, we shall not long hesitate which to choose. Rejecting the Heathen and the Mohammedan, we shall fix on the Christian ; not, indeed, as the only Divine religion—for Judaism is as much from God as Christianity—but as the only one which is in its entirety binding on us.

But there is a more difficult question to come. It is this : Of all the opinions which exist amongst professed Christians, and of all the sects or parties into which they are divided, which am I to choose? To answer this question more care and more time are required. Some sects found their separation from all the rest on the doctrinal views they entertain ; others, on points of discipline involving questions of church government ; a large party of professing Christians hold themselves aloof from all others on account of the different views they entertain as to the rule of faith, the centre of influence, and the all-important question of authority on points of doctrine and discipline. In juxtaposition to the above, we may place the sect which separates itself from all the rest of the Christian world on the ground of a difference of opinion, as to the subjects of baptism, and the man-

ner in which that rite should be administered.

Now a cool, impartial, and unprejudiced observer of all these varieties of opinion and practice, especially if he should be ignorant of the great and leading truths of revelation, might be very much perplexed with the thought, that where differences are so numerous, and some of them so great, a certain knowledge must be exceedingly difficult to secure, and truth all but unattainable. It is probable that, because perfect unity of opinion, and uniformity in practice, do not exist amongst Christians, some careless or doubting inquirers are led to conclude, that where a complete harmony of sentiment and of conduct cannot be attained, either truth is not to be found, or, which is worse, truth does not exist. "Agree among yourselves," might an unbeliever, or a half-believer be supposed to say, "agree among yourselves, ye Christians, and then I will examine the claims of that religion you say is divine; but till then, I must leave religious zealots to fight their own battles, while I, with calm indifference, quietly await the issue of their conflicts. I have no interest in the strife, let the result be what it may."

Such language as the above is no proof of wisdom. It is rather an indication of ignorance, of indolence, of impiety, of the most criminal negligence. Chargeable with all this it must be, unless, indeed, it can be proved to a demonstration, that there is in reality no such thing as religion; which is, in other words, saying there is no rational nor accountable being in the universe, no future state, no righteous Judge of the quick and the dead; but that when we pass out of this world we cease to exist as conscious beings, and that death and the rest of the grave are the eternal close of man's earthly career. There are, indeed, some minds which appear to labour under the delusive notion, that while religion is important to others, it is not so to them; others may be responsible and in danger, but to them a mysterious and unaccounta-

ble privilege belongs; they are not, indeed, they may probably acknowledge, exempt from the frailties and even sins of other men, but they are exempt from their accountability. In what way they have arrived at this knowledge it is impossible to say. They do not know even themselves. It is a mere fancy, a figment of the imagination; which has no more of real substantial being than the evening reverie or the midnight dream.

And yet, on this unsubstantial shadow of a reason, there are those who justify either their calm and stoic-like indifference to eternal truth, or their determination to wait for unity and uniformity amongst Christians ere they examine and judge for themselves. It is the want of these that they assign as the *reason* for their conduct; but the true, though latent *cause*, is the fallacious and utterly groundless notions to which we have adverted.

But to neglect religion, on any grounds, is to be an unbeliever, an infidel, all but an atheist, and, perhaps, even that. It is to subject ourselves to the well-merited reproof not only of Christians, Jews, and Mohammedans, but to be an object of pity and contempt to the poor and dark heathen. To say, then, that piety is a fiction, that religion, with all its claims, assurances, and comforts, is a dream, is to oppose the authority of divine revelation, to be at issue with the best of men of every age, and to be assimilated with the very worst. And no one says this but the impious man or the fool. The former in daring hardihood, the latter in mental imbecility. He who possesses the least degree of right feeling, or the smallest particle of wisdom, will tremble to make the affirmation, or to give place to the thought even for a moment.

What a height of folly is it to refuse to give the least degree of attention to religion, because it so happens that some of our fellow-creatures, from their ignorance, their weakness, or their sinfulness, cannot agree on all the subjects for consideration which she pre-



sents, or on all the topics of thought which she suggests to the human mind.

"If religion," as an old divine has said, "is anything, it is everything; if it is important at all, it is all important." If it deserve one thought, one emotion, one act of desire, one effort, it demands, because it deserves, all the thoughts of the mind, all the emotions of the heart, all the labour of the hands.

There is something very absurd, and all but irrational, in the scepticism on which we are animadverting, grounded as it is on the ignorance, perversity, or want of careful attention of *other men*. For does it not proceed on the supposition, that they who are ensnared by it are determined to be ignorant of *everything* in religion, unless they can know *all things* in religion; that they will not receive one, or a few truths, unless they can understand all truths. They keep out of view a fact, sufficiently humbling, it is admitted, but a fact notwithstanding, that this is a state of being in which perfection is not attainable. In other things it is not secured; and how can we reasonably expect it in that, which, on account of the weakness of our reason, and the depraved state of our affections, is, to us, the most difficult of all things to be known, to be felt, and to be conformed to?

The diversities, both in opinion and in character, which exist amongst those who bear the *name* of Christian merely, and which are to be met with even amongst those whose consistency of conduct is a warrant for their sincerity, only prove that their knowledge of Divine truth has not yet reached that perfection to which it shall have attained when they shall no longer "see through a glass darkly, but face to face; when they shall no longer know in part, but know even as they are known."

But they who urge this diversity as a plea for the neglect of religion altogether, slight, moreover, the gracious declarations and promises of the Saviour as to the illuminating and guiding

powers of the Holy Spirit. He says, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." The human mind *may* be dark; the obscurity (an obscurity which arises from the sin that dwells within us) in which many truths of religion are only dimly seen, may be very great; but cannot God, by the enlightening power of his Holy Spirit, remove that darkness—dispel that obscurity? Can He not make that definite which was confused, and that plain which was perplexed, and bring forth light out of the very womb of darkness? Assuredly he can. He has the power. "His hand is not shortened." He has the disposition. "His ear is not heavy that he cannot hear." Who will venture to cherish the thought, that he who made the mind of man cannot have access to that mind, and give it the capacity and the power, the invention and the affection, which shall adapt it to the reception and to the love of "the sincere milk of the word"—the pure, unadulterated truths which he has revealed for the obedience of faith? The proud and self-sufficient *may*, nay, *must*, err; but "the meek will he guide in judgment, the meek will he teach his way.

But if at this point in our remarks an enquirer were to say, "In what manner am I to seek with a good hope of success, for that truth which you deem so valuable?" I would reply first, by guarding the inquirer against *wrong* methods, and secondly by directing him to that which I deem the only *right* mode of inquiry.

I say, then, to the inquirer,

1. *Your search for religious truth will issue in error and disappointment, if in the course of your investigations your mind is occupied with* **STRONG ATTACHMENTS TO PRECONCEIVED OPINIONS.**

Great and learned men (and some good men have been found amongst these great and learned men) have reasoned out theories, framed systems, and have constructed out of their theories or their systems, *summaries*, which they have called *symbols*, or



*creeds*. It cannot be denied that some of these are truly excellent in their way. When used with judgment they may serve to harmonize the great truths of revelation, to show their mutual bearings, and the relation in which they stand to one another, and each one to all the rest. They may aid the memory. They may assist the unskilful to arrange their thoughts and to classify their knowledge. But, at best, they are mere human inventions. It is quite possible to lay an undue stress upon them; and this has been done to so great and fatal an extent, that these *mere parts* have been substituted for the whole of revealed truth. Hence they have exercised an influence most injurious; and not a few of their most strenuous advocates have been found amongst the greatest perverters of the word of God.

He who values himself on account of his sectarian distinction, as a subscriber to a particular creed, or confession of faith, is assimilated to the Corinthians of old (1 Cor. iii. 1—4). He becomes exclusive. He assumes infallibility. He would fain, were it possible, dictate the faith and the worship of the whole Christian church. The imposition of creeds, articles, and confessions of faith takes its rise, not from a peculiarly refined and spiritualized, but from a carnalized Christianity; from a disposition to lord it over the consciences of others, and to sacrifice the Divine spirit of the gospel on the altar of a presumed infallibility. The pretence is to exclude heretics from the church, the effect is to admit the hypocritical and the worldly, and to shut out the inquiring, the conscientious, and the sincere. The one infallible and only authoritative standard, is kept out of view, and the Procrustean bed of human invention substituted, which, like that ancient contrivance of cruelty, may weaken, but cannot strengthen, may maim, but cannot heal.

He whose half, or ill-informed mind, is preoccupied with a creed, is sure to have erroneous ideas of religious truth. His views are confined because limited

by his creed, and they are erroneous because the limited extent of his creed does not permit him to view them in their proper bearings and relations. Maintaining, as a creed generally does, a firm hold on the memory, and a full possession of the mind of its votary, everything which would add to it, take from it, or present its statements under a different aspect, yea, though the most plain passages of holy writ are made use of for this purpose, even *these* will appear repugnant to the feelings and at variance with the undoubted principles of what is deemed eternal truth. The perverse prejudice, which is the result of this unreasoning and baneful attachment to system, too frequently induces its advocates to bend the word of God to the creed, rather than to accommodate, by expansion and correction, the creed to the word of God. To their favourite *platform* of doctrine and discipline every thing must be adjusted. The too long must be shortened, the too short extended; and, to change the figure, the copious and exuberant ocean of Divine truth must be confined within the limited and shallow reservoir of human construction. Better to have no creed, no system, no arrangement, even mental, of religious knowledge, than thus to pervert, to limit, and to neutralize the glorious and saving truths of "the everlasting gospel."

2. *Your inquiries for religious truth will issue either in error or disappointment if you examine the word of God with a determination to receive nothing as divine which THE INTELLECT OF MAN CANNOT FULLY COMPREHEND AND CLEARLY EXPLAIN.*

This determination will induce the rejection of all doctrines which are deemed mysterious; and, if carried out to its full extent, of all those facts which are miraculous, and even some precepts, the reason for the inculcation of which Divine wisdom has thought proper to conceal. If we are to believe only those parts of revelation which we can comprehend, and receive as truth only those facts which we can satisfactorily explain, little will remain

on which to exercise faith, or to employ investigation. On this plan the three worlds, of nature, providence, and grace, will be despoiled of all their wonders. Who can explain the fructification of a plant, the formation of a bud, the unfolding of a flower; the latent and gradual development of the meanest insect, or the most insignificant vegetable? And as to Providence, how can we solve its apparent difficulties, and unravel its inextricable perplexities? If we are to believe no more than is visible and tangible, how are we to refer its mysterious movements to a God of infinite power, wisdom, and benevolence; and while we see "clouds and darkness around him," how, on this principle, can we ever attain to the cheering conviction, that "righteousness and judgment are the habitation of his throne?" And as to the gospel dispensation, with all its gracious and wonderful manifestations, we shall so limit its disclosures, diminish the number of its facts, and neutralize its distinguishing principles, that there will be nothing left to us but duties without motives, doctrines without consolations, and facts and circumstances, which it needed no revelation to make known.

Was it in anticipation of this intellectual arrogance, that Zophar was taught to put the humbling questions, "Who by searching can find out God? Who can understand the Almighty to perfection?" And was it to check this vain boasting that the scornful declaration was subjoined? "It is high as heaven, what canst thou do; deeper than the abyss, what canst thou know. The measure thereof is longer than the earth and broader than the sea," Job xi. If we cannot comprehend the cause, it is more than probable, that we may not be quite able to understand the effect. If we cannot "find out" the Creator, we may possibly be at some loss when we attempt to discover all the properties and relations of the work of his hands, and all the wondrous movements of his providence. But in the Holy Scriptures we come nearer to the Creator than the creature; nearer to the cause

than to the effect; are we to be surprised, then, if the object is too vast to be embraced by our limited capacity; too resplendently bright for our feeble organs of vision? Are not they, therefore, who bow down at the shrine of human reason, and, as a natural consequence, reject all the grand peculiarities of revelation, reprehensible for their pride, and ridiculous for their absurdity? They mistake the power of prejudice for the force of intellect. Their conduct proves, not that *any* part of the revealed will of God is contrary to the dictates, though *many* may be above the grasp of enlightened reason; it only proves that they are destitute of all correct ideas as to the respective limits of reason and of faith; and ignorant of the fact, obvious enough to every well-instructed mind, that dark and mysterious passages must necessarily be found in the communications made from the infinite mind of Deity to the feeble, frail, and transient creature of a day.

3. *Your inquiries for religious truth will issue in error or disappointment, if you indulge the secret determination,*  
NOT TO ALLOW ANY DISCOVERIES YOU MAY MAKE TO INTERFERE WITH THE GRATIFICATION OF YOUR SINFUL PROPENSITIES.

The slave of sin is equally remote from the truth with the man who bows down at the shrine of human reason. The latter pollutes revelation at its source; the former hesitates not to defile its pure and limpid streams. To the latter intellectual pride is the great obstruction, while iniquity dims the sight and vitiates the mental and moral taste of the former. The new heart and the right spirit are wanting in both. Destitute of these, dimness and obscurity are complained of amidst the full blaze of Divine light. Let these be earnestly sought for, and bestowed, then darkness will pass away, and the holy truth of God appear in all its importance and beauty. But the unconverted and unaffected sinner is no fit investigator of the holy volume; and to interpret its meaning he is utterly

incompetent. So long as he remains in this state, its plainest truths will appear perplexed, and its most cheering and consolatory doctrines repulsive. He is destitute of that moral taste (or shall we not rather call it religious taste?) the absence of which always renders men liable to put "darkness for light, and light for darkness;" "bitter for sweet, and sweet for bitter;" to "call evil good, and good evil." To him who indulges habitually in any one known sin, every passage of the word of God which condemns it is seen indistinctly, with half-averted or half-closed eyes. And *if a man in this state* venture to peruse, with some degree of attention, certain passages which denounce every act of transgression against God, their perversion is the almost inevitable result.

"The text that suits not with his darling sin,  
Though plain to others, is obscure to him.  
The will made subject to a lawless force,  
All is irregular, and out of course.  
And judgment drunk, and bribed to lose his way,  
Winks hard, and talks of darkness at noon day.  
A critic on the sacred book should be  
Candid and learn'd, dispassionate and free;  
Free from the wayward bias bigots feel,  
From fancy's influence, and intemperate zeal:  
But, above all, (or let the wretch refrain,  
Nor touch the page he cannot but profane,)  
Free from the domineering power of lust;  
A lewd interpreter is never just.\*"

In concluding these remarks, we need, then, do little more than say,

4. *That if you search for Divine truth with a MIND ATTENTIVE, PRAYERFUL, DEPENDENT ON THE AIDS OF THE*

HOLY SPIRIT, AND DETERMINED TO SUBMIT FULLY TO THE AUTHORITY OF REVELATION, *you will soon become acquainted with all that is necessary to salvation.*

The first lesson in the school of Christ is humility. He who has learned this will soon attain to higher degrees. In the ways of God the proud and the sensual stumble at every step, while from the path of the humble every obstruction is removed, and his way is made plain before his face. He who is destitute of *this* grace of the Holy Spirit may be "ever learning, and yet never able to come to a knowledge of the truth." From the doubting, labouring, and perturbed spirit of the proud and the sensual, all religious hope, all spiritual peace, are excluded; while he who sits with lowliness of heart at the feet of Jesus, relying on him as his gracious, infallible, and Divine Instructor, will find "rest to his soul"—*rest* from the perplexities of doubt, the horrors of guilt, and the torments of gloomy anticipation. He shall rest in peace, in hope, in safety; and in full affiance in Him whose disciple he is, till the truth to which he has now attained, and the consolations he is now permitted to enjoy, shall be succeeded by more ample discoveries, by a more calm repose, and by an enjoyment in the world of spirits, and in the immediate presence of his God and Saviour, unutterable, unbroken, and eternal. "The meek will he guide in judgment: the meek will he teach his ways." D.

## CHRISTIAN MINISTERS IN THE HAND OF CHRIST.

"These things saith he that holdeth the seven stars in his right hand," Revelation ii. 1.

THE speaker is Jesus Christ, and he speaks of himself. In the preceding chapter he introduces himself thus: "I am Alpha and Omega, the beginning and the ending, the first and the last; I am he that liveth and was dead, and am alive for evermore," &c. This language could be used by no other being

in existence than Christ. God the Father could not have used it. He might have used much of it, but he could not have said, "I am he that liveth *and was dead*." And yet no one but a Divine Being could have employed the language. It would have been blasphemy for any man or angel to have applied it to himself. The

\* Cowper's Progress of Error.



language only becomes a God ; but it could never have been used by a God who had not become incarnate. Viewed as the language of "God manifest in the flesh," it is perfectly consistent and intelligible.

This Divine Person appeared to John as holding seven stars in his right hand ; and here he describes himself as "he who holdeth the seven stars in his right hand." The seven stars he explained as representing the seven angels or ministers of the seven Asiatic churches. The doctrine taught by the scene and the description I understand to be, that Christ has an absolute and rightful power of control over the ministers of his own church. I regard this power as extending to the choice and qualification of his ministers ; to their appointment ; their preservation ; and their efficiency.

What can be more self-evident from the nature of the case itself, and what more certain from the plain and positive assertions of Scripture, than that *personal piety* is an indispensable qualification for a minister of the gospel ?

What is the design of the gospel ministry, but to teach men the way of salvation, to bring sinners to the Saviour, and to feed the flock of Christ, which he has purchased with his blood, with knowledge and with understanding ? But how can any man teach what he does not understand ? How can any man explain the way of salvation to others, if he is not acquainted with it himself ? How can any one feed the Christian church with knowledge, with spiritual knowledge and understanding, who has not himself been enlightened by the Spirit of God ? Men would see at once the absurdity of employing a blind man to teach drawing ; or a deaf man to teach music ; or a dumb man to teach elocution. But there is just as much absurdity in employing a man who has never felt himself a sinner, who has never felt one gracious emotion in his heart, nor had one ray of spiritual light communicated to his soul, to instruct his fellow men in the things of the Spirit, and unfold to

them the mysteries of the kingdom of heaven.

The word of God, as well as the nature of the case, requires decided personal piety as the first qualification of a Christian minister ; and it is the prerogative of Him who holds the stars in his right hand to impart this qualification to them. He is exalted to give repentance ; he speaks—the dead hear his voice and live ; he quickeneth whomsoever he will. But other qualifications are necessary, besides piety ; some of a mental and some of a physical character ; and wherever these are possessed, they are bestowed by Him who when he ascended up on high received gifts for men, even the rebellious, and distributes them to every one severally according to his will.

The appointment of ministers to their several spheres of labour belongs also to Christ. He not only determines who shall be his ministers, but when, and where. Having the government of this world entirely subjected to his rule, he determines the time and place of their birth, the circumstances by which they shall be introduced to the world which he has prepared for them, and then the spot in which they shall respectively exercise their ministry. This being determined, he makes the way clear for their introduction to their appointed place ; and then causes events to transpire that shall keep them there, or remove them, just as he sees fit. He qualifies men for their times and for their stations ; and then makes them willing to undertake the specific work assigned them. It is his own church that is to be benefited by the labours of his ministers ; it is his own work that is to be done ; it is his own gracious purposes that are to be accomplished ; and who has so great a right as he to determine who shall do the work, at what time, and in what place ? It must be a source of great satisfaction, pleasure, and thankfulness to any congregation to have reason to think that their minister is just the man that the Head of the church had prepared for them ; and you may rely on it, that it is no



little gratification and support to a minister's mind, to have reason to believe that he is labouring in the very spot which the Lord of the harvest selected for him.

But He who qualifies and appoints his ministers, *preserves* them also. He holds the stars in his right hand, and that is the place of preservation and safety. So long as they are held there, they will be kept from falling; he "is able to keep them." Many enemies beset their path; many snares are laid for their ruin. The prince of the power of the air, no doubt, for obvious reasons, feels towards them the greatest hatred, and turns against them his heaviest artillery, and his best marshalled forces. But in the midst of all this, they can "smile at Satan's rage," and defy "the armies of the aliens," so long as they are held in the right hand of Jesus.

He can preserve them also from despondency, from growing weary in their work. In the midst of all discouraging and depressing circumstances he can nerve them with fresh courage, and inflame them with fresh ardour, either by granting them success, or by giving them fresh infusions of his love, or a double portion of his Spirit. He can keep them, too, from error. The enemy of ministers sometimes succeeds in leading them into error, when he cannot succeed in leading them into sin. He is opposed to the truth, because the truth is opposed to him. Almost every conquest that has been gained against him, has been gained "by manifestation of the truth." The sword of the Spirit, which is the word of God, is the weapon which most of all he has to dread. He has in many instances tried to prevent the dissemination of the truth altogether; in some cases he has succeeded, in some, not.

Where he has not been able to prevent its dissemination, he has endeavoured to corrupt it, and he knows well that the most effectual way of doing this is to lead its ministers into error. Alas! with how much success has he prosecuted this fatal art! Even in the days of the apostles, this mystery of iniquity had begun to work. From that day to this, error, gross or refined, error in its multiform aspects, error insinuating, insidious, but fatal, has found an asylum in the church, and advocates in some of its ministers. How is it that the minds of all have not been corrupted, that the views of all have not been perverted, that they have not all been given over to believe a lie, and to preach a lie, and to propagate lies, until the truth as it is in Jesus has been banished from our earth? It is because Jesus Christ has held his own stars in his right hand; for even in the darkest days, he has held a few there who have emitted their pure and silent light. Hearers of the gospel ought ever to remember that ministers are but men, at best fallible and imperfect men, ever exposed to the perverting influence of sin, and ever open to the attacks of the enemy, who hates the light, and wishes nothing better than to be able to lead them first into error themselves, and then to get them to preach error to others, so that the blind may lead the blind, and both go astray together. Brethren, pray for us; pray that He who holdeth the stars in his right hand may hold us there, and keep us stedfast in the faith; rooted and grounded in the truth; diligent and faithful in its administration; valiant in its defence; breathing only its spirit; acting only on its principles; and speaking only as the oracles of God.

*Derby.*

J. C.

## SCRIPTURE ILLUSTRATIONS.

### THE ATONEMENT.

1 John i. 7: "The blood of Jesus Christ his Son cleanseth us from all sin."

The law of Moses provided no typical atonement for certain sins; such as idolatry, murder, adultery, &c. This

was designed and fitted to keep the minds of Israel awake to the promise of complete salvation by the Messiah, who offered himself an expiation for sin; and by His sacrifice is published the forgiveness of all iniquity: his blood cleanseth from *all* sin.

What a source of consolation is this text of Scripture to the sinner, sensible of the number, inveteracy, and aggravation of his sins, and who is ready to say, "Can such a sinner as I be forgiven?" The gospel proclaims the unlimited efficacy of the blood of Jesus: it cleanseth from *all* sin.

#### THE FALL.

The leading facts of the fall of man may be traced in the traditions of nearly all nations. Serpent worship has been almost universal. The Mexicans call the mother of mankind, "the serpent woman." Though the origin of evil is an awful mystery, yet inexpressible are the advantages resulting from it to all holy intelligent beings, even the manifestation of Jehovah as the God of mercy, which could not have been known, if misery had never existed. So God turns the curse into a blessing. "O the depths of the riches both of the wisdom and knowledge of God! How unsearchable his judgments, and his ways past finding out."

#### THE TWO SEEDS.

Gen. iii. 15: "I will put enmity between thee and the woman, and between thy seed and her seed: *it* shall bruise thy head, and thou shalt bruise his heel."

Epaminondas, while haranguing the Thebans to stimulate their courage, exhibited the head of a serpent which he had crushed. "Behold," he cried, "the body can do no hurt when the head is gone. Let us conquer the Lacedemonians, and the rest of the confederates are as nothing."

The above text contains the first great promise of a Saviour, the seed of the woman, who was to destroy the power of Satan, the serpent. Satan and the seed of the woman were the head of a race; they were to sustain an interminable conflict till the one was totally defeated, and the other received a partial injury. Satan was to be vanquished, the Messiah was to suffer in his human nature. "What is wonderful in this triumph of Jesus Christ," says Mons. Saurin,\* "is, that the blows he received in his combats were the causes of his victories. It has been by these, that the heel of Jesus Christ was bruised, *i. e.*, his body crucified, that he has vanquished him who had sought his death, and advanced his punishment."

*Penryn.*

R. C.

### APHORISMS;

OR, SELECT SENTENCES FROM THE LIVING AND THE DEAD.

God draweth with his word and the Holy Ghost; but man's duty is to hear and learn; *i. e.*, to receive the grace offered, consent to the promise, and not to impugn the God that calleth.

There are graves of the smallest, as well as of the largest size, in the churchyard, and there are never wanting some in the world who are, like Rachel, weeping for their children, because they are not.—*Boston.*

Socrates was accounted wiser than the rest of the heathen, because his

\* *Discours Historiques, &c.*, tome i. p. 43.

notions approached nearest to Christianity.

Nature shows God's power, glory, and majesty, but not his *grace*.

We find among all nations traditions of an immediate revelation of the will of God communicated by words or works of supernatural significance or power.

The nations of antiquity traced the origin of their religion, and even of their civilization, to the instruction of the gods, who, in their opinion, taught their ancestors, as men teach children.

## CONTROVERSY.

It generally happens in religious controversies, that the human mind, amidst its present imperfections and infirmity, and its unhappy subjection to the empire of the imagination, and the dictates of sense, rarely follows the middle way in the search of truth, or contemplates spiritual and divine things with that accuracy and simplicity, that

integrity and moderation, which alone can guard against erroneous extremes.  
—*Mosheim.*

When the discovery and profession of the truth is attended with danger, it has often happened that the prudent were silent, the multitude have believed, and impostors have triumphed.  
—*Ibid.*

*Penryn.*

R. C.

## P O E T R Y.

## THE MARTYRS OF THE ISLES.

BY THE REV. JAMES G. SMALL,

*Author of "The Highlands," "The Scottish Martyrs," and other Poems.*

A VOICE comes o'er the waters, a voice of thrilling sound,  
A voice of lamentation in louder praises drown'd!  
'T is the voice of suffering nature, 'neath dark oppression crush'd,  
'T is the voice of praise to Him who bids that deep, low plaint be hush'd.

With the souls beneath the altar now it cries, "O Lord, how long?"  
With the blest in glory now it joins the glad, triumphant song,—  
The song of praise to Him who gives His saints that fearless faith,  
Whereby they gain the victory o'er agony and death.

Whence comes that sound of wailing that rises from the deep?  
Whence come those hallelujahs that o'er the waters sweep?  
Hath the lone sea a temple, and are there altars there,  
From whence the incense rises of a trusting people's prayer?

Yes, Ocean hath his temples, and afar upon the sea  
Are those who put their confidence, O living God, in thee,  
And Ocean hath his altars, and his priests prepared to give  
*Themselves* a living sacrifice for Him *in whom* they live.

Where the great deep is heaving its billows dark and wild,  
Full many a rocky islet, the Almighty's hand hath piled;  
By many an awful token there His power hath He display'd;—  
"The dwellers in the utmost parts" behold, and "are afraid."

But long the powers of darkness had held dominion there;  
And rites of horrid cruelty polluted all the air;  
And the cliffs that frown above them, and the waves that round them roll,  
Spoke of wrath, and not of mercy, to the terror-stricken soul.

By the drear expanse of Ocean that compass'd them around,  
They were sever'd from the nations that knew the joyful sound;  
And the winged winds swept o'er them, and the billows lash'd their shore,  
But no tidings of salvation to those distant isles they bore.

But the Lord had not forgotten them, His eye was on them yet;  
And the time had come to favour them, the time that He had set:  
And He sent from far His messengers, His trusted ones, to bear  
The words of hope and comfort to those dwellings of despair.

Then burst the song of praise from those who, wash'd in Jesu's blood,  
From darkness unto light were turn'd, from Satan's power to God;  
And, strengthen'd with victorious faith, with joyful voice they cried,  
"We will not fear what man can do, the Lord is on our side."

But the startled powers of darkness, with terror heard the strain,  
Like the trump of foes advancing to invade their ancient reign;  
And they summon'd all their hosts around, they bade them rise, and quell  
The bands of those who dared against their tyrant sway rebel.

They mark'd with dread the gallant ship as joyfully it bore  
The herald of salvation to Erromanga's shore;  
And they stirr'd their blinded minions from their ambush forth to rush;  
And they thought with carnal weapons the Almighty's cause to crush.

Vain thought!—despite of earth and hell shall stand the high decree,  
For Jehovah's voice hath spoken it—"The isles shall wait on me;"  
And the arm of flesh may wither,—and dust return to dust,  
But the Lord shall keep His people there, while "on His arm they trust."

O sweetly beam'd the light of truth on Madagascar's isle,  
And many a heart was gladden'd by a heavenly Father's smile;  
And the martyr's voice was joyful as he calmly sank to rest,  
While the poison chill'd his life's blood, or the spear transfix'd his breast.

And sweetly did the hallow'd voice of adoration swell  
From the glad lips of the captive, in Madeira's lonely cell.  
For his trust was in the God of truth, whose word could not be bound;  
And he knew the seed his hand had sown was springing all around.

For the Lord's hand was not shorten'd, and it could not be restrain'd;  
And the light had beam'd on many a soul where darkness late had reign'd;  
And what though bonds await them if to Christ they dare to flee?  
"Yet none of these things move them," for the truth hath made them free.

Yea, their life they count not dear to them, but calmly wait the day  
That calls them, for their Lord's dear sake, if so He wills, to lay  
Their mortal bodies in the grave He robb'd of all its gloom  
When He burst its bonds and rose again His glory to resume.

O dark and drear He found it, when for us He laid Him there,  
And o'er it long had brooded the wings of black Despair;  
But full of light He left it, when the stone away was roll'd;  
And the angels watch beside it still, who of His rising told.

And as the two loved Marys who on His cross had gazed  
Came early to the tomb from whence already he was raised,  
So now another Mary\* stands beside that tomb once more,  
Willing in death to follow Him for her the cross who bore.

And still the angels speak to her, as on that morn they spoke  
When from the slumbers of the tomb the Lord of life awoke,  
And now she sorrows not like those for Him who "mourn'd and wept,"  
For she knows that "Christ is risen, the first-fruits of them that slept."

Then hush the voice of wailing;—raise high the voice of song,  
Ye saints who out of weakness through faith have been made strong,  
Patient in tribulation, and calm in midst of strife,  
"Be faithful unto death," and yours shall be "the crown of life."

## REVIEW OF RELIGIOUS PUBLICATIONS.

MEMOIRS of DAVID NASMITH: his Labours and Travels in Great Britain, France, the United States, and Canada. By JOHN CAMPBELL, D.D., Author of the "Martyr of Erromanga," "Jethro," "Maritime Discovery," &c. 8vo. pp. 496.

John Snow.

THIS pleasing and instructive record of

one who ranked as a Christian philanthropist will be highly acceptable to a large circle of private friends, and to multitudes beside, who traced the unostentatious but brilliant career of David Nasmith. He was a man of whom it may be said that the world was the better that he had lived. He possessed a *genius* for usefulness, no less than a princi-

\* Maria Jonquina.



ple ever impelling him to tread in His footsteps "who went about doing good." His piety partook less of the contemplative, than of the enterprising and the active; and in his brief but shining course may be distinctly seen what a single mind, of ordinary power, may achieve, by God's blessing, when resolved not to live or die to itself.

To narrate the whole of Mr. Nasmith's "work of faith and labour of love," would be to connect his honoured name with almost every enterprise of benevolence which marked the age in which he lived: but in doing so, we should overlook the *great work* to which God had called him by his providence and grace, and in the successful prosecution of which he earned for himself a reputation which can never die. An accumulation of well-authenticated facts distinctly proves, that the establishment of *City Missions* is one of the noblest achievements of the age; and to him, as an instrument, must be mainly traced those arduous and concentrated efforts, which impressed upon them a character of settled and definite organization. The impulse which he gave to this momentous class of Christian agency continues powerfully to vibrate through all our city populations; and will doubtless continue to vibrate until there shall not be a neglected haunt of wretchedness and guilt in any of the crowded cities which busy commerce has formed in our native isle. If thoughtful men would only make themselves acquainted with the labours of the London City Mission, they could not fail to regard this and kindred institutions as among the best securities which Divine Providence has supplied to meet and to ward off the evils which spring up in the wake of great cities. Nothing but a regularly organized system of domiciliary visits to the neglected, ignorant, and vicious poor can provide for their spiritual necessities. And, in the absence of a well-chosen, well-tested, and reasonably remunerated class of agents, the great work of city missions cannot be performed. It is highly gratifying to find this principle fully admitted in quarters where, but a few years ago, anything like lay-agency was frowned upon as subversive of episcopal rule and clerical supremacy. May we hope that the episcopal sanction recently given to the principle of city missions in the metropolis will not paralyse the glorious enterprise by spreading over it a sectarian hue? Great will be the responsibility of any man, or set of men, who shall stay, or even hinder, this Heaven-directed undertaking.

In introducing Dr. Campbell's memoir of David Nasmith to our numerous readers, we are sanguine that it may contribute to rouse the Christian church to a deeper sense of responsibility in reference to the overgrown populations of our beloved country. The

spirit of David Nasmith led him to weep over them, and to devise means for their moral, social, and spiritual melioration. If at times he attempted more than the powers of any one man could overtake, let it be remembered that, from the long and special attention he had devoted to our city population, he had been visited with an irrepressible desire to work out some deliverance for them; and that his principle was to set a number of other minds to work, and then to hasten to other new and neglected fields of action.

Dr. Campbell has performed his task as a biographer with his wonted ability; and has reared for his honoured friend a monument more durable than that of marble or brass. The world and the church beheld in David Nasmith a man of dauntless zeal and courage, and disinterestedness; but in the description here drawn of him, we see the secret springs of faith and piety which fed and nourished all his efforts for the poor; and we rise up from the perusal of his touching story with a settled conviction that he was "a man of God," who "endured" and acted "as seeing HIM who is invisible."

We could have spared some of the minor details of this volume; though we are ready to admit that they are in general well sustained. But we are of opinion that men eminently distinguished by one great feature of character are best preserved to posterity by their being viewed in one steady and commanding light. At the same time, we willingly allow that the accuracy of the likeness is better preserved to those who knew the deceased by those minute fillings-up, though they may but little interest general readers, unless something unique or peculiar attaches to them. Love matters, for instance, are better omitted in a work like the present. We think, too, that Dr. Campbell has fallen into the sin of the age, in spinning out a narrative which would have derived additional force from greater condensation. We are of opinion that the original materials scarcely justify the size of the work before us. There is a dash, too, of mannerism in the construction of the memoir, which a writer of Dr. Campbell's power should not have descended to; we refer more particularly to the commencing of the several chapters with an address to some particular person, who said or wrote something about David Nasmith. Not only the living but the dead are personally appealed to in these addresses, as in the case of the late Mr. William M'Gavin, the far-famed author of "The Protestant." It is true, Dr. Campbell tells us in his preface that considerable delay has taken place in the publication of the work, by which this incongruity becomes manifest; but we object to such a style of biography as diverting the

mind from the great object of the particular narrative, and as breaking in essentially upon that unity of design which is one of the greatest charms in a biographical sketch. But with these slight deductions—and slight we acknowledge them to be—we regard the memoir before us as a valuable addition to the list of our biographical classics, and as such, recommend it to the speedy and careful perusal of all who wish to learn the divine art of doing good to the bodies and souls of men.

A SURVEY OF THE HOLY LAND; *its Geography, History, and Destiny. Designed to elucidate the Imagery of Scripture, and demonstrate the fulfilment of Prophecy.* By J. T. BANNISTER, Author of "Chart of the Holy Land," "Incidents of Jewish History," &c. &c. *With an Introduction.* By the Rev. W. MARSH, D.D., Vicar of St. Mary's, Leamington. Third Thousand. Embellished with Maps and Engravings. 8vo. pp. 590.

Binns and Goodwin, Bath : and Simpkin and Co., London.

The author of this work, intended as a manual or book of reference, on the deeply interesting subject of which it treats, assures us that "it is the fruit of many laborious days and sleepless nights." He "has endeavoured to show the perfect correspondence of the predictions concerning Judæa and the Jews to the present condition of that country and people; history is employed as the interpreter of prophecy, and made to attest the minute and entire accomplishment of those events which were made known to the fathers by the inspirations of Omniscience." As a collection and condensation of a vast mass of important materials relating to the present, past, and future state of God's ancient people, the volume before us is an important accession to the stores of our sacred literature. Well does Dr. Marsh observe, that "with them the dispensations of Jehovah towards our fallen world have been intimately connected," and that "the final victory of truth is yet suspended on their conversion. Important were the results that followed their rejection and dispersion among the Gentiles; but far more important and glorious will be the results of their ingathering and conversion to the faith of Christ; 'for, if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?'"

Mr. Bannister's work evinces very diligent and laborious research, and is written, moreover, in a perspicuous and impressive style, greatly fitted to engage the feelings of intelligent young persons, to whom he has largely though not exclusively addressed himself. He has evidently read both accurately and

extensively; and, in this age, when the question of the Jews is rousing the attention of the Christian Church, his labours will be both useful and acceptable. The engravings and maps contained in this volume are beautifully executed; and the typography and paper are of the best quality. On the geographical portion of the work, Mr. Bannister has evidently bestowed the greatest pains; and the results of his labours are highly creditable to him both as a scholar and a divine. He has not loaded his pages with critical references, except where it was indispensably necessary; but in his preface, he has made ample mention of the sources of information from which he has drawn his truly valuable materials. We cannot but wish that a work so well intended, and so admirably executed, may obtain that wide and lasting favour with the public to which it is so well entitled.

1. *The Work of the HOLY SPIRIT.* By DAVID RUSSELL, D.D., Dundee. Second Edition. 12mo. pp. 24.
2. *THE DOCTRINE OF DIVINE INFLUENCE VINDICATED. Containing Remarks on Mr. Kirk's "Way of Life made Plain."* Reprinted from the Scottish Congregational Magazine. 12mo. pp. 48.

James Maclehose, Glasgow; Jackson and Walford, London.

These tracts have been called forth by certain erroneous views of the work of the Spirit, which have sprung up of late in the Congregational churches of Scotland. The infection, we have reason to believe, was caught originally from the party recently excluded from the Secession church; it found its way into the academy at Glasgow; and now rages like an epidemic among some of the less experienced pastors of the denomination. The body at large, however, continues perfectly sound in the faith; and vigorous efforts are being made by the Glasgow and other churches to restore their erring brethren to a better mind. We have but little hope that the main instruments in this unhappy movement will be restored to sober views of Divine truth; they are already, we fear, looked up to as leaders; and from their love of paradoxical jargon, we suspect that their vanity will tempt them to become the doctors of a new school of theology, the most crude and vapid that has hitherto seen the light. We have greatly mistaken the Scottish character if the logic of such men as Mr. Kirk should prove extensively mischievous; but upon weak and uninformed minds it will have a temporary effect; and meanwhile the Congregational body of Scotland will suffer considerable reproach for the preposterous self-conceit of a little knot of men who contradict themselves

in almost every paragraph they commit to paper. We are glad to find that the committee of the Theological Academy at Glasgow have been firm and decided in their course; and if the Congregational pastors throughout Scotland will imitate their example, and, after faithful remonstrance with their erring brethren, decline fellowship with men who deny *efficacious* grace in the conversion of the sinner, they will ultimately suffer no disparagement from the worthless speculations which for a time have disturbed their peace.

The two pamphlets which we now introduce to our readers are well adapted, with reflective men, to stay the plague which now rages. They are mild, persuasive, and eminently scriptural. We doubt not they will obtain a wide circulation. The subject of which they treat is a vital one; and we thoroughly believe that if Mr. Kirk's doctrine were to leaven the Congregational body of Scotland its days of usefulness and honour would be numbered. The sooner the new school assumes its own distinctive banners so far the better. It is an unhealthy excrescence, which if not cut off will disease the whole ecclesiastical frame.

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PROCEEDINGS of a PUBLIC MEETING held in the Above-Bar Chapel, Southampton, April 2, 1844, for the purpose of presenting a testimonial of respect and esteem to the Rev. Thomas Adkins, on the Thirty-fourth Anniversary of his Settlement as Minister over the Church and Congregation there assembling. 12mo. pp. 44.

G. L. Marshall, Southampton.

We would hail with peculiar satisfaction and delight the appearance of this interesting record, as tending to promote a respectful and affectionate intercourse between Christian pastors and their flocks. The scene which it describes must have been imposing to mere spectators; but to those immediately concerned, it must have been most deeply affecting. Such a testimony to the ministerial fidelity of a Christian teacher, after a pastorate of nearly thirty-four years, could not fail to be very refreshing to the spirit of our beloved and revered brother, the Rev. Thomas Adkins. A memorial, signed by 1040 individuals, and breathing the fullest confidence and love, to say nothing of a presentation of plate and books, of the value of 136*l.*, could not fail to make a deep lodgment in such a heart as that of our friend, especially at a time when some few were ready enough to forget his "work of faith, and labour of love." The delicate manner, too, in which Mr. Reynolds, as chairman, and Mr. Bullar, as representing

the church, performed their task in the delightful ceremony, added much to its impressiveness, while the manly and feeling response of Mr. Adkins to the admirable address of his long-trying friend, Mr. Bullar, gave a character of solemnity to the proceedings of the day, not soon to be forgotten.

We are not of that class of religious professors who are jealous or doubtful of the effect of such services. On the contrary, were such demonstrations of affection more frequent in the churches, we are persuaded that they would tend to endear the pastor to his flock; while they would minister essentially to the confidence and happiness of the pastor in the daily discharge of arduous duties. May the service commemorated in this tract cement, for many years to come, a union which has been the parent of blessings to multitudes of the human race.

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FAITH and PRACTICE: illustrated and enforced, in Twenty-four Sermons on the Miracles of Scripture, and the Five Festivals. Preached in the parish church of Clerkenwell, by the late REV. THOS. SHEPPARD, Minister. With Morning and Evening Family Prayers, with a Memoir of the Author. By the REV. S. PIGGOTT, A.M., Rector of Dunstable.

Masters, Aldersgate-street.

At the present crisis, when the Church of England is divided, assailed, and basely undermined, by a semi-popish party, a volume of sermons from a venerable minister of the good old Reformation school, will be deemed most acceptable. And the praise-worthy intention of Mr. Piggott, in preparing the publication, had the cordial sanction of eminent clergymen; such as the Revs. Dr. Marsh, Messrs. Watkins, Bickersteth, and others, who, either personally knew, or highly revered, the late Mr. Sheppard, as a faithful and devoted minister of Christ.

Having been formerly nine years curate to Mr. Sheppard, Mr. Piggott took down these sermons in *shorthand*, as he delivered them; and hence he dedicates them to the clergy, and other inhabitants of Clerkenwell. And he states, in his address, that, "several clerical brethren, friends, and parishioners have expressed a strong desire for the volume, especially as no printed sermon or address has been left behind, to endear his memory to his numerous hearers. His sermons were generally esteemed by them for purity of doctrine, simplicity of language, apt illustration by suitable texts, examples, and comparisons; by their comprehensiveness, and by forcible appeals to the conscience. Many of the laity will prize them



for family reading, for their plainness and simplicity, their truth and faithfulness. They will read them with confidence, because they know that the preacher believed, experienced, and practised what he preached;—Mr. Sheppard's irreproachable character for upwards of fifty years, being well known and appreciated. His memory will be endeared to many friends and parishioners, as long as they live."

Such testimonies as the above, which have our hearty concurrence, render any lengthened remarks of ours superfluous, and especially as the work is a posthumous one.

The subjects are of general interest to all classes, and treat of nothing offensive to any party. They will tend, we hope, to revive many good impressions that the preacher's hearers felt, who came from all parts of the metropolis to hear him. And with regard to many members of families, who are detained at home by various engagements, or by distance from the house of God on Sabbath evenings, the volume may prove most instructive. With a view to the benefit of such parties, we conceive that Mr. Piggott has added very suitable prayers, and adapted to the subject of each discourse, with a few more for other occasions; all of which will gratify the devout reader by their appropriate and concise petitions and thanksgivings. The memoir, perhaps by necessity, is very scanty.

This respectable volume is dedicated, in respectful and faithful terms, to Mr. Piggott's diocesan, the Bishop of Ely. In conclusion, we can only give the following specimen of Mr. Sheppard's faithful preaching, with our cordial recommendation of the work to public attention.

"We wonder at the ignorance of persons under the Old Testament dispensation; that they should have the writings of the Prophets, and not understand nor believe them! Yet there are thousands in the Church of England, who have the Old and the New Testament, and the Articles and Homilies to instruct them, to point out the doctrines of the gospel, and to establish their truth, and yet do not understand nor believe them. Our articles and homilies clearly lay it down, that our nature is altogether corrupt, and that the original sin, with which we came into the world, deserves God's wrath and condemnation. We are clearly told also, that we are 'to be justified by faith only in our Lord Jesus Christ, and that we need the influence of the Holy Spirit to impart unto us a good will, and to work with us when we have it;' and that all this is the effect of God's distinguishing love. Why is it that when men have these things set before them, they need their understandings to be opened? Why, because they know that if they really receive these truths, they

must sacrifice their indolence, give up the world, and follow Christ, by taking up the cross. They therefore close their eyes against truths which war against their worldliness and pride, their lusts and evil tempers. They shut their eyes against the light which reproves them. Oh! happy are they that love to look at the bright light of truth, and suffer themselves to be convinced and directed by it. Happy those who have their eyes open to discern the truth of God's Word. Oh that the number of such may be increased! May God open our understandings to understand the Scriptures!" pp. 224.

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WILD FLOWERS. *By Miss C. S. PYER.*  
Snow, London.

Many of these "Wild Flowers" are exceedingly beautiful and sweet, and bear about them a freshness which has ever a charm to the lover of that which is natural and unaffected. There is a fragrance in many of them which delights the senses, evincing that they have sprung from a generous soil, which is evidently not incapable of yielding even sweeter and fairer productions. And much as we admire these that are now blooming around us, we shall be glad to see others, the germs of which we think we can discern. To drop all poetry ourselves, we are pleased with the earnest feeling which is displayed in this volume, with the great appreciation of the beauties of nature, with the sound sense and womanly tenderness which breathe in the various pieces, and with the religious element which pervades them. It is refreshing to find a young lady, who possesses a poetic soul, and is given to write in numbers, abjure the mawkish sentimentalities, which to persons of her age and sex, present almost irresistible temptations; and choose for herself themes worthy any pen, and write upon them in a manner that indicates a healthy, vigorous, and independent mind. It is somewhat difficult to make a selection when all are, for the most part, good. We like exceedingly, if we may express our preference, "Baptism for the Dead," "Kind Words," and "Clouds and Sunshine." We had marked several stanzas of the first for selection, but it would be unjust to dis sever them from the rest, and the whole of the piece is too lengthened for insertion. Take the second,—

"KIND WORDS.

"Oh! breathe once more the treasured tone  
My spirit loves;  
Ye shall not blush, when years have flown,  
The undisguised power to own,  
Its wisdom proves.  
"Kind words! how doth their very weight  
The soul oppress;  
They live beyond the doomed fate,  
Which on the world's best treasures wait—  
They live to bless.



"Have ye ne'er felt the life-blood start,  
In quicken'd flow,  
As accents, which might well impart  
Fresh courage to thy drooping heart,  
Were breathed low ?

"The birthright of an hour ? ah ! no,  
They shall supply  
Balm, in the saddest time of wo—  
Kind words !—oh let us feel it so—  
Can never die !"

There are a few inaccuracies in expression and punctuation which have escaped the eye of the author, and which in another edition will doubtless be corrected. We very cordially commend the volume to our readers, and trust it will meet with much success. It truly deserves it.

**ABIJAH :** *or the excellence of Early Piety.*

*By the Rev. J. J. DAVIES.*

**FELIX :** *or the Conviction of Sin.* *By the Rev. J. J. DAVIES, Tottenham.*

T. Ward and Co.

The former of these useful works was suggested by the unexpected, yet peaceful death of a young disciple. To improve this event, the excellent author took occasion to exhibit the nature and importance of early piety, as illustrated in the case of Abijah. The latter is an attempt so to "reason of righteousness, temperance, and judgment to come," as to produce conviction of sin, and to lead, under the blessing of God, to genuine, heartfelt religion. Both these little books are distinguished by a clear exhibition of truth ; simple, pointed language ; deep seriousness ; earnest affection ; and a sincere desire to do good. We cordially recommend them as peculiarly appropriate to place in the hands of young persons ; and as they are only *sixpence* each, we hope they will have a wide circulation, and be rendered extensively useful.

**WHAT SAITH THE NEW TESTAMENT ?**  
*or, The Ecclesiastical Polity of Apostolic Times.* *By the Rev. SAMUEL HILL-YARD.* pp. 91.

Dinnis.

This concise publication condenses within narrow limits much valuable discussion. There is uniformly a clear and a fair statement of the controverted points, in a candid and Christian spirit. The book consists of nine lectures, on the following subjects :—Meaning of the word Church ; Constitution, Government, and Offices of the Church ; the Pastor or Bishop ; the Deaconship ; Ecclesiastical Courts, Councils, and Convocations ; Church Discipline ; Secession from Corrupt Communities ; Lay Agency ; concluding Observations. We consider this little book as very creditable to the author's talents and temper, and deserving of an extensive circulation.

**Works of the Rev. WILLIAM BRIDGES, in Four Volumes, 8vo.** Now first collected, Vols. I., II. published.

Palmer, Paternoster-row.

We are glad to see so beautiful a reprint of the works of the Rev. William Bridges. He was a giant in theology, and has been far less known in theological circles than he deserved. In the two volumes before us, we have his treatises on Christ's priestly office ; on temptation ; on grace for grace ; on the spiritual life ; on Scripture light the most sure light ; on the righteous man's habitation ; on lifting up for the downcast ; on faith ; and on the freeness of grace and love. Acuteness, depth, and spirituality are the characteristics of Bridges' theology.

**The HISTORY of CHINA and INDIA, Pictorial and Descriptive.** *By MISS CORNER, Author of "The Historical Library," "Questions on the History of Europe," &c. &c.* 8vo. pp. 393.

Dean and Co, Threadneedle-street.

This is one of the most successful compendiums of Chinese and Indian history supplied by the modern press. The fair author has done honour to her sex, by the very enlightened and acute manner in which she has performed her somewhat difficult task. Never was a great subject more successfully abridged ; so as still to preserve to the reader the most important facts pertaining to it. As it respects India, we are prepared to say, that more correct information will be found in Miss Corner's brief outline, than in many elaborate works. She has an admirable talent for condensation, which very few possess. Her China is a brilliant production ; and, with its pictorial embellishments, which are executed in the highest style of modern art, the volume before us cannot fail to secure for itself a wide circulation, and a deserved literary reputation.

We blame our fair author for two things ; viz., her omission of any but slight and unsatisfactory references to the spread and influence of Christianity in China and India ; and her too favourable estimates of heathen men in both countries. The first is a serious oversight of the facts of history, and the second is the result of a somewhat partial and defective view of the present state of human nature.

#### WORKS RECENTLY PUBLISHED.

1. *A Narrative of a Visit to the Mauvilius and South Africa.* By JAMES BACKHOUSE. Illustrated by two Maps, sixteen Etchings, and twenty-eight Woodcuts. 8vo. pp. 718. Hamilton, Adams, and Co.

2. *The Divine Commendation of Abraham ; or, Parental Duties, and the blessings resulting from*

their faithful performance. By the Rev. THOMAS HOUSTON, Pastor of the Reformed Presbyterian Church, Knockbracken. 18mo. pp. 286. Longman and Co.

3. [The Actonian Prize Essay.]—*Chemistry, as exemplifying the Wisdom and Beneficence of God.* By GEORGE FOWNES, Ph.D., Chemical Lecturer in the Middlesex Hospital Medical School. 8vo. pp. 194. John Churchill, Princes-street, Soho.

4. *Protestant Missions in Bengal illustrated:* being the substance of a Course of Lectures delivered on Indian Missions. By J. J. WEITBRECHT, Church Missionary. 12mo. pp. 354. John F. Shaw, Southampton-row.

5. *A Commentary on the first chapter of Genesis;* in which an attempt is made to present that beautiful and orderly narrative in its true light. To which are added, a short Treatise on Geology, showing that the facts asserted by Moses not only agree with, but corroborate geological facts; illustrated by Sketches. A short Treatise on the Deluge, showing from scriptural and geological facts the cause of that catastrophe. By THOMAS EXLEY, M.A. 8vo. pp. 178. Hamilton, Adams, and Co.

6. *Elementary Education;* the importance of its extension in our own country. With a Sketch of

the State of Elementary Education on the Continent. By HENRY EDWARDS, Ph.D., D.D. Imp. 8vo. pp. 186. Longman and Co.

7. [Cambridge Prize Essays.]—*The Christian System vindicated against the more popular forms of Modern Infidelity.* Being the Hulsean Prize for the year 1838, and the Norrisian Prizes for the years 1837, 1839. By the Rev. DANIEL MOORE, M.A., Minister of Christ Chapel, St. John's Wood. Second Edition, with Additions. 12mo. pp. 350. H. G. BOHN, York-street, Covent-garden.

8. *Christian Encouragement;* or, Attempts to Console and Aid the Distressed and Anxious. By JOHN SHEPHERD, Author of "Thoughts on Private Devotion," &c. Third Edition. 12mo. pp. 394. Tract Society.

9. *The Child's Book of Martyrs.* Compiled from Fox and other Authorities. By ALFRED VICTOR ALLEN ESGLAND. 32mo. pp. 480. Nisbet, Berners-street.

10. *The Times of Claverhouse;* or, Sketches of the Persecution. By the Rev. ROBERT SIMPSON SANQUHAR, Author of the "Traditions of the Covenanters," and the "Life of Renwick." 18mo. pp. 228. R. Groombridge.

## OBITUARY.

REV. GEORGE WATTON, OF INDIA.

To the Editor of the *Evangelical Magazine.*

Dublin, June, 1844.

MY DEAR SIR,—In the supplement to the *Evangelical Magazine* of 1840, you gave insertion to an interesting memoir of the late Mrs. Watton, drawn up by her bereaved husband, the Rev. George Watton, then missionary of the London Missionary Society at Salem, in the Madras presidency; since then it has pleased the great Head of the church to remove him also from his labours to his rest, leaving eight poor orphan children to mourn their sad loss. As some account of this excellent missionary may be interesting to your readers, I send you the following brief memoir of him. I should have sent it earlier, but waited hoping that some other of his fellow-labourers would have furnished you with a fuller and more interesting memoir. Should you deem it worthy of a place in your valuable magazine, I shall feel much obliged by your inserting it when convenient.

I am, my dear Sir,

Yours very sincerely,

JOHN HANDS.

George Watton was born in India about 1803: of his parents he knew little or nothing; I believe his father was a European soldier, his mother a Hindoo, and a heathen. He was very early left an orphan, and thus cast friendless upon the world. But He who is the Father of the fatherless

had compassion on him, and provided for him Christian friends and an asylum. Not long after the establishment of the Bellary mission, in 1810, I commenced an English school, and placed over it a pious soldier, one of the first fruits of my labours among the military stationed there. This school was supported by local contributions, and was established for the reception of poor destitute orphan children of Europeans and Indo-Britons, numbers of whom were at that time begging about the cantonment, without the means of education or support. As far as our funds would allow, a number of these children were sustained in the school.\* George Watton was one of thirty children who were received into the school on the day it was opened; and though he knew not a letter in the alphabet when he entered, he made such progress as soon to leave far behind him the class with which he commenced. His diligence and good behaviour gained him the special attention and esteem of the schoolmaster, who took much pains to promote his improvement. In the general business of the school he made good progress, but the Bible especially engaged his attention, and having a retentive memory, he, while a little boy, treasured up therein nearly the whole of the New Testament, and a large portion of the Old.

\* Considerably more than a thousand poor children have been educated wholly or in part in this school, a large number of whom are now filling respectable stations in society: many have manifested decided piety, and some of them have devoted themselves to missionary labours.

In process of time George Watton was taken out of the charity school to assist in another institution belonging to the mission, in which he rendered himself very useful. When he was about 17 years of age, having given satisfactory evidence of genuine piety, he was received as a member into the mission church. I remember we were much interested with the account he gave before the church of his Christian experience. A sermon on *Psa. xxxii. 10*, was the means of his conversion, and led to his entire consecration of himself to the service of the Lord. Some time after this Mr. Watton, discovering a strong desire to make known to the heathen the gospel of Christ, and appearing to possess a capacity and fitness for missionary work, he was directed to apply himself to the study of the Tamil and Canarese languages, the former of which he was already partially acquainted with. He was also conducted through a regular course of theological study; after which he was recommended by Mr. Reeve and myself to the directors of the London Missionary Society as an assistant-missionary, and was accepted. From this time he became a diligent and valuable helper in the Bellary mission, and was much employed in the superintendence of the native schools.

In 1824, Mr. Watton was united in marriage to Miss Anna Hemkins, a pious young woman, who, like himself, was brought up from a child in one of the Bellary mission schools.

In 1831, the mission at Salem having been deprived by death of its valuable founder the Rev. Henry Crisp, Mr. Watton, with the concurrence of the directors, was appointed to it, and soon after received ordination from the hands of his brethren, Messrs. Reeve, Campbell, and others, at Bangalore. From that time, amidst the various trials and difficulties inseparable from missionary labour, our brother continued a diligent, faithful, and devoted labourer, till his death. The Rev. W. Campbell, then missionary at Bangalore, who visited his mission in 1832, says of him in his report to the district committee: "At the request of the committee I have visited the Salem mission, and can very heartily subscribe my name to the report sent you by brother Watton, which gives you a very just relation of his various labours and success." In the report to which Mr. Campbell alludes, Mr. Watton says, "Divine service is regularly held in the chapel every Sabbath at nine o'clock in the morning: the attendance is not numerous; it consists chiefly of those attached to the mission, and a few occasional hearers. At noon the children of the schools attend for catechetical exercises, &c. At four in the afternoon a goodly number of the heathen

generally attend; a few of the richer natives have been observed during the last six months to be regular in their attendance upon the means of grace. On Monday two services are held—one in the mission compound to about 200 beggars, who come to receive alms, and the other is at Gogi: as the generality of the people of this village speak Canarese, the service is conducted in that language. On Tuesday, it being weekly market, the people are addressed in Tamil and Telooگو; on Wednesday, in the school-room at Shena Pettap; on Thursday, in the Salem bazaar; on Friday, at Amman Pettap; and on Saturday a meeting is held, when a report of the proceedings during the week is read, with a few practical observations, and the service is concluded with prayer. All these services are generally well attended, and listened to with apparent attention. The great Head of the church has been pleased to bless the word preached, so as to induce one and another of the heathen to inquire seriously into the truth of what has been brought to their ears, and to feel a deep concern for the welfare of their souls."

In August, 1839, Mr. Watton was deprived by death of his invaluable wife. This was a grievous loss both to himself and the mission, for not only did she exercise a wise and pious control over her large family, but she also laboured diligently among the poor females belonging to the mission. She was to him a wise and valuable counsellor in seasons of difficulty, and a comfort and support to him in times of depression and trial. Her removal, for a time, seriously affected his health.

About this time an enemy to the mission and to the truth endeavoured to add to Mr. Watton's trials, by circulating a report calculated to injure his character and usefulness. In consequence of this a deputation of two of his brethren was sent by the committee to investigate the matter. The result was that the character of Mr. Watton was most triumphantly cleared from the aspersion, and the calumniator covered with shame.

In 1840, the Rev. Mr. Lechler was appointed to be Mr. Watton's coadjutor, with whom, till his death, he continued to labour in harmony and comfort. Our brother was removed to his rest on the 9th of June, 1841, after a short but severe illness. His end was peace. Mr. Lechler, in communicating the tidings of his death to the directors, says, "The great number of natives who surrounded the mission-house during Mr. Watton's last hours, and afterwards attended his funeral, as well as the attention paid to him by all the European residents of the place, was expressive of the high regard in which he was held. The tears of all



connected with the mission spoke volumes in his favour. His end was peace. He now rests from his labours, and from the many and severe trials by which the Lord saw fit to prepare him for his heavenly glory; and I have no doubt he has heard, ere this, the glad salutation, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.' "

Mr. and Mrs. Watton have left eight children, who are, in a great measure, dependent upon the London Missionary Society for support. May the God of their parents be their father, guide, and friend.

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MRS. MARY CHURCHILL.

Mrs. Mary Churchill, forty-eight years the beloved wife of the Rev. Jas. Churchill, Thames-Ditton, Surrey, died May 24, 1844, in the 80th year of her age. Her illness did not assume a serious aspect till within a few days of her death. She then soon seemed to settle it in her mind, that the time of her departure was not far off. Our two sons, with their wives, being now arrived, and standing in tears around her dying bed, we had the solemn pleasure of joining in prayer, followed with feeling expressions of mutual love. "I have," she afterwards said, "an affectionate husband and children; I, at one time, thought I could not give them up, but I have now been able to do it." The beautiful language of the apostle having been repeated to her, viz., "In whom, though now ye see him not," she took up the words which follow, and added, "there is everything in religion to encourage our faith;" and then, as if afresh animated, and that to an unusual degree, with her hands lifted up, her eyes towards heaven, she went on to speak most feelingly of Him who loved her, and gave himself for her redemption, in the following sentences: "Christ is my whole confidence. None but Christ—none but Christ. What could we do without our Saviour? None can bear comparison with Him. Come, my glorious, my beloved, and adorable Redeemer, come and fetch me. I fear I shall stay here too long, and that thou wilt not come yet." At the same time adding, "I have no wish that anything should be said of me, (probably referring to her funeral,) I am but a poor helpless sinner," and then urged us to do all the good we could. It is thought, the continuance and welfare of the little day-school was on her mind, which went in her name, she having for several years had its concerns in her hands. On her being told of the young clergyman leaving his very feeling and kind wishes for her comfort, she said, "I am much obliged to him. I am, through grace, comfortable," emphatically adding, "all through grace. I have long been taught

where to find comfort; but it is not of myself. I know whence it comes." Reference was then made to the apostle's enjoyment, when he expressed his desire to depart and to be with Christ, and on her being asked if she derived pleasure from such a view, she replied, "I do enjoy it." Having left her love to all her relatives and friends, with her fellow-worshippers on earth, and expressed her earnest hope, that they might meet her in heaven, she merely added, "I have nothing now to do here. I am very happy; I long to go." She soon ceased to speak. Nine hours afterwards, as we have good ground to believe, she fell asleep in Jesus. May the writer's and the reader's last end be like hers.

While the efficiency of saving grace is wholly of the Lord the Spirit, it is frequently pleasant, as in this instance, to notice the instrumentality by which the first and subsequent features of the Christian character may have been formed.

From the earliest part of her youthful days, the deceased had the advantages of catechetical instruction, or pulpit ministrations of a Tuppen, afterwards the predecessor of Mr. Jay, of Bath; of a Dunn, formerly of London; a Griffin, of Portsea; a Bogue, of Gosport; an English, of Woburn; a Townsend, of Bermondsey; a Hill, of Surrey Chapel; a Wilks, of the Tabernacle, Moorfields, and of other great names, frequently at Portsea.

It was oftentimes a source of sacred enjoyment to her own soul, and edifying to others, when she called up reminiscences of the long gone-by days of such excellent men of God.

Let us hearken. "Your fathers, where are they? And the prophets, do they live for ever?" Zech. i. 5. Though long since gone to be with Him whom they loved to preach, they yet speak many useful things to us; and will be "yet spoken of." C.

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DEATH OF BLIND BARTIMEUS.

The death of Bartimeus, the blind preacher at Maui, is noticed. He was long an active labourer with the American missionaries. The death of this extraordinary man occurred on the 17th September, 1843, at Wailuki, Maui. In that neighbourhood, he had been labouring as a preacher of the gospel for several years past, with great acceptance to the people, and good success. This good man, at the time the first missionaries visited the islands, was a buffoon in the service of the queen. On the arrival of the first missionaries, he accompanied the chiefs from Hawaii to Oahu, where he heard, for the first time, the words of eternal life. "The sound of salvation" at once caught his ear. His attendance on the



means of grace became constant. Bartimeus was the first fruit of the gospel in the Sandwich Islands, and was one of the three who were first admitted to the privileges of the visible church by baptism on the sea shore. He then became a preacher, and continued so until death. The charm of his character was his piety, his child-like, humble, modest, and considerate piety. He always seemed to have a soul full of pious

feeling, and was ready for religious conversation, prayer, or devotional exercise. He loved the sabbath, the house of God, and the company of the Lord's people. His Christian virtues shone brighter and brighter to the last. In short, he was eminently a holy man. He lived a peaceful life, and died a peaceful and happy death.—*New York Evangelist*, May 23, 1844.

## Home Chronicle.

### HALF-YEARLY DISTRIBUTION OF PROFITS,

To the Widows of Pious Ministers,

ARISING FROM THE SALE OF THE "EVANGELICAL MAGAZINE;"

Effected July 16, 1844.

Name.	Denom.	Age.	Sum.	Name.	Denom.	Age.	Sum.
ENGLISH.				ENGLISH.			
H. A. ....	Ind.	53	10	M. P—y ..	—	40	10
H. B. ....	—	53	8	J. R. ....	—	56	8
M. B. ....	—	80	10	A. S. ....	—	35	8
M. B—y...	—	34	8	M. S. ....	—	51	8
M. A. C. ...	—	74	10	M. T. ....	—	56	10
H. D. ....	—	53	10	S. T. ....	—	78	10
M. D. ....	—	60	10	G. W. ....	—	87	10
E. D. ....	—	50	8	S. W. ....	C. of Eng.	56	10
A. F. ....	Cal. Meth.	68	10	M. W. ....	Ind.	74	10
M. G. ....	Ind.	42	8	E. J. W. ...	—	37	8
E. G. ....	—	70	10	WELSH.			
A. H. ....	—	61	10	M. B. ....	—	42	4
H. H. ....	—	53	10	E. E. ....	—	82	8
J. H. ....	—	59	10	E. F. ....	Cal. Meth.	85	8
M. A. H. ...	—	59	8	M. G. ....	Ind.	65	8
E. H. ....	—	66	10	M. G—e ..	—	76	10
M. J. ....	—	49	6	A. J. ....	—	52	8
S. J. ....	—	41	8	H. J. ....	—	72	8
C. K. ....	C. of Eng.	40	8	M. J. ....	Cal. Meth.	63	8
A. L. ....	Pres.	68	10	M. L. ....	Ind.	55	8
J. L. ....	Ind.	61	10	E. P. ....	—	66	8
S. L. ....	—	62	10	E. W. ....	—	67	8
S. M. ....	—	75	10	SCOTCH.			
M. M. ....	—	46	8	J. B. ....	Pres.	71	8
H. N. ....	—	61	10	J. C. ....	—	—	6
S. P. ....	C. of Eng.	56	10	C. D. ....	Ind.	46	4
E. P. ....	Ind.	80	8	J. R. ....	—	40	8
M. P—ye..	C. of Eng.	—	10	IRISH.			
M. P. ....	Ind.	59	10	A. G. M. ...	—	66	8
M. P—e ..	—	72	10				

#### DONATIONS TO THE WIDOWS' FUND.

The following donations to the funds of the *Evangelical Magazine*, for the benefit of the widows, have been received during the present year, as the result of the appeals which have been made on behalf of widows. We venture to hope that many more Chris-

tian friends will follow the same excellent example:—

Mr. B. and Friends, by Rev. J. J. Free-	£	s.	d.
man .....	1	8	0
S. H. P., by Rev. Thos. Lewis .....	2	0	0
J. T., per Editor .....	5	0	0
Legacy of Mrs. Harris, formerly an annuitant of the Magazine, by the Rev. J. Crossley .....	44	13	4

A Widow in the Country, as a response to the application of "A Constant Reader,"	£	s.	d.
May Number.....	25	0	0
An Old Disciple, a sincere friend to the widow and fatherless .....	5	0	0
The Chief of Sinners, per Editor .....	5	0	0
Rev. E. Bickersteth, ditto.....	2	0	0
A Friend to the Widow, ditto .....	0	10	0
Mrs. Oakley, Wilford, Notts, ditto .....	2	2	0
	£90	11	4

## ASSOCIATE FUND, OR MINISTERS' FRIEND.

Towards the close of last year, the committee of this society addressed an appeal inviting sacramental collections on its behalf, and they beg to convey their thanks to the following ministers and churches who have kindly responded to that appeal:—

	£	s.	d.
Alston, Rev. J. Harper .....	1	7	0
Aibany Chapel, Rev. — Lyon .....	11	0	0
Birbican, Rev. A. Tidman.....	13	4	6
Bigg .....	2	14	9
Bedminster, Rev. G. Woods.....	4	0	0
Bromley, Rev. G. Verrall .....	6	3	0
Beverley, Rev. J. C. Brown .....	4	14	1
Brentwood, Rev. D. Smith .....	3	12	6
Bristol, Rev. J. Roper .....	5	6	0
Brentford, Rev. W. C. Yonge .....	0	12	6
Castle Camps, Rev. E. A. Marsh.....	0	11	8
Chesterfield, Rev. R. Blands .....	2	3	10
Chichester, Rev. — Benson .....	1	15	2
Croydon, Rev. W. Campbell .....	3	10	0
Clapham, Rev. J. Hill.....	22	10	10
Dartington, Rev. R. C. Pritchett.....	2	0	0
Enfield, Rev. S. A. Davis .....	5	0	6
Finchley, Rev. — Birch .....	3	5	6
Foulmire, Rev. — Hobbs .....	4	2	0
Hounslow, Mr. Sargood and Friends .....	2	1	0
Gloster, Rev. J. Hyatt .....	4	0	0
Kingston, Rev. — Edwards .....	12	0	0
Layer Breton, Rev. W. Merchant .....	2	0	0
Lyme Regis, Rev. R. Hamilton .....	4	5	0
Liverpool, Rev. J. Tunstall .....	2	0	0
Mattishall, Rev. D. W. Wilson .....	1	8	10
Oswestry, Rev. — Davis .....	4	8	6
Otley, Rev. J. S. Hastie.....	5	10	8
Oxford, Rev. W. Jones .....	8	0	0
Putney, Rev. R. Ashton.....	4	6	6
Rochdale, Rev. D. Hewett .....	6	0	0
Royston, Rev. S. S. England .....	3	0	0
Richmond, Rev. H. B. Martin .....	6	7	8
Ross, Rev. W. M. Byrne .....	2	0	0
St. Neots, Rev. — Muscutt .....	5	0	0
Sutton Valance, Rev. J. Hamer .....	2	14	0
Penrith, Rev. W. Brewis .....	2	0	0
Therfield, Rev. J. Islip .....	1	8	6
Tottenham, Rev. J. C. Harrison .....	3	10	0
Truro, Rev. — Moore .....	7	0	0
Upminster, Rev. R. Thomson .....	7	0	0
Wymondham, Rev. J. Rutherford .....	2	10	0
York, Rev. J. Parsons .....	9	8	6

It will be perceived, from the foregoing list of collections, how efficiently the objects of this society could be promoted were this method more generally adopted.

The following replies to grants which have been recently transmitted, will convey an idea of the amount of benefit which this society is the means of diffusing amongst the ministers of the Congregational order, who are labouring in spheres of usefulness, but who are receiving but very small salaries for their support:—

D. S. says:—"Be so kind as to express

to the kind and generous friends the thanks of the heart they have gladdened, and to assure them that the aid could not have been more timely. I have appropriated the whole amount toward the payment of a debt contracted during a long family affliction in my former sphere of labour."

R. R. says:—"I received yours yesterday with a cheque for 10*l.*, and beg most sincerely to thank the committee for their great kindness. Nothing could have come to hand more opportunely, as I had not a sixpence in the house to make use of at the time."

J. F., in acknowledging a grant of ten pounds, says:—"The supply comes most opportunely, as my late dear son's long illness was a heavy expense, and I need not say that funeral expenses are great to persons whose means are inadequate to their wants. The Associate Fund has been to me and mine an invaluable blessing."

All communications to be addressed to the Rev. C. Gilbert, Corresponding Secretary, 25, Manchester-terrace, Islington.

THOMAS LEWIS, } *Secretaries.*  
JOHN YOCKNEY, }

## CONGREGATIONAL SCHOOL, LEWISHAM.

The annual examination of the pupils in this establishment took place on Wednesday, June 30th. The Rev. Professor Hoppus, LL.D., presided on the occasion, assisted by the Rev. S. Ransom. The whole business of the day gave considerable satisfaction to the friends assembled, among whom were the Rev. Messrs. Rogers, Mirams, Smith, Malden, and Rose. The following report has been presented to the committee:—

"At the request of the committee I have the pleasure to state that, in the classical department, the younger boys, comprising the three first classes, had prepared some parts of Peithman's Latin Grammar. The fourth and fifth classes had read during the school sessions portions of the Edinburgh Latin Delectus. The sixth class had read parts of Cæsar's Gallic War and Civil War; two eclogues of Virgil, and part of the 4th book of the Georgics. One pupil had read the Ars Poetica of Horace, some of the Odes in the first book, and about twenty chapters of Livy; and in Greek, part of the Edinburgh Delectus.

"The examination was extended to most of the above books, and included scanning the metres and turning English into Latin. Considering the short time which has elapsed since a large proportion of the boys entered on their classical studies, and the manner in which the rest acquitted themselves, the examination was of a satisfactory character.

"In arithmetic, algebra, and geometry, the pupils had studied the simple and compound rules, and some of the further branches of commercial arithmetic; fractions and decimals; the square and cube root; the elementary operations of algebra and equations of the first and second degrees. One pupil had also gone through the first four books of Euclid, and the cases of plane trigonometry.

"In this part of the examination, upwards of one hundred questions, prepared by the examiner, were laid before the pupils, who were required to solve them, without aid, either orally or from books. To these questions, 702 answers were returned to the examiner, of which 493 were correct solutions; and more would probably have been done, had not the time allowed been limited.

(Signed) JOHN HOPPUS.

"I beg to add, that I quite concur in the opinion expressed by the classical master, respecting the importance of an addition to the school library of the most modern and useful grammars, lexicons, classical maps, and works furnishing collateral aid to the more advanced classical pupils. A set of such books would materially promote the objects of this valuable institution, the funds of which, it is to be regretted, are too restricted, at present, to place within its reach all the books of the above kind which are desirable, without *donations from its friends.*"

Contributions and donations will be thankfully received at the Congregational Library, Blomfield-street.

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## PROVINCIAL.

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### ORDINATIONS.

*Rev. Edward Henry Weeks.*

On Wednesday, the 29th of May, 1844, the Rev. Edward Henry Weeks, late of Cheshunt College, Herts, was ordained to the pastoral office over the Independent church and congregation assembling in Ebenezer chapel at Dewsbury, Yorkshire.

The services commenced at half-past ten o'clock, when the Rev. H. Bean, of Heckmondwike, read suitable Scriptures, and prayed; the Rev. Thomas Scales, of Leeds, delivered the introductory discourse; the Rev. Walter Scott, President of Airedale College, Bradford, proposed the usual questions, and received the reply and confession of faith of the young minister; the Rev. J. Scott, of Cleckheaton, offered the ordination prayer; and the Rev. T. Raffles, D.D., LL.D., of Liverpool, delivered the charge, from 2 Tim. iv. 5, "Make full proof of thy ministry."

In the evening, the service commenced at half-past five, when the Rev. R. W. Hamilton, LL.D., of Leeds, preached to the church and congregation, from Micah i. 11, "He shall receive of you his standing." The Rev. Messrs. Calvert and Morris, of Morley; Pridie and Obery, of Halifax; Lorraine, of Wakefield; Martin, of Heckmondwike; Cook, of Gomersal; H. Jones, of Sowerby Bridge; Oddie, of Elland; Bell, of Brighouse; and Clarkson, of Batley, took part in the services.

After the morning service, nearly five hundred friends from the churches partook of a cold collation, provided by some members of the congregation. The capacious chapel throughout the day was crowded to excess. Upwards of forty ministers from different places in the neighbourhood, besides several of the students from Airedale College, were present. A hallowed feeling appeared to accompany the solemnities of the occasion, and the prayers of many ascended, that the Spirit of God would seal, by a rich effusion of his influence, the important services of the day, and the future labours of his servant, in that populous neighbourhood.

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*Rev. Charles Wills, B.A.*

On Wednesday, the 12th of June, the Rev. Charles Wills, B.A., late of Homerton College, was ordained to the pastoral office in the Congregational church at Throop, Hampshire. The introductory discourse was delivered by the Rev. D. Gunn, of Christchurch; the usual questions were proposed by the Rev. S. Spink, of Wimborne; the ordination prayer was offered by the Rev. T. Durant, of Poole; the Rev. J. Pye Smith, D.D., LL.D., delivered the charge, founded on Deut. xxxiii. 8—11.

In the evening, the Rev. B. Wills, late of Holt, Wilts, delivered a sermon. Other ministers assisted in the services.

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*Rev. Edward Roberts:*

On Tuesday, the 25th of June, the Rev. Edward Roberts, late student at the Brecon Independent College, was set apart for the work of the ministry at Zion chapel, Cwmavon, Glamorganshire. At ten o'clock the service was commenced by the Rev. H. Davies, Bethania; the Rev. W. Williams, Hirwaen, delivered the introductory discourse; the questions were asked by the Rev. S. Roberts, M.A., Llanbrynmair, under whose ministerial care Mr. Roberts had formerly spent several years; the Rev. C. Jones, Dolgelly, of whose church the young minister was originally a member, offered up the ordination prayer; the Rev. E. Davies, M.A., Classical Tutor of Bre-

con College, delivered the charge to the minister; the Rev. J. Evans, Zion chapel, addressed the church; and the Rev. D. Evans, Castellnedd, concluded by prayer. Sermons were delivered in connexion with the ordination service, by the Revs. Edwards, Aberdare; Fairclough, Festiniog; Davies, Cwmaman; S. Roberts, M.A.; Jacobs, Swansea; Davies, M.A.; and Griffiths, Swansea: and the different meetings were introduced by Herbert, Newton; Williams, Aberavon; and Davies, Cwmaman.

On the previous Sunday, the Rev. C. Jones preached and administered the ordinances. The discourses were eloquent and impressive, and it is to be hoped that much good was done, and that the union will be productive of the happiest results to both pastor and people.

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*Rev. Samuel Brewer.*

On Tuesday, July 2nd, the Rev. S. Brewer, late of Highbury College, was ordained to the pastoral office over the Congregational church assembling in Russell-street chapel, Dover. The Rev. J. P. Hewlett, of Dover, introduced the morning service, by reading the Scriptures and prayer; the Rev. J. R. Godwin, of Highbury College, stated the nature of a Christian church; the Rev. J. H. Bevis, of Ramsgate, proposed the questions; the Rev. R. W. Hamilton, D.D., LL.D., of Leeds, offered up the ordination prayer; the Rev. Jas. Stratten, of Paddington, delivered the charge; and the Rev. T. R. Browne, of Deal, concluded with prayer.

The evening service was commenced by the Rev. T. S. Chalmers, of Stafford, and the Rev. P. Thomson, A.M., of Chatham, preached to the church and congregation.

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RECOGNITIONS.

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*Rev. J. T. Barker.*

On Tuesday evening, 21st May, the Rev. J. T. Barker, formerly of Wells, Norfolk, but latterly of Leatherhead, in Surrey, was publicly recognised as congregational pastor over the church assembling in Cannon-street chapel, Louth, Lincolnshire. A brief statement of steps preliminary to the solemn occasion having been made, the Rev. J. Anderson, of Caistor, offered prayer for the Divine blessing.

The Rev. Dr. Halley, of Manchester, delivered an instructive and eloquent lecture upon "Protestant Nonconformity," which was continued on the following evening.

During the past few months, the prospects of the Independent church in this place, which had become very depressed, have considerably improved.

*Rev. John Curwen.*

The Rev. J. Curwen was publicly recognised as pastor of the church assembling in North-street chapel, Plaistow, on Wednesday, May 22nd. The Rev. T. Corney, of Barking, commenced the services of the day by prayer and reading the Scriptures; the introductory discourse, stating the nature of a Christian church, was delivered by the Rev. R. Ferguson, of Stratford; the usual questions were asked by the Rev. Robert Ainslie, who also offered an appropriate prayer; the Rev. Spedding Curwen, of Reading, gave a deeply-impressive charge to his son, and the Rev. T. Thomas, of Stockwell, concluded the morning service.

Several other ministers assisted on the occasion; and in the evening, the Rev. Jos. Angus preached a sermon to the people. The Rev. Thomas Binney, of the Weigh House, and the Rev. George Smith, of Poplar, had kindly engaged to take parts in the services, but were prevented by indisposition. The day was one of peculiar interest, and the numerous friends who were present fervently desired that the great Head of the Church would crown with his blessing the union thus happily commenced between the people and their pastor.

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*Rev. James Rutherford.*

On Thursday, May 30th, 1844, the Rev. James Rutherford was publicly recognised as the pastor of the Congregational church at Wymondham, Norfolk. The Rev. J. Davis, of Denton, commenced the solemnities of the day by reading the Scriptures and prayer; the Rev. John Alexander, of Norwich, delivered the introductory discourse; the Rev. R. Farebrother, of Dereham, proposed the questions, and commended the minister and his people to God in prayer; the Rev. J. Rowland, of Henley, addressed the pastor and church; and the Rev. James Lucas concluded with prayer.

In the evening, the Rev. J. S. Russell, B.A., of Yarmouth, preached to the congregation.

The day was a happy one, the prospects are encouraging, and the impression produced by the discourses so powerful, that there was a general expression of desire that they should be published.

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*Rev. J. Spencer.*

The recognition of the Rev. J. Spencer, late of Cawsand, as the pastor of the church and congregation assembling in Hambleden, Bucks, was held on Tuesday, June 25th. The Rev. G. Newton, of Maidenhead, commenced the services by reading the Scriptures and prayer; the introductory discourse was de-



livered by the Rev. W. Spencer, of Devonport, who also proposed the usual questions; the Rev. J. Mason, of Chinnor, presented the recognition prayer; the Rev. J. Rowland, of Henley-on-Thames, preached to the people, and closed with prayer.

In the evening, the Rev. J. Bull, A.M., of Newport Pagnel, preached an appropriate sermon from 1 Thess. i. 5. The devotional exercises were conducted by the Rev. W. Spencer.

Suitable hymns were given out in the course of the day by the Revs. W. Weston, of Woburn, and Burnham and Styles, of Great Marlow.

A numerous attendance of the neighbouring ministers and members of the surrounding congregations testified the interest felt in the solemnities of the day.

A public tea-meeting was held between the services, when suitable addresses were given by the Revs. J. Spencer, J. Rowland, J. Bull, and W. Spencer.

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#### REMOVALS.

*Rev. J. Dean.*

The Rev. J. Dean has accepted the unanimous invitation of the church at Cannon-street, Manchester, vacant by the resignation of the Rev. S. Bradley, the former pastor of Mr. Dean, and who, for forty-three years, laboured with untiring assiduity in the good cause. On his retirement, he had the pleasure of welcoming his successor, and of approving the choice of the church. The charge, too, recently vacated by Mr. Dean, was immediately supplied by the Rev. O. T. Dobbin, LL.D.

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*Rev. John Elrick, M.A.*

The Rev. John Elrick, M.A., of Northallerton, Yorkshire, has received a very cordial and unanimous invitation from the church and congregation assembling in Trinity chapel, Sudbury, Suffolk, (lately under the pastoral care of Dr. Jackson,) to become their minister, which invitation he has accepted. Mr. E. commenced his pastoral labours in his new sphere of labour, on the second sabbath of July.

Before going away, Mr. Elrick received a testimonial from the church, of a very gratifying nature, expressive of their affection and love, their deep regret at parting, and their appreciation of his personal and ministerial character and usefulness, since he came to reside amongst them.

Our prayer to God is, that the Divine Head of the church may send them a pastor after his own heart, and also, that the spirit of love and peace which has prevailed, and

the efforts which have been made to promote the interests of the Redeemer's kingdom, since Mr. E., and the people lately under his charge, became acquainted, may continue to prevail and increase.

Mr. Elrick also received a cordial tribute of respect from the committee and friends of the Northallerton British School, acknowledging with gratitude the important services he had rendered the town, as the chief instrument in the establishment of that school.

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#### CHAPELS.

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##### *Shrewsbury.*

On Tuesday afternoon, June 25, 1844, the foundation stone of a second Independent chapel was laid in this town by J. Lewin, Esq. The attendance at this very interesting service was numerous and respectable, and a devout feeling appeared to pervade the assembly. The Rev. D. James, of Hadnall, gave out the first hymn; the Rev. J. H. Barrow, of Market Drayton, implored the Divine blessing; the Rev. H. Watts, (of the new connexion,) read suitable portions of Scripture. Mr. Lewin then deposited a bottle in a cavity of the stone, containing an account of the origin of the chapel; a copy of the faith and order of congregational churches, published by the Congregational Union; also several coins of the present year, together with a short account of the different Independent churches in the county; and in doing so he said—"I lay this stone, as a foundation, or corner stone of a building to be reared and dedicated to the worship of Almighty God by Protestant Dissenters of the Congregational faith and order, in which His holy gospel will be faithfully, and we trust, through his mercy, very successfully preached; His ordinances duly administered agreeable to his own word; moreover, for the instruction of the rising generation in the principles of the Christian religion, where we hope many will by the saving knowledge of the sacred scriptures be made wise unto salvation through faith in Christ Jesus. This 'Castle-gate Chapel,' is also intended to recognise and maintain the undoubted right of majorities in all Protestant Dissenting churches to choose their own ministers and to manage their own affairs." The Rev. J. J. Beynon, of Dorrington, then gave out a hymn, after which the Rev. John Davies, of Oswestry, delivered a striking and eloquent address on the principles of Congregational Nonconformity; another hymn was then given out by the Rev. S. Newth, A.M., of Brosely, and the Rev. George Hunter, minister of the Scotch Church, concluded the solemn service with prayer. At half past five the ministers and

friends to the number of about 250, met to take tea in the Mechanics' Hall: after tea, powerful addresses were delivered by the Revds. H. Watts (Chairman), J. H. Barrow, S. Newth, A.M., C. Rawlings (Wesleyan minister), George Hunter, and John Davies. The order, decorum, and deeply interesting nature of these services were the universal theme of admiration by all present. "Praise God from whom all blessings flow," was then sung, and the meeting separated.

The chapel will be fifty feet wide by forty-one in the inside, with school-rooms of the same dimensions. The entire cost will exceed 2,200*l.*; the church and congregation have given to the utmost of their ability. Donations in aid of this important object will be thankfully received by their minister the Rev. E. Hill, or by Mr. Lewin.

#### *Taunton.*

On Tuesday the 11th of June, the new Independent chapel, North-street, Taunton, was opened for the worship of God.

A meeting for prayer was held in the morning at half-past six o'clock. The morning service commenced at eleven o'clock, but long before that hour the chapel was densely crowded. The Rev. W. H. Heudeboureck, of Tiverton, read the Scriptures and prayed, and the Rev. Dr. Reed preached an eloquent appropriate, and animated sermon from Numbers x. 29. The Rev. J. Jackson, of Taunton (Baptist), concluded with prayer. The collection was 105*l.*

About two o'clock upwards of 200 persons sat down to a dinner laid out in the building used as a temporary chapel. The Rev. Dr. Reed presided, and the following ministers were present:—The Revs. J. Jackson, of Taunton (Baptist); Fuller (Baptist); Woolmer, of Wellington (Wesleyan); Cuff, of Wellington; Bishop, of Bridgewater; Heudeboureck, of Tiverton; Poole, of Bishop's Hall; Griffith, of Chard; Meadows of Glastonbury; Underwood, of Milverton; Hodge, of Wiveliscombe; O'Neil, of Wetheridge; Pinkstone, of North Petherton; Feastone, of Hackney; Gammon, of Norton; Strongman, of Kingston; Bishop, of Curry Rivel; Oram, of Otherey; and several others. Letters expressing regret for unavoidable absence were announced from Dr. Payne and the Rev. O. T. Dobbin, of the Western Academy; Bounsall, of Ottery St. Mary; Knill, of Wotton Underedge; Haynes and Jack, of Bristol.

As soon as the cloth was removed, Dr. Reed commenced the business of the meeting by calling for the financial statement which was as follows. The chapel, including the ground, had cost 2,513*l.* A subsequent purchase had been made of a commodious dwelling-house and garden adjoining the

chapel property as a residence for the minister, which had involved a further expense of 450*l.* in laying out the ground, building extended boundaries, and other extras, making a total of 2,950*l.* Up to the day of opening 2,300*l.* had been raised, 110*l.* of which were raised in the Sabbath-school, which left a balance of 650*l.* against the chapel. A friend had promised 100*l.* if the remainder were collected that day. The morning collection was 105*l.*, which left 445*l.* to be raised that afternoon and evening.

Dr. Reed appealed to the meeting in a pointed and practical speech, and the subscription commenced by the Rev. W. H. Heudeboureck, of Tiverton, announcing 10*l.* at the close of a very strong appeal. Various sums were announced in rapid succession, until 150*l.* had been handed to the chairman.

A letter was read from Mr. Quick's (the pastor of the church) friends at Stepney meeting, expressive of their affectionate remembrances of his labours among them as their assistant-minister, and as a token of their regard presenting him with the furniture for the new pulpit; consisting of a very elegant velvet cushion, a handsomely bound Bible, and Watts, and the Congregational Hymn-book.

The evening service commenced at half-past six. The Rev. J. Cuff, of Wellington, read the Scriptures and prayed; and the Venerable and Rev. W. Jay preached from Luke xxiii. 48, "That sight." The sermon possessed all the distinguishing characteristics of the man who has retained his popularity undiminished for more than half a century. The Rev. J. Bishop, of Bridgewater, concluded with prayer. The collection was 70*l.* A second congregation was formed outside the chapel in the open air, to accommodate a large number of persons who could not possibly get in, and the Rev. Mr. O'Neil was called for from the congregation within to preach to that without.

After the crowd had dispersed, a number of friends remained in the chapel, determined not to close the doors until it was paid for, and in less than an hour the whole amount was subscribed, making the collection throughout the day 550*l.* Thanks were then given to God in singing and prayer, and the friends retired feeling assured they had witnessed a day never to be forgotten.

The chapel is an ecclesiastical building in the pure ancient Gothic style. The pews and internal doors of oak. It will seat between 700 and 800 persons. The beauty and chasteness of the building do great credit to the architect, Mr. S. Pollard, of Taunton, who has superintended the whole gratis. The manner in which it has been executed is highly creditable to the builders, Messrs.

Pollard Brothers, who have erected the entire building at *cost price*.

As long as the chapel stands it will be a monument of the *efficiency of the Voluntary principle*; especially when it is remembered that 2,950*l.* have been raised in ten months by a body of persons only sixty-five in number, when the foundation stone was laid in August last. The minister's house has an encumbrance upon it, and school-rooms have yet to be built.

### *Wakefield, Yorkshire.*

The dedicatory services connected with the re-opening of Zion chapel, in this town, commenced on Thursday, May 9th.

In the morning, at half-past six o'clock, a prayer-meeting was held in the school-room beneath the chapel, which was very numerously attended. At half-past ten o'clock service commenced in the chapel, when the Rev. W. Eccles, of Hopton offered the dedicatory prayer; after which the Rev. J. Leifchild, D.D., of London, preached an eloquent sermon from John x., 7th and two following verses; in the course of which he solemnly warned his hearers against the Puseyite novelties of the day, and entreated them to reject the pretensions of those who taught for the gospel the traditions of men, who were declared by Christ to be, in the language of the text, thieves and robbers. In the afternoon, the Rev. J. Rattenburgh, Wesleyan minister, of Manchester, preached; and in the evening, the Rev. T. Raffles, D.D., LL.D., of Liverpool, addressed a crowded audience from the words, "Dost thou believe on the Son of God." On the following evening (Friday), the Rev. T. Scales, of Leeds, occupied the pulpit; and on the following Lord's-day, in the morning, the Rev. R. W. Hamilton, D.D., LL.D., of Leeds, preached; and, in the evening, the Rev. J. Leifchild, D.D. On the following evening

(Monday), these interesting services were brought to a close, when the Rev. J. Parsons, of York, preached from Acts ii. 41.

It was gratifying to see, at these dedicatory services ministers of the Wesleyan, Baptist, and Primitive Methodist bodies taking part in the devotional exercises, thereby showing the unity which ought ever to exist among all true believers.

The former chapel was erected in 1782, and was for upwards of forty years the scene of the labours of the Rev. Samuel Bruce. He was succeeded by the present esteemed pastor, the Rev. John Douglas Lorraine, by the blessing of God, upon whose faithful ministrations the church has prospered, and the congregation greatly increased; the former chapel having, after being twice altered or enlarged during the sixteen years of his pastorate, been found still too small, in consequence of which this new erection was commenced last summer, during which time the congregation have worshipped with the other Congregational church under the pastoral care of the Rev. William Lamb.

The new chapel is of the Roman Doric style of architecture, and is universally admired for its beautiful simplicity and elegance. It will hold about 1,500 persons.\* Several of the ministers who preached on this occasion expressed their surprise, when pleading on behalf of the chapel, that such a noble structure had been erected at so comparatively small a cost, the amount being only about 2,500*l.*, besides the old building. This is mainly owing to the disinterested zeal of William Shaw, Esq., of Porto Bello, who gratuitously executed the plans, and has superintended the erection throughout; besides which, he has given between 200*l.* and 300*l.* The collections and previous subscriptions amount to the handsome sum of 1,500*l.*

## General Chronicle.

LETTER FROM MR. BURRITT TO DR. DICK.

*To the Editor of the Evangelical Magazine.*

DEAR SIR,—As many of your readers have been much gratified and entertained by the letter of Mr. Elihu Burritt, the famous American blacksmith, to the Rev. J. A. James, (inserted in your number for May.)

perhaps the following letter, addressed to me about the same period, may not be unworthy of insertion.

I am, dear Sir,

Yours respectfully,  
THOMAS DICK.

*Broughty Ferry, near Dundee,  
5th July, 1844.*

\* There is a capacious school-room beneath the chapel, in which about 500 children are instructed on the Sabbath; and a day-school has also been commenced on the British and Foreign system, in which there is about 200 scholars.



*Worcester, Massachusetts, U. S. A.,  
Oct. 30th, 1843.*

REVEREND AND DEAR SIR,—I venture to address you upon a subject in which I am sure you must feel a deep and solemn interest. To you, who have been accustomed to take into an expanded mind the harmony and unity of the material universe, the petty nationalities that serve to alienate the different portions of the human family must appear in their inherent insignificance. The Christians of the two great Anglo-Saxon nations are set apart, apparently, by God, not to *create* boundaries, but to *demolish them*—to break down all the partition walls that make enemies of nations, or shut away any portion of our fellow-beings from the prerogatives or sympathies of humanity. Have we not taken the oath of the covenant together, which binds us to carry the great statute-book of the gospel to the uttermost corners of the earth, and read it in the ears of every human being, irrespective of the *peculiar institutions* of his country? And can we read that book of God, as faithful servants, and not develope among its doctrines those great radical principles of human freedom which were designed to break the iron yoke of oppression, and to let the captive go free? Will our final Judge admit the plea at his bar that we had to suppress some of the fundamental principles of the gospel to avoid collision with some inhuman institution of a state government? Shall we cramp the kingdom of our Redeemer into an accommodation with *state* boundaries and state policy? Shall their profane legislation abrogate the laws of Mount Sinai, and mollify the statutes of the Great Jehovah? In a word, shall the Christian world stand silent by, and see millions of human souls disfranchised of that liberty with which our heavenly Father sets his children free—free in the enjoyment of the indefeasible prerogatives of humanity, free from the bonds that fetter the soul and body to the fate of the brute? Let the terms *foreign* and *foreign interference* be banished from the Christian's vocabulary; for there are no relations in the great family of man which they can express. And, good Sir, as an American Christian, I would stand on our extremest cape, and send across the waves to you the Macedonian cry, *Come over and help us!* Help us to redeem our beloved country from the leprosy of a system that is preying upon the moral and political constitution of the republic like a cancer of fire. Help us to rescue the greenest fields of this world from the withering blight of *slavery*.

We feel that your country has got the start of us in the blessed work of emancipation, and your example is stimulating us to new efforts and emulation in the cause.

A deep pervading sentiment of the dreadful tendencies of the dark institution of slavery, is arousing an energy of action through our free states, which must soon shake the foundations of that inhuman system. And, it is in view of this character of the crisis that I address you this hasty communication. A few individuals of us, residing in different parts of New England, have formed an *Anti-Slavery Tract Association*, whose operations are to extend over all the free states of the Union. In the language of our circular, we propose "to engage eminent literary men of political erudition and Christian philanthropy, to prepare a series of *Tracts*, which, in language that cannot irritate or provoke any prejudice, shall present lucidly and succinctly all the moral, social, political, and pecuniary bearings of slavery."

I have taken it upon me, as my department of the work, to correspond with eminent clergymen, and other literary men, not only in this country, but in *England* and *Scotland*, with the view to secure the aid of their talents to the enterprise. We hope to secure for the year *fifty-two* of the most powerful writers of the day, each furnishing matter sufficient for one tract, upon some one of the infinite aspects of this great evil. We are confident that the united efforts of such minds would invest the cause with a dignity and power it has never assumed in this country. Such a phalanx of eminent men, appearing suddenly in the field at this crisis of the struggle, would almost certainly ensure a conquest for humanity which would be remembered and celebrated in the future jubilees of the race. Our system will disseminate the tracts through every city and village of our free states, *weekly* and *gratuitously*, like the noiseless dispensation of the evening dew. And, Sir, it is with the confidence that your great heart must beat with sympathy in this common cause of humanity, that I venture to appeal to you, and a few of your Scotch and English brethren, for a few thoughts to put into our general fund of circulating matter. I am sure nothing divides us but the Atlantic; and are we not your *brethren*?

Come, then, and enlist with us in this blessed enterprise, to endear and strengthen that fraternal relation. We pledge you all the energy of our ability, to bring whatever thoughts you may contribute in contact with 500,000 human minds, susceptible of illumination from the light of yours. What a volume will these fifty-two tracts make!—what an *album* for the race!—what a *book of remembrance* for the unchained myriads of bondsmen, to bind to their bosoms, as the record of those who remembered them while groaning in the prison-house of their bondage!

To each of these writers we intend to pre-



sent a bound volume of these tracts, to be preserved by his children and posterity; who shall grow prouder and prouder of such an evidence that their father and ancestor stood forth, a champion of justice and freedom. In that *book of remembrance* will you not inscribe your name, with a few thoughts and sentiments in behalf of the slave? Will you not, during the ensuing year, prepare or condense from your manuscripts matter sufficient for one tract of four pages, upon any bearing of *slavery* you please to select? It will cost you the labour of a few hours only; but its effect may reach on to the remotest ages of mankind, and future generations of the free *rise up and call you blessed*; and bless your children, and your children's children, for the name they bore. And, my dear sir, God will remember that book, when He shall make up his jewels, and reward the charity of a cup of cold water given to the fainting one in the name of a disciple of Jesus, and a child of our common Father. Let me indulge the hope that you will not consider this appeal intrusive or improper. The cause inspires me with confidence to prefer this request, not only to you, but to other eminent men in England and Scotland.

I still reside in Worcester, Massachusetts, and have spent my time chiefly in working at my trade, and lecturing before literary and scientific associations. On the 1st of January I commenced a religious newspaper, called the "Christian Citizen." My mother and all our family are well, and remember you with gratitude and veneration, &c.

Yours,

With the most profound respect,  
ELIHU BURRITT.

The above letter may be considered as somewhat interesting, particularly as showing that the inhabitants of the northern states of America are now beginning to arouse themselves to a determination to subvert, if possible, that abominable system of slavery which has so long remained as a deep blot upon their character and institutions. With the writer of this letter I have held an occasional correspondence for nearly six years. About five or six years previous to my acquaintance with *Elihu*, I had held a frequent and intimate correspondence with his brother, Elijah H. Burritt, A.M., a gentleman of a strong and vigorous mind, and of a Christian and highly benevolent disposition, who had received a collegiate education. He was an acute natural philosopher, astronomer, and mathematician, and is well known as the author of the "Geography of the Heavens, and Celestial Atlas," and various other publications. He died unexpectedly, about the

year 1838, while on an expedition to Texas, deeply lamented by his family, friends, and acquaintances; and several near relatives who accompanied him were cut off nearly at the same time. The following is a brief sketch of Mr. Elihu Burritt, the writer of the above letter, extracted chiefly from some American documents:—He was born in New Britain, Connecticut, in the year 1811, of honest and respectable parents. He enjoyed the privilege of attending the "District school" for some months every year, till he was sixteen years old; and by his diligence and attention to his studies he became well versed in the elementary branches of an English education, and by cultivating a taste for reading, he acquired much valuable information. When he arrived at the age of sixteen his father died, and he was apprenticed to the trade of a *blacksmith*; and when the term of his indenture had expired, and he had attained his legal majority, he had gained the reputation of being a young man of good moral and *religious* character, a skilful workman in his vocation, and one who cherished an ardent attachment for books. The *BIBLE* was the first book which he thoroughly studied; and at a very early age, he was familiar with almost every passage in the Old and New Testaments. He next availed himself of the opportunity of reading afforded by the "Social Library" in the town in which he lived; and afterwards was dependent on the kindness of his friends. Before he reached the age of twenty-one he was conversant with the English classics, both in prose and poetry, and passed delightfully many of his leisure hours in poring over the pages of Milton, Young, Thomson, Cowper, Addison, &c. In the winter of the year in which he attained his majority, he commenced under the direction of a brother-in-law, who was an accomplished scholar, the study of mathematics. About the same time he entered on the study of the Latin language, for the purpose of reading Virgil in the original. He soon after turned his attention to French, which he mastered with wonderful facility. He then acquired the Spanish, and afterwards the Greek and the German languages. During two winters he devoted nearly all his time to study, but he was occupied a large portion of his time during spring and summer in working at his trade as a blacksmith, and in this exemplary way, acquiring the means of subsistence.

When about twenty-three years old, he accepted an invitation to teach a grammar-school, but this employment did not suit his convenience or his inclination. He was then engaged for a year or two as an agent for a manufacturing company, when he re-

turned to his *anvil*, and has since been industriously engaged in the honourable occupation of a blacksmith, to which he was apprenticed in his youth; but devotes all his leisure hours to literary pursuits. After having mastered the Hebrew, Greek, and Latin languages, and all the languages of modern Europe, he turned his attention to Oriental literature, and in order to avail himself of the facilities afforded by the valuable library of the American Antiquarian Society at Worcester, he removed to that place, where he has ever since resided, and been regarded as a useful and exemplary citizen. By dint of hard labour he has become a proficient in the most difficult languages of Asia, and in many of those languages of Europe which are now nearly disused and obsolete—among them are Gaelic, Welsh, Celtic, Saxon, Gothic, Icelandic, Russian, Slavonic, Armenian, Chaldaic, Syriac, Arabic, Ethiopic, Sanscrit, and Tamul! It was stated, in a public meeting, in 1838, by Governor Everett, that Mr. Burritt by that time, *by his unaided industry alone, had made himself acquainted with FIFTY LANGUAGES.* Mr. Burritt shows no disposition to relax from his labours. He usually devotes eight hours to labour, eight hours to study, and eight hours to *physical indulgence and repose*; and, by pursuing this course, he enjoys the advantages—vainly coveted by many literary men—those connected with “a sound mind in a healthy body.” Nor does he confine his labours to the mere acquisition of literary wealth—he also diffuses it with a liberal hand. He has written many valuable articles for periodicals of high standing; he has delivered many lectures which have been replete with interest and valuable information; and has been repeatedly listened to by large and highly respectable audiences, in New York, Philadelphia, and other places, with edification and delight. He has not yet reached the meridian of life, and it is to be hoped that many years of usefulness are still before him; he is, indeed, a man of whom New England may well be proud.

The following notice of Mr. Burritt is given by Lord Morpeth. “In my travels on the great continent of North America I chanced to fall in with a blacksmith of one of the interior States, who, while he most assiduously performed all the requirements of his calling, accomplished the mastery of, so as to be able to read, about fifty languages. I have just put down an extract which was made from the journal of this blacksmith linguist. It is a diary of his daily business for five days, taken by chance, in the course of the year. The extract is from the commonplace-book of Elihu Burritt, in 1838—

“June 5. Read 50 lines of Hebrew, 37 of Celtic; six hours forging. June 6. Read 37 lines of Hebrew, 40 of Celtic; six hours forging. June 7. Read 60 lines of Hebrew, 60 lines of Celtic, 54 pages of French, 20 names of stars; five hours of forging. June 8. Read 51 lines of Hebrew, 50 lines of Celtic, 40 pages of French, 15 names of stars; eight hours forging. June 10 (Sunday). Read 100 lines of Hebrew, 85 pages of French, four services at church, Bible class at noon.” Many days he was unwell, and sometimes worked 12 hours at the forge.

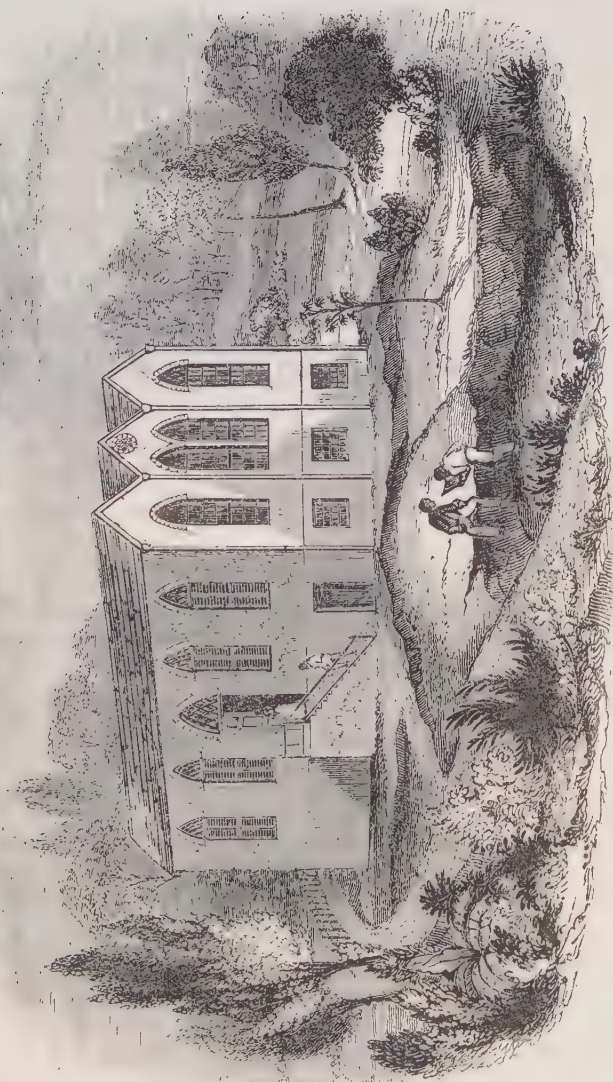
I have just now before me a number of the “American Eclectic,” a work of great erudition, about the size of our quarterly reviews, in which there is an elaborate paper by Mr. Burritt, on “Icelandic Literature, with translations and introductory notes.” I have also six or seven numbers of the “Christian Citizen,” of which he is editor, which contain a variety of excellent papers of a Christian and philanthropic tendency, a considerable portion of which is the production of the editor. The history of the life of this extraordinary individual furnishes a striking illustration of the important results which attend industry and perseverance in the pursuit of knowledge; and it presents a noble example to stimulate the mechanic or the labourer, who has been debarred by poverty or other untoward circumstances from a regular education in early years. It likewise sets before us one of the noble ends to which learning ought to be consecrated, namely, to enlighten our fellow-men, and to promote the interests of religion and philanthropy. To this object Mr. Burritt has devoted his talents and acquirements. In all the letters I have received from him—every one of which might with propriety be published—the spirit of Christianity and of piety breathes with a becoming ardour, in conjunction with an earnest desire to promote the best interests of mankind. An assembly of such American blacksmiths, composing the British Senate—in point of moral and mental energy—would put to the blush most of the nobles and dignitaries of our land. T. D.

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We will not apologize to our readers for the length of the preceding article. Both the letter of Mr. Burritt, and the judicious comments of Dr. Dick will be alike acceptable to them. Such instances of genius and mental power, sanctified by Divine grace, and consecrated to the best interests of mankind, are blessings to the age in which we live.—EDITOR.

THE  
MISSIONARY MAGAZINE  
AND  
**Chronicle.**

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WHITEFIELD CHAPEL, JAMAICA.



## WHITEFIELD STATION, PORUS, JAMAICA.

THE Rev. William Alloway, at present on a visit in England, has furnished the following notice of this truly interesting sphere of Missionary labour, where he hopes shortly to resume his important duties:—

“Whitefield Station was commenced by the Rev. W. Slatyer, in April, 1835. Its beginning was small, and its progress has been through many and severe trials. At no one of the stations, connected with our Mission in Jamaica, have the visitations of sickness and death been so frequent; and at no other station has God more manifestly crowned the labours of his servants with success.

“Since the commencement of the station by Mr. Slatyer, in 1835, it has been successively occupied by Messrs. Hillyer, Wooldridge, and Holland; and is now under the care of Mr. Alloway, who removed thither from Dry Harbour, in February, 1842.

“At an early period, God gave his servants labouring at this station favour in the sight of the people, so that before Mr. Slatyer left it the chapel was enlarged: during the brief period of Mr. Wooldridge’s labours, another considerable addition was made to it; but still it was found far too small to accommodate the numbers that pressed to hear the word of life.

“In 1838, the whole of Porus, a large estate which had been thrown out of cultivation for more than twenty years before the passing of the Emancipation Act, and on a part of which the Mission-premises stood, was sold out in lots, which were eagerly bought up by the labouring population. This circumstance proved peculiarly favourable to the interests of the station, as it enabled the people attached to it to form a permanent settlement in its immediate vicinity,—induced others to come from a distance and settle with them,—and afforded the Missionaries an opportunity of purchasing a more healthy and central site for larger and more substantial Mission-buildings.

“In 1841, a neat and commodious house was built for the Missionary on the new premises; and on the 22nd of July, 1842, the foundation stone of a new chapel was laid by W. Davy, Esq., of Bellefield. A collection was made on the occasion which amounted to 40*l*. On the 1st of September, 1843, the new chapel was opened for public worship, and again the people testified their grateful joy by contributing 80*l*. towards the building-fund.

“The chapel is built of stone, and measures 70 feet by 45, with a school-room underneath, and is every Sabbath filled with attentive worshippers.

“The progress of the work of God at this station in the past year, furnishes matter for gratitude to the Giver of all good. The church has enjoyed uninterrupted peace, and has received an encouraging addition to its numbers. Among the newly-received members, there are several distinguished for their piety and zeal, and whose connexion with the church promises to be a powerful means of promoting its further prosperity. The deacons, six in number, are faithful and devoted men.

“The number in church-fellowship is 120; besides which there are 265 persons in classes, all of whom receive weekly catechetical instruction from the Missionary; and from these, there is reason to hope, that large accessions will, from time to time, be made to the church.

“The day-school contains 109 children, and has, for some years past, been efficiently conducted by Mr. George Stricker, a native Teacher.

“The contributions of the station during the past year amounted to the sum of 350*l*. sterling.”

In our engraving for the present month a correct representation is given of the Chapel at Whitefield.



## London Missionary Society.

### THE YEAR OF JUBILEE.

THE Appeal of the Directors to their brethren and friends throughout the country, to celebrate the Fiftieth Year of the Society's operations by special efforts to extend its labours and increase its efficiency, has been received, as they anticipated, with Christian kindness and cordiality.

The blessing of God on the labours of half a century has been followed by the opening of new and enlarged fields of labour, and the most powerful encouragements to unwearied perseverance; and the Directors are truly thankful that, by the generous co-operation of the Society's long-tried and devoted friends, the Year of its Jubilee will, they trust, be distinguished by generous efforts worthy of the occasion.

In London and its vicinity, on Lord's-day, September 22nd, (the *first* day of the Fiftieth Year,) Sermons will be preached and Collections made in our several Places of Worship; and on the succeeding days of that week other Public Services appropriate to the occasion will also be held.

We rejoice in being able to state, that our attached friends at Manchester, Liverpool, Hull, Norwich, and other principal Towns, will celebrate the interesting season by Simultaneous Collections on the Jubilee Sabbath, and subsequent Special Meetings.

In Bristol, and other places, where the Annual Meetings of Auxiliary Societies occur in the Autumn, our friends, in order not to interfere with their ordinary contributions, and to render their special efforts more productive, have wisely postponed their Jubilee Services till the ensuing Spring.

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### CELEBRATION OF THE JUBILEE SERVICES IN THE METROPOLIS.

#### LORD'S DAY, September 22.

SERMONS will be preached, and COLLECTIONS made, at the various places Worship connected with the Society, the particulars of which will be stated in our next Number.

#### MONDAY Evening, September 23.

The Rev. JAMES PARSONS, of York, will preach to the JUVENILE FRIENDS of the Society, at the POULTRY CHAPEL.

#### TUESDAY, September 24.

*Morning.*—The Rev. WILLIAM JAY, of Bath, will preach at SURREY CHAPEL.

*Evening.*—The Rev. DR. RAFFLES, of Liverpool, will preach at CRAVEN CHAPEL.

#### WEDNESDAY, September 25.

A SPECIAL GENERAL MEETING will be held at EXETER HALL.

Additional Arrangements to be published next Month.

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May these solemn and important Services be anticipated by the friends of the Society in the spirit of humble and importunate prayer, and may they be honoured by the presence and blessing of the King of Zion! "*Let thy work, O Lord, appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it,*"

## INDIA.

## PROSPECTS OF SUCCESS IN THE MYSORE COUNTRY.

OUR brethren in this part of India have for some time past entertained a strong conviction that the period is not distant when, by a gracious influence from on high, Christianity shall obtain an extensive and manifest triumph among the native population of the Mysore. That an expectation, so reviving and animating to the heart of the Christian labourer, has been formed upon grounds which are neither few nor feeble, appears in a convincing manner from the subjoined statements contained in a letter received, under date of April last, from the Rev. B. Rice, of Bangalore :—

*Effects of former labours.*

I am happy to say that we are not without encouragement in our great work. Several circumstances, which have lately occurred, afford ground to hope that a movement in favour of Christianity is beginning to take place amongst the people. A fortnight since, Mr. Sewell and myself visited Osoor, a large and populous town, (twenty-four miles distant from Bangalore,) where we remained two days declaring "the truth as it is in Jesus." We were delighted to find there a number of persons, whose consciences have been aroused by means of the preaching which they heard on occasion of former visits, and the books which we left in their hands. These books they have carefully preserved, and attentively read. This was evident from the intimate acquaintance with their contents manifested by several individuals.

*Conflicts of the native mind.*

During the two days of our stay in the town, many natives came to see us, sitting down and listening with the deepest interest to the instructions that were given. The reading and exposition of portions of the Scriptures seemed to be that which they were more especially anxious to hear; and all that they heard appeared to come home to their hearts. Many confessed, with much feeling, that they were fully convinced of the error of their present course, but were restrained from becoming Christians through fear. On observing to one of them that they were in the position of a man halting between two roads, afraid to walk in one, and equally afraid to leave it and pursue the other, he immediately seized the idea and said, "That is exactly our condition."

*Refutation of false hopes.*

Conversing with one of them on the transmigration of souls, he was much astonished to hear it said, that neither he nor any one else would ever again be born into this world. "What!" asked he, "and are all those who have died since the creation now together in heaven or hell, and must they

remain there for ever?" He appeared to have been taking refuge in the thought, that even although he might be cast into hell for his sins, yet that his sufferings would come to an end; and when the truth for the first time flashed across his mind, that future rewards and punishments are eternal, it startled and alarmed him.

*Nearness to the kingdom of heaven.*

There was one person in particular whose case greatly interested us. He came to see us several times, and freely confessed the uneasy state of his mind; but this he would only do when he found us alone. In the presence of other natives, he avoided saying anything upon the subject. He stated that he felt afraid to remain among his own people, being convinced that they are all in the road to perdition; but said, that he had not courage to come out from them, knowing what must inevitably be the consequence. Several passages of the word of God, appropriate to his circumstances, were read and explained: he evidently felt their force, and seemed almost on the point of deciding to come with us to Bangalore and receive baptism; but the fear of man prevailed. The eagerness with which he listened to portions of the Scriptures, and the manner in which he welcomed the announcement of those peculiar truths of the Gospel which are ever most precious to the heart of a true believer, were very striking. After I had read to him some parts of the 1st, 3rd, and 8th chapters of the Epistle to the Romans, he was particularly delighted, and said, "That is what I want. Give me such a book as that."

*The secret disciples.*

Within the last two days a respectable young man, a Brahmin, has been to the Mission-house several times, evincing a very pleasing state of mind. He also, Nicodemus-like, would say nothing in reference to his feelings until he had an opportunity of doing so with great privacy. He then stated, that, at the place whence he came, there were three young men, Brahmins, who had for some time been diligently

studying our books; had made up their minds to join us; and had, indeed, deputed him to seek us out and acquaint us with the fact.

Although convinced of the truth of Christianity himself, he says that he is not yet prepared to follow his friends; but hopes to do so after a while. He mentioned, also, that several others, in different villages in the vicinity of his place of residence, are in a similar state of mind. We intend to pay a visit to that neighbourhood in a few days, since he has promised to introduce all these persons to us, that we may inquire more particularly into their case. I trust we may find them really prepared by the Lord for the reception of his truth.

#### *Triumphs of faith and fear of persecution.*

There is much in the present state of the people to encourage hope. In various parts of the country, several young men have lately been baptized: their position in society was such as to subject them to a fiery trial, ere they could act according to the dictates of their consciences, and the requirements of the word of God; and it is abundantly evident that there are many others, whose minds are considerably enlightened, who are sincere inquirers after

truth, and who, indeed, are "almost Christians." But the consequences involved in an open profession of their faith in the Gospel are such, that those who are intimately acquainted with the peculiar difficulties of the case cannot feel surprised that so many shrink from taking the final step.

#### *Need of spiritual influence.*

Such a decisive course seems to require not merely strong faith, but a degree of moral courage which the Hindoos naturally are incapable of manifesting. Until the Spirit of God shall please so to operate upon their hearts, as to bring home eternal things to their minds with irresistible power, they never can be willing to incur the sacrifices required of them in making a profession of Christianity. Such individuals demand our tenderest sympathy, and our most fervent prayers. May the Lord in mercy hear our supplications on their behalf, and so powerfully "convince them of sin, of righteousness, and of judgment to come," that they shall no longer be able to hesitate; but at once "come out and be separate," and stand prepared, if necessary, "to leave father and mother, and sister and brother, and houses and lands," for the sake of Christ!

## DEMON-WORSHIP IN TRAVANCORE.

(From the Rev. C. Mead, Neyoor, April 18, 1844.)

### *Cruel custom connected with demon-worship.*

Though many thousand natives have abandoned the worship of devils in Travancore, yet demonology still exists to a considerable extent. Annual festivals are held at the shrines of the evil spirits, when all castes visit the temple and present the offerings called *neirchi*, i. e. conditional vows made at a time of personal or relative affliction. One of the principal shrines of demonology in Travancore is situated at the village of Mundicaudoo. The feast begins in March; and, when the sun enters Aries, the "Tookam," or swinging, commences. This absurd and degrading practice is a common appendage to demon-worship in India. At the late feast, there were eight "swings." Each man is suspended on a beam made to hoist up and down, like a *pickole*—a machine or water-drawer used in Indian wells. This is fixed on a frame and wheeled once round the pagoda. The man is supported by two strong pieces of cloth, one of which is fixed under the armpits, and the other at the loins; near which a small hook is transfixed, on which the person is said to be suspended.

### *Its degrading and unnatural character.*

The men that go through the ceremony are substitutes for persons who pay them a

certain sum each for their trouble. The whole ceremony is very disgusting, and the parties engaged in it get through it as speedily as possible. The poor deluded men, whom we saw as the chief actors in the scene, presented the appearance of being under the influence of some narcotic drug, casting their eyes wildly about and dangling their legs in the air. They had a target in one hand, and a stick in the other, with which they beat down the garlands of flowers from the canopy over their heads. Two of the men took up infants in their arms. The great heat and excitement, it was feared, might throw the men off their guard, and the scene produced a greater sensation in the crowd than in the other instances; but the swinging happily passed off without injury to the infants. As one car was turning a corner, a poor woman and a man were crushed severely against a large stone pillar near which they were sitting. The former had her leg broken, and it was feared that she would not survive, as the fracture was severe, and there were no means of having it properly treated.

### *Christian efforts during the festival.*

How much needs yet to be done for the poor Hindoos before they can be said to be brought within the pale of civilization!

Many of the natives confess the emptiness and folly of the Hindoo system; and, by numbers, who assembled on the different days of this festival, the Scriptures and tracts read were listened to with great attention and apparent interest; the demand for books was great; and 600 Gospels and Epistles, and 1,100 tracts were distributed among those who could read. The people entered into conversation, without reserve, upon the comparative merits of Christianity and Hindooism, deciding in favour of the former, and abandoning the latter as utterly defenceless. The Native Teachers were regarded with attention and candour, especially on the principal day of the feast, when about 10,000 persons were supposed to have been present.

*Sufferings of the young connected with demon-worship.*

"Piercing the sides" of children is practised at this festival, and was repeated on the present occasion. The poor victims of superstition and cruelty were adorned with gold and silver jewels, and had their faces marked with red ochre, chunam, and saffron-water. The skin was pierced by a thin ratan about three cubits long, the ends of which were held by four men, who, with the little sufferer, whose sides were pierced, danced slowly along, in the midst of a crowd of persons beating drums, playing music, singing, and crying. They went round the pagoda three times, when the ratan was taken out: in the place pierced a scar remains for life.

*Decline of the superstition.*

Another ceremony consisted in having a crown of flowers plaited: this was presented to the demon, and then put on the heads of little girls, decked with various other ornaments. A part of this crown is cut off near the temple, as an offering to the idol. The parents lighted an oil-lamp made of dried pastry, and placed it on the palms of the hands of the children, who then went round the pagoda three times. The excitement, from the danger of having the hand burnt

and the tender age of the children, was great; and the heat of the day almost insufferable. When the children were unable to walk, the parents carried them.

We were glad not to witness or hear of any persons "rolling on the ground," round the temple at this festival. Upon the whole, it is easy to perceive that the goddess is not so popular as formerly, and that most of those who attend are allured by the dancing, singing of songs, and fireworks exhibited on the occasion; or else they come to enjoy a holiday, and a bathe in the sea. Others have an opportunity of purchasing various articles brought by travelling merchants, in much the same way as at fairs in Europe. During the whole of the night, the people sleep in the open air upon mats, and thieves take away clothes, jewels, and money, (only secured by being tied in the corner of the cloth,) but not to the extent that might be imagined.

*Gifts presented by the worshippers.*

The general offerings made to the demon were money; or gold and silver eyes, hands, and legs;\* brass vessels, cups, fans, umbrellas, and cocoa-nuts. The most numerous offerings by the poorer classes were representations of heads, hands, and legs, made of light wood, rudely painted. These are of no value, and are used for firewood after the feast is over; but the gold and silver ones are broken up, and the value added to the collection; which is said, on a moderate computation, to be one-tenth less than when the pagoda was first established, 150 years ago. The value of all the offerings is not equal to the expenses of the feast, which are chiefly borne by the native government. Most who attend content themselves by sacrificing rice, fowls, and sheep. They boil the former, and kill the latter close to the temple. These sacrifices are generally consumed on the spot; but some take the slain animals home, after pouring out the blood before the sanguinary goddess.

## NATIVE TRACT SOCIETY, NAGERCOIL.

WE have received from the Rev. James Russell, an interesting account of the annual meeting of the Nagercoil Native Tract Society, held at that station, March 12. The following are among the addresses delivered by the Native Teachers who were present on the occasion. In these our readers will not fail to recognise a promise of excellent ability for the public exercises of the Christian ministry; and, combined with this, very just and scriptural views of the guilt and

\* Offered in consequence of cures obtained in these members of the body.



wretchedness of idolatry, and of the unspeakable value of the Gospel as the certain and only remedy for its countless evils :—

The meeting was opened by praise and prayer, and the reading of the Report having been concluded, YESUDIAH, the reader at Ettamorlie, near Nagercoil, thus spoke :—

Having been requested to address you concerning the printing of the Report which has just been read, I will give you a few reasons why this should be done. The good which has been done by the tracts is very great. In these are made known the Redeemer, and the salvation which he offers to all. They are not useless and false, like the four Vedas of the Brahmins, which have been cunningly devised. Nor do they teach many vain and unbecoming things, like the Koran, which makes people believe only Mahomet, the angry man, to be the chief Prophet. Nor do they teach such doctrines as popery, which resembles poison mixed with pure food, and which permits only the priests to read the sacred books, and stirs up men to do many vain works. These tracts clearly point out to all sinners the nature of the glorious triune God to whom there is no similitude, and move men to be convinced of their sins and go to Him to obtain much grace out of his abundance. Therefore, many of those, who hear and read these tracts, embrace Christianity, knowing it to be the only religion given by our Creator. If these alone point out the difference between light and darkness, how diligent and faithful should we be to circulate them !

We must all be like the faithful servant in the gospel, who hid not his talents in the earth like the slothful servant, but went and traded with them and gained other five talents. The heathens, Mohammedans, and Roman Catholics, spend their money on that which is not bread, and their labour for that which satisfieth not, and yet how liberal they are. I heard a woman say to her neighbour in such a way as to excite astonishment, "This year I have sent my son to work, and the vow which I have made is, that I will make an offering of cakes to the goddess whom I worship with whatever he earns on the first day he begins to work." Another woman said with a cheerful mind, "The Company have determined not to take any more care of the temple at Trichendoor : we should therefore give more to it in future. To each of our families has been given a vessel, in which we put cash,\* chuckrams, and rice. With this money, instead of the wooden pillars, we shall have stone ones in the temple."

If they, who spend their money for that which is like mere chaff, be so liberal, how much more liberal ought we to be ?

how should we deny ourselves daily of something to help to make known to those around us the only true God and the only way of salvation for lost sinners through faith in the Lord Jesus Christ ? My beloved friends, think of these things, and may God put it into your heart to do what you can to promote His glory and the salvation of sinners !

JOSEPH, a reader at a village near Nagercoil, next spoke.

Dearly beloved, God, who is rich in mercy, has preserved all of us alive in this unstable world, and has brought us together at this time. Thanks be to him for all his mercies ! Since the last yearly meeting great numbers have entered into the other world, but we are still preserved. This is by his infinite mercy ; let us therefore exert ourselves with faithfulness, diligence, and watchfulness, to discharge our several duties. As it is the will of God that no one should perish, but that all should repent, he has revealed to us the way of everlasting life. We should not only faithfully receive this, but feel it to be our duty to make it known to others. This can be done in various ways. One of these is the circulation of religious tracts. These tracts have been distributed not only in the places around us, but also in more distant parts, such as Madura, Salem, Coimbatoor, &c.

The good which has been done by them in many places is great, and of different kinds. By them the knowledge of many has been increased ; they have been led to think of their sinful state, to experience a change of mind, to draw near to God through Jesus Christ ; and, becoming truly pious, have begun to walk in the good ways of God. Surely these things are well calculated to fill us with exceeding joy. Among yourselves also examples of this kind are to be found. These little books do not speak partially—to one person in one way, and to another in another. As a glass they make known to all their sins, and the destruction which comes on account of them, and the only way of escape from the wrath to come. By them how many have been made ashamed of their evil ways ; how many have been led openly to confess their sins ; how many have seen the unspeakable value of divine things, and on account of them have been led to esteem wealth, the good opinion of friends, and every worldly advantage, as nothing, and to forsake all to follow Christ.

Some who read these books, besides thinking of their own ignorance and superstition and being stirred up to embrace the true religion, are led to reprove the igno-

\* Cash, a copper coin valued at about a quarter of a farthing :—chuckram, 16 of these.

rance and superstition of others. For example, one day while going about to read the word of God, I saw a number of people who had come from the deceiver, Moottoo Kootty, sitting under the shade of a tree. Having come near to them I began to read. Many among them, being unwilling to listen, made vain and foolish objections. A heathen happening to pass at the time, said to them, "The things which are said about Moottoo Kootty in the tract are true, and well calculated to make you ashamed. Why, then, do you continue to worship that deceiver as a god? Not long ago I was like you—I did not believe what the book said about him; and when my son became unwell I took him to that man whom you think a god, and according to his instructions I made him drink water and daub himself with holy earth; but from none of these things did he derive any benefit. I asked him what must I do next? He replied, 'If you give food to ten of my disciples he will become well.' But though I did this also, not the least health came to him. I then reproved him before all on account of his unsatisfactory conduct and his many deceitful ways of procuring money; and, taking up my son, I returned home, and by means of the medicine which a doctor gave, my son became well. From that day to this my mind has been much disposed to embrace the Christian religion, and I take every opportunity of receiving and reading the books which make known that way." The people hearing these things, and becoming greatly ashamed, hung down their heads and went away. After this I gave him a few books, telling him that embracing Christianity would not remove bodily diseases, but would provide the only medicine which removes the disease of sin from the soul.

From these things and the accounts which you hear from year to year, it is evident that much good is done by the circulation of these books. For that let us give thanks to God. But let us not think that the enemies of the truth have been entirely defeated, nor that the black darkness of heathenism has been already removed. No, wherever we look the opposers of the true religion, which has come down from heaven and which leads to eternal life, are many. And the darkness of heathenism, as the black rainy cloud, is everywhere great. In the midst of this darkness, our little books appear like little fire flies. As our feeble labours are not sufficient to remove so much darkness, should we not try to give as much assistance as we can to print and circulate religious tracts, which indeed make known the way of salvation to lost sinners, and lead them into the way of life?

After the collection was made and a verse

or two of a hymn had been sung, YESUDIAN, the senior teacher in the Seminary, spoke as follows: Dear friends,—You know that some of our brethren, who attended the meeting last year to speak on this means of doing good, have been taken away from us, and have entered upon that night when no man can work either for his own salvation or that of his neighbour. But, my friends, we have still our daylight. It is our Lord who has brought us all here at this time, that we may rejoice together and devise the best means of carrying on the operations of this Society, which is the means of doing good to ourselves and our neighbours. Do you truly feel thankful to God for this? For what purpose do you think we are preserved alive? Is it merely that we should eat and drink with our families, and fall down before images and cars, and thereby provoke God? No intelligent person would think so. Friends, perhaps some among you are rearing a calf. What trouble do you take for it! You give it water at proper times, and find it with grass, cotton-seed, and other things, lest it should become lean, and thus you are at great pains to rear it. But if, instead of being useful to you, it becomes too fat, is barren, and vicious, what will you then think of that cow? Will you rejoice, saying, my barren cow is very fat and looks pretty? You will not. Will you not rather say in sorrow, when shall I have done with this useless cow?

In like manner, brethren, we enjoy all the privileges of mercy from our God. If we prosper and do nothing to promote his glory, how will it grieve our kind Father! If you ask why then do we live? I answer, the word of God says, it is for God that we live. What is meant by living for God? It is living to promote his glory, for which alone he has prolonged our lives. Do you, therefore, ask now with seriousness and anxiety, what must we do to promote His glory? I reply, that the work, of which we are now come together to speak, is one means of promoting his glory. Besides, you pray, "Our Father which art in heaven, hallowed be thy name;" and, "Thy will be done on earth as it is in heaven;" Do you make then all possible efforts to see that it be done according to your requests? Is not this your chief duty?

Suppose there was a good king in a country, who knew that fire would come from heaven and destroy one of the provinces of his kingdom, and wishing to preserve the inhabitants, wrote a letter to one whom he loved, and requested him to make the danger known all over the province, so that the people might escape from it; and suppose he read the letter and knew the danger, but not having the least com-

passion for his countrymen, did not make their danger known to them, and consequently the people perished in the destruction; what would you think of such a man? would you not think that he was a great murderer, a traitor, and a hard-hearted man, who had no sympathy even for his own countrymen? O yes, in this manner our hearts will burn when they think of him.

But, friends, whom does he resemble? Certainly he is like many of us. Why? Is not our country filled with abominable idolatry, cruelty, murder, and many other heinous crimes? Does not the extreme wickedness of our country daily cry to God for vengeance? Is there not a great number liable to perish by the everlasting fire of God's wrath from heaven, like the

cities of Sodom and Gomorrah? In order that we may escape from that destruction, God, who is our heavenly King, has sent us a letter—his Word; by which he tells us to flee to the only rock, Jesus the Saviour of the world. Have you ever exerted yourselves faithfully with your whole heart to make known their danger, and the only way of escape, to the people of your own country or village? If any of them perish, will not their blood be upon you? If any one perish by your carelessness, time will come when you will hang down your heads before your heavenly King. But if you are diligent and faithful, his name will certainly be glorified. In order that we may be so, may God grant us his grace!

### AUTOBIOGRAPHY OF A NATIVE TEACHER AT CALCUTTA.

ONE of the most devoted of our native teachers in the North of India has received the name of our reverend friend, the Rev. Dr. Collyer; from whose liberality, in conjunction with that of some members of his church, this faithful servant of God derives his temporal maintenance. The following communication, translated from the Bengalee, by the Rev. W. Morton, of Calcutta, under whose superintendence he labours, has been transmitted by him, through Mr. M., to the friends who so generously contribute for his support. It affords a very interesting view of the means by which he was graciously delivered from the hopeless miseries of idolatry, and brought to the knowledge of that Saviour in whose love and service he now delights:—

My father and mother were worshippers of idols. When I was a little child, they used to take me with them to the temples, and they taught me to perform the usual ceremonies before the idols: thus was I, too, from childhood, an idolater. But, when I was about ten years old, the Rev. Mr. Gogerly came to our village, at Krishnapore, (East of Calcutta,) where there were two or three native converts to Christianity; and soon after my father and mother forsook their idolatry, gave up caste, and joined the Christians; amongst whom I was thus introduced.

I was now sent to the school established by the Missionary in our village, and there I learned to repeat the Catechism, and read the Holy Scriptures. I did not then understand what I was taught to repeat, although the gentleman tried his best to make me comprehend. Thus two years passed away, at the end of which I was baptized as being the child of Christian parents.

Soon afterwards the Calcutta Missionaries opened a boarding-school for Christian boys in the village of Kidderpore, to which, with others, I was sent. I was then ignorant, and without repentance; but one day, while reading the Scriptures, I came to that passage in which the Lord Jesus says, "Except one be born again he can-

not enter the kingdom of God." Not being able to understand the meaning of these words, I went to Mr. Campbell, the Missionary, and begged an explanation of them. This he readily gave me; showing that it was not a second birth in flesh which was meant, as Hindoos imagine, but a new birth in a spiritual sense, that is, a *new heart*; and he went on to point out what a new heart was, wherein it appeared, and what conduct it led to in its possessor.

Upon learning all this my mind was filled with fear; because I saw at once that I had not a new heart; for if I had, my thoughts, and words, and actions, would have all become new and good. It was certain, that so far from having obtained a new heart, or undergone any change of this sort, I was up to that time full of sin. At this I became very uneasy, and thought within myself that I should certainly not be saved.

While yet exercised with such fears and anxieties, those words of the Lord Jesus when he says, "Whatsoever ye shall ask the Father in my name, he will give it unto you," occurred to my mind. I then thought that I was indeed a great sinner; for that I had never once asked anything of God in the name of Jesus; and therefore he had not given me a new heart. Hereupon I began to call upon God, and to confess my-



self a sinner before him; and the Lord graciously put forth his power, and so changed me, that whereas before I had felt no desire to pray, I now felt the wish to pray becoming stronger in me from day to day. Indeed, I now delighted in prayer; and soon this fruit followed, that I began to abandon those sinful practices to which I had been addicted, and to take pleasure in religious exercises and duties; and so there grew up in me a trustful hope that God would not reject or abandon me; and this, amid all my sins and unworthy conduct, I continue to indulge to the present day.

After some time I felt a rising wish, as I had the happiness myself to know the Saviour and the true way to heaven, to point these out to others, and to give myself up entirely to the work of an Evangelist. On communicating my thoughts and wishes to the Missionary gentlemen, they were pleased to express their satisfaction, and myself and several other young men were put under a course of instruction in the truths and his-

tory of Christianity, and other important branches of learning; having gone through which they began to employ me in speaking to the people around. In this work of declaring the glad tidings of the Gospel, I continue to be occupied.

Permit me to add, that I am greatly encouraged in doing so by the Christian love shown me by you, dear Sir, and by your people. I bear your name: I am supported by your benevolence: I would offer you the humble expression of my most grateful acknowledgments.

Finally, Sir, I am yet enabled through grace, to encourage a confidence that the Lord will not forsake me, until at length he give me a place near himself. That this hope may not be vain, and that the Lord may keep me without falling to the end, I entreat the help of your prayers, and of those of the pious members of your church. I am now residing with the Rev. Mr. Morton, who shows me much love and kindness; and under his superintendence I carry on my labours as an Evangelist.

## DEATH OF A NATIVE EVANGELIST AT CALCUTTA.

FROM our brother, the Rev. Thomas Boaz, we have received the following deeply affecting account of the death of the excellent Native Evangelist who, for several years, was supported at Calcutta under the name of RAMSEY PATERSON, by friends connected with the Orkneys Auxiliary Missionary Society. Our native brother, who is now enjoying the reward of the faithful servant, was more immediately associated in Missionary labour with the Rev. A. F. Lacroix, who, while deeply mourning the loss of his zealous co-adjutor, has united, with Mr. Boaz and Mr. Campbell, in bearing the most honourable testimony to his Christian character and labours through a long course of years:—

(From the Rev. Thomas Boaz, Calcutta, April 16, 1844.)

ONCE more I have the mournful duty to inform you, that death has been in the midst of us. Alas! alas! how often does he invade our circle. But so it is, and we can only say, (and may we do it in the spirit of Christ's followers!) "Not our will, but thine be done." This time the fell messenger has passed by the European, and smitten the native, labourer; thus teaching all in every circle how frail they are, and how little we ought to depend in God's work on the most efficient agency. Our esteemed native fellow-labourer, Radanath, (Ramsey Paterson,) fell asleep in Jesus on the morning of the 2nd of April.

His death was almost entirely unexpected by us, and was therefore the more keenly felt. He had been indisposed some days previously, as we supposed from fever. It, however, ultimately proved to be suppressed small-pox, the most dangerous form which that disease can assume. The evening previous to his removal, his medical attend-

ant pronounced him in a dangerous condition: still, we did not anticipate immediate danger. Mr. Campbell often saw him, and, under medical advice, did all that Christian kindness could effect. Early on the morning of the 2nd, our friend Campbell was sent for, and just arrived to witness the last struggle of the dying saint. His end was peace—his reward glorious.

From the time that the sickness fell upon him, he had a presentiment that he would die; and, under the influence of that presentiment, manifested a calm, intelligent, and scriptural faith in Christ. The evening previous to his death, he said, "he had no concern about himself, all was right for eternity: he could commit all into the hands of a faithful Redeemer." His only anxiety was about his offspring! He has left three dear children; and his poor widow expects every day to be the mother of a fourth. "Who," he said, "will bring them up in the fear of God?" I need scarcely add, we



shall do all we can to secure to them such an education as he would himself have sought to impart. His eldest child, Peter, is a fine lad, and a pupil in the Christian Institution. May he follow in his father's steps!

In the death of Radanath, our Mission has sustained a severe loss, and one which will not be soon or easily repaired. He had been connected with the Calcutta Mission upwards of 18 years, and over all that period in every way, and under all circumstances, he reflected honour on the Gospel. For twelve years he was engaged as a Catechist in direct Missionary work; and all the brethren with whom he has been associated cheerfully attest that he was "a brother beloved," and one "approved in Christ." He possessed, naturally an amiable and obliging disposition, combined with great perseverance. To these natural endowments were added the gifts and graces of the Spirit of Christ, rendering him additionally "lovely and of good report." In labours he was "abundant"—he was humble and prayerful: meekly faithful to his brethren, and full of Christian love to the heathen. He was peculiarly inclined to look with charity upon the failings of men, but unhesitatingly stern in the reproof of their sins. He had a ready perception and a sound judgment. In the conduct of the affairs of our Mission we always felt, in confiding the execution of plans to him, that he would exercise as wise & discretion as any of our European brethren.

In a word, it has never fallen to my lot to see any native like him; and but few European ministers, enjoying the scanty advantages of his early life, better adapted to the Christian ministry. He always brought to my remembrance, many of those

eminently useful men connected with Rowland Hill's Village Itinerant Society, who afterwards entered the ministry. He was respected equally by Heathen, Mahomedans, and Christians,—all testified of him that "he was a good man." His loss will be peculiarly felt at the present time. We had just arranged all our plans connected with our native churches, and had appointed to each native pastors.

He was to have had the superintendence of one church, and a general surveillance, under Mr. Lacroix, of the whole of the people in the south of Calcutta. Mr. Lacroix had, the two Sabbaths previous to Radanath's death, visited Rammakalchoke and Gungree for the purpose of arranging for the settlement of these native pastors in their several localities. At this hopeful crisis, he, on whom much depended for success, was as in a moment removed, and the plan in a great measure disconcerted. Thus, are God's ways ways of mystery and darkness; yet we must and do believe that all things will work together for good.

The good man was interred in the Scotch burying-ground on the evening of the day he died. Mr. Campbell read and prayed in Bengalee with the people, previous to the removal of the corpse from the Institution at Bhowanipore. Mr. Morton prayed in Bengalee, and I officiated in English, at the grave's mouth. Some of our Christian friends connected with the Union Chapel, and several of the native Christians from the South, attended the burial. On the following Sabbath-day evening, I endeavoured to improve the sad event in Union Chapel, from the words, "Well done, good and faithful servant." "Mark the perfect man, and behold the upright, for the end of that man is peace."

## THE MISSIONARIES AND THEIR HINDOO CONVERTS.

THE following curious and instructive document is extracted from the native paper, extensively circulated in India under the name of the *Prabhakar*. The writer, as will be seen, betrays profound ignorance of the true nature of Christianity, and a lamentable spirit of opposition to this divine remedy for human sin and woe; while he bears an undesigned, but powerful, testimony to its renovating influence and triumphant progress. Such an attestation is peculiarly valuable as proceeding from an enemy to the cause, and cannot fail to afford to its friends the greatest encouragement.

"We have received a letter from a friend detailing the circumstances of an event which he heartily deplores. It seems that a native of this country, who is a Christian, has recently induced an ignorant Hindoo lad to leave the parental home, and take up his abode with himself, and retains him with the intention of making him a Christian also. We give the letter for the information of our readers."—*Editor of the Prabhakar*.

"Nothing, as it appears to me, short of a gracious divine interference can bring a remedy for the miseries we Hindoos endure

under English rule, arising from heavy revenue exactions, and many other oppressions. Yet were we but left undisturbed

in mind, we might even still, perhaps, sustain both impoverishment and privation. But, alas! how bitter are the fruits of destiny! not for a single day may we enjoy in quiet, the comfort even of our homes—our domestic satisfactions—for the religious guides of the ruling power, excelling in intelligence and ability, are ever throwing the net of deception into the waters of instruction, in order to catch the untaught minds of Hindoo youth, that, like heedless fish, swim therein; and we know not at what moment the fair-speaking Missionary gentlemen will succeed, by the bait of soft words, to allure and captivate them, as those same silly fish are taken by the baited hook: day and night our hearts are filled with anxiety on their account. As hungry bees that, in search of food, are deceived by the fragrance of the thorny ketaki, and ignorantly believing it will afford them a supply of delicious nectar, flying to seize it, are speedily impaled and miserably perish on its spikes; so our inexperienced and unwary youth, looking upon the outward appearance and promises of these respectable white-skinned teachers, deluded by their craft, fall ultimately into an endless variety of sorrows and vexations. Alas! alas! how specious are the pretences of these holy instructors! what artifices they employ to win upon the weak minds of their native scholars! hood-winking and throwing dust in their eyes, by means of common-places from the Bible, and then opening before them the whole wallet of their deceptions. Blinded by their own ignorance, the poor boys readily believe as they are taught to believe, sitting submissively at the white-lotus-feet of their fair-complexioned teachers, regarding them as incarnations of the deity: yet are they only fascinated by the lure of earthly and temporal enjoyments: not one amongst them can tell you what *is* religion after all—they are wholly ignorant of its very nature.

“Among the foremost and most accomplished of these Padre gentlemen is Dr. Duff; and, if even such a personage as the late Governor-general of India, Lord Auckland, was confounded and taken captive in the net of his writings and his speechifications, it is little matter of astonishment that Hindoo children, mere infants in years and understanding, should first forget their filial duties and fail in obedience to the authority of their parents; and next, by plunging into the pond of apostasy and a false religion, should catch the deadly fever of sin, and miserably perish.

“Formerly it was only these white-skinned teachers themselves who, exercising the vocation of religious instructors, offered on every hand the four objects of life to degraded human quadrupeds or biped

brutes; but now, Christian Sahibs, *natives* of the soil, too, are busied in making disciples, and teaching the mysteries of their foreign faith. Only two days ago, an instance occurred of one of these *lesser* gentlemen decoying to his home a lad of the Kayasth caste, in order to make an offering of him to his deity. I have been told the child is not more than fourteen years of age, is wholly ignorant, untaught in any branch of learning, and can only babble out a few words like a parrot just learning to imitate the human voice; yet under the hearing of his reverend instructor, wonderful to relate, he is the subject of I know not what wonderful internal change forsooth, producing all at once so utter a distaste for mundane concerns and the duties of life, that he abandons the parental roof to embrace a heterodox faith, and addict himself to the practices it enjoins! Mr. Editor, it is surely a wonderful *mantra*, a sacred lesson of most magic power, that has been whispered in the ear of this boy-disciple by his new spiritual guide and conscience-keeper, that under its influence he should coolly, and with a countenance of dissatisfaction, thus address his natural protectors, the members of his family, who come to invite his return, ‘Why have you come to molest me? I have found the path of salvation, and will not again return home.’ Ah! how afflicting is all this! a child, a mere sucking infant, still dandled on his mother’s lap, and who has not even cut all his teeth, has yet been furnished with a poisonous fang to dart at his blood-relations and his father’s race!

“It were of no use to complain to the ruling power in this matter. If a thief is found stealing away secretly a little of the mere household stuff of a neighbour, he is immediately punished as his offence deserves; but gentlemen of the ruling caste, who dry up the religion of the Hindoo subjects, by proclaiming the deeds and teachings of Jesus, may entice away children, nay, by cunning or open force, tear away from the bosoms of fathers and mothers the germs of their future hope, the sons who form all their wealth, and be scathless; for the ruling power protects, and favours, and honours them: grief and lamentation then are unavailing. Meanwhile what care the Padres? the snake-goddess dances under the influence of the charmer’s fumigations: *they* have secured the boy and their joy knows no bounds. Does the tiger shrink from cow-murder? While they have glutted themselves in the ruin of the poor youth’s future and eternal welfare, they have augmented the number of their sectarists; and the native gentlemen, in particular, who have been the agents in this nefarious business, are only the more encouraged to go

about seeking for fresh converts to the sect.

"It is clear, then, that since those who apostatise from the ranks of Hindooism are received among the professors of the religion of our rulers, we must regard it as a mere attempt to delude us, should they any longer talk of a pledge of non-interference with the religion of the country. If the Government were sincere in its profession of equal and impartial protection to all their subjects of every various faith, this pestilence of child-stealing could not have spread as it is doing. Reason rejects the position that there is any virtue in proselyting men of another religion to one's own. Have they then another and secret object in view? God alone can tell: still one may venture to suppose, that as, when the subjects of a government come to be largely of the same

faith with their rulers, there is of course a strengthening of the cords of good-will that bind the governed and the governing together, and many thorns of mutual annoyance and of difficulty in carrying on the course of administration gradually disappear; till, when all are of one religion only, no internal enemy remains to be subdued; and the subjects being all well-affected to themselves, no ground of alarm for the public tranquillity remains; so it is not improbable, I think, that our Government may have thus reasoned, and therefore are in secret concert with the priestly converters.

"I will only add, that the child is clearly a minor, and is not, therefore, legally his own master; and I hear that consequently his father is preparing to carry the matter into the Supreme Court."

## SOUTH AFRICA.

### TRIUMPHS OF THE GOSPEL AT KAT RIVER.

(From Rev. James Read, Sen., Kat River, May 29, 1843.)

THROUGH great mercy, we have still cause to be grateful for what God is doing. Although the excitement, which we had two years ago, has considerably abated, yet there is a gradual increase of the church. Next Lord's-day we propose receiving six into church-fellowship—two Hottentots, two Gonas, and two Fingoes; and we have still from 40 to 50 inquirers, that is, persons whom we believe to be awakened to a sense of their lost state, who lament over their sins, and are seeking forgiveness through Jesus Christ. Most of them are of the Fingoes, among whom the work of God is still powerfully advancing.

On Lord's-day I visited Upper Blinkwater—the source of the rivulet on which Mr. Calderwood is residing. It is one of our out-stations, and there we have an excellent native teacher, who is a great blessing, and has been the means of bringing many souls to Christ—he has a school of nearly 100 children. I had a large congregation, chiefly Fingoes and Gonas. As the place of worship could not contain more than half of those who attended, I stood at the door and preached both to those within and those without, from, "Behold, he cometh with clouds."

The native teacher has succeeded in getting several members of the church to reside, one at each kraal, or village, of the Fingoes. Consequently there is now at each of these places a religious service every evening, at which all the people attend: a hymn is sung, an exhortation is given, and prayer is offered—these simple means seem greatly blessed. On the Sabbath all attend at the

place of worship: a great change has taken place in this part of the settlement in the last two years—Caffres, Gonas, Fingoes, Mantatees, Hottentots, and numbers of the late apprentices, have been brought to a knowledge of the Saviour.

From Buxton, we have also had a rich harvest of souls: it is one of our largest locations—we have a good school there. The school-room, which is so large, that it serves also for a chapel, has been built chiefly at the expense of Sir Fowel Buxton. The people are very proud of the name of their place: the situation is delightful; the soil very fertile, being watered by a small stream which is tributary to the Kat River. It is furnished with forests of the finest timber.

About three weeks ago, eight inquirers were sent in from this place. One of these, a very interesting young Fingoe female, was much affected. When asked what she had to say, she exclaimed, "O, Sir, I am a murderer." "Whom have you murdered?" I said. "O, I have murdered the Son of God," was the answer. "How have you murdered the Son of God?" "By my sins," she said, "I have rejected his word, I have resisted his Spirit."—"And what will you now do?" I said. "I throw myself at his feet" was the answer.

A Fingo man, when asked what had brought him, said with much emotion, "My heart brought me—my heart is unclean—my heart is full of sin—I wish to give my heart to Jesus Christ." "Who," I asked, "is Jesus Christ?" "God's Son." "Where is he?" "In heaven." "Was



he ever on earth?" "O, yes, he came to suffer and die for me."

Next Sabbath, with the Lord's will, five persons are to be baptized—two Gonas, two Fingoes, and one female of mixed descent. The last has been living a bad life, but God has most powerfully given her to see the evil of her ways, and turned her to himself: her convictions have been most keen, but her joy is now great. To-day she

could scarcely speak: her heart was full; and, trembling from head to foot, she said, "I have been one of the greatest sinners on earth; but God has, I trust, forgiven all my sins, for the sake of Jesus Christ." I said, "Are you ready to give yourself openly to Jesus Christ?" With floods of tears she said, "To whom otherwise should I give myself? I wish henceforth to live to him alone."

## WEST INDIES.

### VISIT TO INDIAN SETTLEMENTS IN BERBICE.

(From Rev. J. Waddington, Fearn, Berbice, Aug. 23, 1843.)

On the 7th of August, Mrs. Waddington accompanied me on a visit to the Indians. It was very pleasant, and, I trust, very profitable to ourselves and many others. We held twenty-three meetings with the Indians, and other inhabitants of the river district. Our places of meeting were sometimes the Indian-shed, sometimes the negro-hut, and sometimes the more comfortable dwelling of the wood-cutter.

All received us with very great kindness. The attention of the Indian was so deeply fixed, while we told him of the God who made him—the love of Christ in dying for poor sinners—a future state—the resurrection of the dead—judgment, eternity, and the necessity of being born again. One poor Indian captain frequently exclaimed, as we spoke of these things, "Nobody come to tell us this before."

The negroes were all ready to thank us for going to tell them "the good story." Europeans and their descendants listened attentively while we reasoned with them of righteousness, temperance, and a judgment to come. One of our meetings, consisting of about forty persons, was composed of Britons, Africans, Indians, Portuguese, and coloured people.

We received many little presents of wild pines, Indian-fans, fowls, and plantains,

&c., which we valued beyond their worth, on account of the evidence which they afforded of the kind of "entering in" which we had among them.

I had some long walks to Indian settlements in an open and very extensive savanna, which abounds with game. It has a pleasing variety of hill and dale, and is richly stored with grass, which would feed thousands of cattle. The soil is hard and sandy, and the air salubrious—a perfect contrast to the portion of Berbice which we inhabit. It only wants a cooler climate, and more inhabitants, to make it a delightful land. We often said to the inhabitants of this pleasant region, "You only want the Gospel to make you happy."

Six couples gave us their names, wishing to be married. They were, two coloured men, one Indian, and three negroes; two coloured, one Indian, and three negro women. Messrs. Dalgleish and McKellar have engaged to pay them a visit in October, and we hope soon to place a teacher among them.

We reached home again on the 19th, improved in health, and grateful for the opportunities of usefulness we had enjoyed, and the great encouragement which we experienced in seeking to carry the Gospel to the regions beyond us.

## EAST LANCASHIRE AUXILIARY.

THE Anniversary of this Society was held in Manchester, June 16, and three following days. Sermons were preached in seventeen different chapels in the town and its immediate vicinity, on the Lord's-day, by the Rev. Dr. Heugh, Rev. Dr. Vaughan, Rev. J. Parsons, Rev. S. Martin, Rev. J. Stoughton, Rev. N. Shepperd, Rev. G. Gogerley, and several of the ministers resident in the town; and upwards of 1,600L were collected. On Monday morning, two prayer-meetings were held—one in Cannon-street Chapel, and another in Chapel-street Chapel, to supplicate the divine

blessing on the various services of this Anniversary. In the evening, the public meeting was held in Mosley-street Chapel, Samuel Fletcher, Esq., the Treasurer, in the Chair; when the Rev. A. Tidman, one of the Secretaries of the Parent Society, powerfully presented the claims and operations of the Institution. At this and the subsequent meetings, addresses were delivered by the above-mentioned visitors, and also by the Rev. Dr. Nolan, Rev. J. Dean, Rev. A. E. Pearce, Rev. Dr. Clunie, the Secretary, Rev. D. Hewitt, Rev. J. L. Poore, Rev. Dr. Halley, Rev. R. Fletcher,



Rev. D. E. Ford, Rev. J. W. Massie, and Rev. T. G. Lee.

On Tuesday evening, Juvenile Missionary Meetings were held in Rusholme-road Chapel, and Chapel-street Chapel, which were numerous attended, and proved exceedingly interesting: their effects will be seen, it is hoped, after many days.

On Wednesday morning, the Anniversary was closed by an excellent meeting at a public breakfast held in the school-room of

Rusholme-road Chapel; when James Ker-shaw, Esq., presided, and many deeply affecting statements and powerful appeals were made on behalf of the Society.

The proceeds of the whole amounted, as far as could be ascertained with correctness, to about 2,000*l.*, including some contributions for special purposes. The spirit which pervaded the several meetings was of the most gratifying and hopeful character.

## RETURN OF MR. BLOSSOM FROM THE SOUTH SEAS.

Mr. Thomas Blossom, of Eimeo, accompanied by his son, has arrived safely in Eng-

land, after a voyage of six months from Tahiti, *via* New York.

## ARRIVAL OF MR. GILLESPIE AT CALCUTTA.

On Friday, May 10, the Rev. William Gillespie arrived by the Ship *Elizabeth*, Captain Morris, at Calcutta, whence he hoped

to have an opportunity of proceeding, in a fortnight or three weeks, to Hong Kong.

## ARRIVAL OF MR. AND MRS. HAY AT MADRAS.

On Monday, May 13, the Rev. John Hay and Mrs. Hay arrived in safety at Madras,

by the ship *Sophia*, on their way to Vizagapatam.

## ACKNOWLEDGMENTS.

THE thanks of the Directors are respectfully presented to the following, viz:—

*For Dr. Hobson, China.*—To the Hackney Ladies' Chinese Association, for a box of surgical instruments, value 30*l.*, and a case of medicine value 30*l.*; to the friends and young people of Commercial-street Chapel, Northampton, per Mrs. Prust, for a box of useful articles, value 20*l.*

*For Dr. and Mrs. Legge's Schools.*—To the young Ladies of the Maberley and Kingsland Juvenile Missionary Society, for a case of useful and fancy articles, value 50*l.* To Mrs. Legge, and friends, at Broad-street Chapel, Reading, for a box of useful articles of wearing apparel, &c. value 43*l.*

*For the Native Boarding-school, Persevaucum.*—To Miss Capon and Miss Hawkes, Coventry, for a box of children's clothing, &c.

*For Rev. E. Lewis, Coimbatore.*—To the Ladies' Working Society, Royston, for a box of useful articles.

*For Rev. A. F. Lacroix.*—To Ladies of Craven Chapel, per Miss Burn, for a box of useful and fancy articles for the schools.

*For Rev. B. Rice.*—To Ladies connected with Hope-street, Spitalfields, for a parcel of frocks.

*For the Madras Mission.* To friends at Hertford, per Miss M. A. Nunn, for a box of fancy articles.

*For Revs. Messrs. Flower and Clarkson.*—To Mrs. Bowhay, Cawsand, for a box of clothing, and other useful articles.

*For Mrs. Mault.*—To Friends at Manningtree, per Mrs. Finchback, for a box of useful articles; to

Mrs. Ward, and the Misses Smith, Newport Pagnel, for a box of dresses, &c.

*For Rev. John Hay.*—To the Bedford Ladies' Missionary Working Society, for a box of useful articles, value 13*l.*

*For Mrs. Philip, Cape Town.*—To the Misses Arnot's Boarding School, Anstruther, for a box of useful articles.

*For Rev. R. Birt.*—To Mrs. Budden and friends at Blandford, &c., for a case of apparel, prints, &c.; to James James, Esq., Birmingham, for a silver plated wine tankard, two wine cups, and two plates; to Mr. T. A. Clarke, Stroud, for a large bale of clothing, blankets, &c.

*For Rev. John Monro.*—To two young Ladies, members of the church under the pastoral care of the Rev. R. C. Pritchett, Darlington, for a box of clothing.

*For Rev. D. Livingston.*—To friends at Glasgow, per Mr. J. M'Robert, for two barrels of nails, and one box of clothing.

*For Rev. S. Haywood.*—To the Ladies of the church and congregation under the pastoral care of Rev. C. Gilbert, Barnsbury Chapel, for a box of useful articles of wearing apparel, &c.

*For Rev. E. Davies.*—To Mr. Tyrrell, for a parcel of Temperance publications.

To Miss Houghton, for 50 copies of Mrs. Weitbrecht's "Letters on Female Missionaries in India;" to Miss Cornwall, Avebury, for a parcel of fancy articles; to the Ladies of the congregation of Rev. W. J. Unwin, Jersey, for a box of wearing apparel.

*Further Acknowledgments unavoidably postponed.*

*To Correspondents.*—The Contribution proposed by "A humble disciple of the Lord Jesus," will be gratefully accepted.

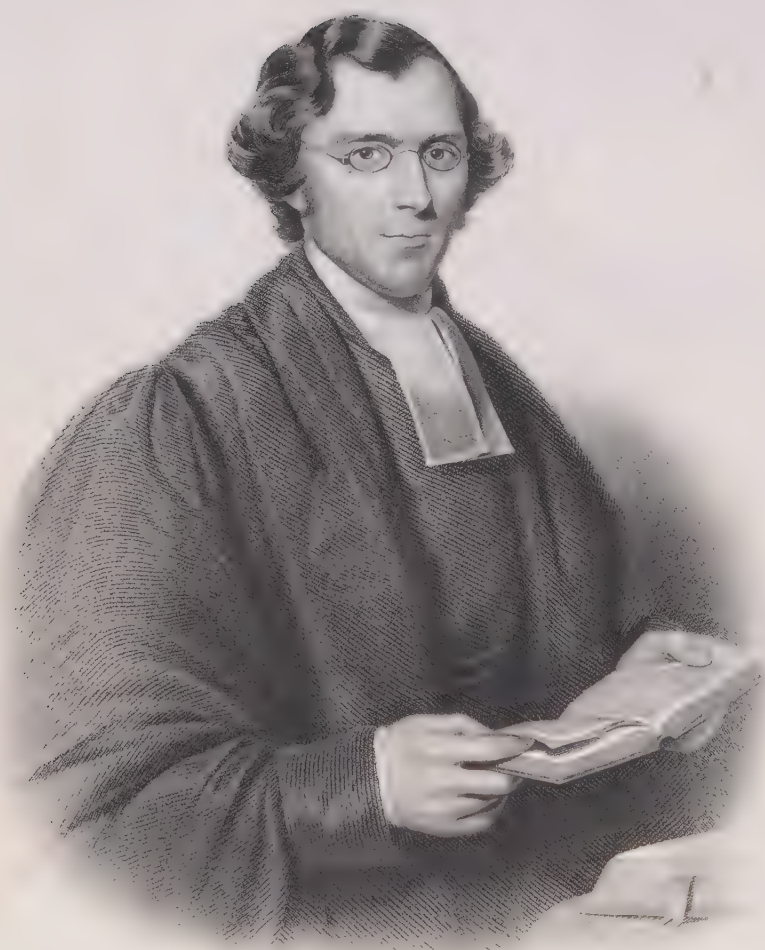
## MISSIONARY CONTRIBUTIONS.

*From the 1st to the 30th of June, 1844, inclusive.*

	£	s.	d.		£	s.	d.		£	s.	d.
Stafford O'Brien, Esq. M.P.	52	10	0	Mr. Dubois.....	1	0	0	Kensington Auxiliary ...	30	4	7
A thank-offering for mer-				B. Claypon, Esq.....	12	0	0	Shadwell, Ebenezer Cha-			
ceries, per the Home Se-				Legacy under Will of late				pel Sunday-school .....	5	0	0
cretary .....	30	0	0	Mr. John Hall, less duty	270	0	0	Cornwall-street Branch	1	0	0







*C. B. Hauneriin*

*1811*



THE  
EVANGELICAL MAGAZINE,

AND

MISSIONARY CHRONICLE.

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FOR SEPTEMBER, 1844.

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MEMOIR

OF

THE LATE REV. MR. DEWAR,

OF NAIRN.

*(Concluded from page 391.)*

THE general features of Mr. Dewar's character were obvious. Devoid of all hypocrisy, as he characteristically was, no study was needful to ascertain "whose he was, and whom he served." He was a "living epistle of Christ, known and read of all men." He was naturally very cheerful and lively, rendering his society at all times agreeable; but there was often coupled with this a tinge of melancholy and depression, which took its rise from the afflictions and difficulties with which he had to contend in his youth. Notwithstanding this, he was seldom seen without a smiling face, indicative of the warm feelings of a kind friend. With a temper naturally sanguine was blended a singularly affectionate disposition. As a father and a friend, his heart literally overflowed with "the milk of human kindness." Associated with this warmth of heart were also to be found benevolence and charity, manifested in deeds of sympathy which, viewed with his limited means, were numerous.

Much of this was unknown even to his own family during his life, for the right hand knew not always what the other had done. It was a doctrine of his that what he gave always came back again in some other shape, and of this he gave repeated instances. There have been some (now gone to their rest) of whose support he had for years the chief burden; and others, still alive, to whom he acted the part of an affectionate parent, and with no other claim on his sympathy than what he imposed upon himself as a Christian friend. On one occasion, when in the Highlands, his affording to a few young men merely such a small sum of money as enabled them to reach a place where they found employment for a season, (without which they would have suffered want at home,) was instrumental in opening a door of usefulness in that district not only to himself, but to others who followed him. "Cast thy bread upon the waters, for thou shalt find it after many days." Mr. Dewar

was a man of great self-denial, both at home and abroad. However much his own personal comfort was involved, he felt it no sacrifice to show favour or kindness to others. He did not seem to know that such a thing as selfishness existed. Indeed, he carried out this almost to a fault; but his reply, when chid for it, was, that it did him service in causing him to attend more assiduously to his duty. If he were itinerating with a friend, he would select for himself those districts which were more distant and difficult of access, leaving to his companion the easier route. He was distinguished for modesty and humility,—“esteeming others better than himself,” and always wishing to give place, whether there was a proper claim or not. Though meek and unassuming, he was firm and decided in his religious principles, and in nothing almost was he more decided than in his abhorrence of sin. That he feared its power in himself may be gathered from the following entry in one of his diaries:—“How strong are the bands of sin that still bind my soul to this world! When I search my heart, my sins are more in number than the hairs of my head,—the remembrance of them is grievous, and the burden intolerable. O that I could devote my heart more to God, and be weaned from this sinful world! Too long did I live to the lusts of men, following the fashions of the world. Hold me up from sinking in prevailing iniquity.” That he lamented and mourned over the prevalence of sin wherever he discovered it, and that he was faithful in warning professing Christians as well as the openly careless, survivors can bear witness. When itinerating with a fellow-labourer, it was observable that he always cultivated that gravity and sound speech which Paul enjoined upon an evangelist; and if any of his companions evinced the smallest degree of levity, however innocent, they will still remember what solemn admonitions he would give, charging them to be aware what effect their sayings and doings would have

upon others, and to bear in mind how responsible was the embassy in which they were employed. The party who furnished the writer with this incident remembers many such warnings. So tender was his conscience, and so much did he hate “the appearance of evil,” that, in one instance, a person, having in public let fall an unguarded expression, (even in the way of quotation,) in a moment of excitement, thereby forfeited an esteem which was previously great. Another entry in his diary confirms this: “Oh! give me a tender conscience, that I may be pricked to the heart every time I offend. The least sin in my own sight must be very great in the view of thy infinite purity. Oh! for a tender spirit, that I may shun the least appearance of sin,—for the lamb-like spirit of the holy Jesus, who bore all his sufferings with submission and patience. The same seed of evil which leads all astray, even in the flower of youth, is in my heart also; and if not subdued by the power of God, and prevailed over by grace, I shall go to equal lengths of wickedness. Oh! what grace has done for me! May the Spirit of my loving Master reign in my heart!” He was a man of faith and of prayer. Conscious of his need of supplies, he was a frequent and fervent suppliant at the throne of grace, and was never happier than when thus exercised. But he feared the power of indwelling sin, and prayed for renovating and preserving grace. He continues, in his diary,—“Do thou, Lord, use any correction thou seest necessary to mollify my heart and to make it a copy of thine. Strengthen my faith. Confirm my hope, and reconvert every moment, all the faculties of my soul, to be instruments of thy praise, as they have been of thy dishonour. May I cast all my sins in thy sepulchre, and especially that abominable sin, pride. Lord, root it out of my heart for ever. On thy truth I build my hopes for time and for eternity. In other things my hopes are often disappointed; but in thee I find an everflowing spring of consol-

tion, and since thou remainest unchangeable, my all is safe. I ask no more on this side of heaven, than to lead a life of faith and devotedness to God. Keep the world and its allurements under my feet. Let me not catch at shadows, but seek realities. May I seek with fervency those blessings which will give peace in life and comfort in a dying hour. And what is the reproach and scorn of fools?" Such were the sentiments that characterized his private devotions, and the practice of his life to his dying hour. All who knew him will bear witness that he was a friend of peace, and "a lover of good men." To promote union, harmony, and peace, he would sacrifice all but principle. And he seldom failed in its attainment; for his friends knew that he aimed at promoting the genuine charity which "beareth all things, believeth all things, hopeth all things, and endureth all things." Possessing an acquaintance with most ministers of all denominations, in the north and many other parts of Scotland, he was universally esteemed for his unprejudiced manifestation of Christian brotherly love towards all true servants and disciples of Christ, by whatever name they were known. These sentiments were felt and appreciated, and uniformly reciprocated whenever opportunity occurred. A few days after his death, (during the time of the parochial sacrament,) sincere tributes of respect were paid to his memory, from the pulpit, and from the communion-table, by some\* who knew him well, and who spoke of him as a man who did not know what *sect* was, and whose equal as a Dissenter in cherishing liberal sentiments towards churchmen, and in co-operating with them in every good cause, was seldom known. A cordial friendship, and mutual regard, likewise, subsisted betwixt him and the late lamented Rev. Mr. Mein of the Secession church. Nor was his loss unfelt by the Rev. Mr. Grant, minister of the

parish, by whom he was ever highly regarded during a long period of intercourse together. In the intimacy of nearly forty years, with the neighbouring brethren of his own denomination, no jar nor jealousy ever occurred to obstruct the operation of brotherly love. In their recollections, the memory of their departed brother will be cherished while the heart continues to beat; and this "frail memorial" of their beloved friend may assist them in linking together other fragments of a life spent in harmony with themselves.

Mr. Dewar manifested an unwearied solicitude for the salvation of sinners; and in the most tender and earnest strains, while the tears rolled down his furrowed face, he would discourse of the surpassing love of God to guilty man, and beseech them to turn to him and live. One of his brethren at a distance writes thus to a friend:—"The last letter I had from him breathed such a spirit of anxiety about the salvation of sinners, as showed that he had been imbibing yet more fully the spirit of Him who came to seek and to save that which was lost." As a preacher he was distinguished for brevity, for artlessness and simplicity, both of manner and style, for scriptural statements of the great truths of the gospel, and for extensive knowledge of Scripture history and Scripture character; from which he was accustomed to bring powerful and convincing truths to all classes of his hearers. But there was no department of his public ministry in which he shone more than in dealing with the awakened, the weary, and the heavy-laden. Having himself been born again in an extensive revival, and having seen many of these in other places, and at home, he obtained such an extensive acquaintance with the different cases of anxious inquirers, that few were more fit to meet with persons in that state of concern. Many cases might be selected from various quarters; but one which occurred fully twenty-five years ago is fresh in the writer's recollection. On a sabbath evening, Mr. D. preached from a text of a most

\* Rev. Dr. M'Donald, of Ferrintosh; Mr. M'Lauchlan, of Cawdor.

rousing tendency, when at least one person present was brought under conviction. This individual came the following night to his house (long after he had gone to rest) in a state of mind bordering on despair, and expressing a firm belief that she was forsaken of God, and a prey to Satan. He listened patiently till the person had done speaking, and then replied, "You have forgotten one promise which ought to dispel all your fears, 'The angel of the Lord encampeth round about them that fear him, and delivereth them.'" The passage had the effect of dispelling fear and bringing peace of mind, and the individual has ever since given, and does still give, evidence of being a child of God. As a minister of the gospel, he was honoured in having many "seals of his apostleship." Besides what the Lord had done by him at home, his visits to other churches were blessed for the conversion of sinners. In the Highlands he was eminently useful, where not a few have ascribed their conversion to his instrumentality. Some, who are now in other lands, own him as their spiritual father; and one minister of the gospel, who, not many years ago, occupied his pulpit, was able to point out the seat in it where the gospel first came home to his conscience with power. His visits to the church at Avoch were productive of much good. Some who have finished their course with joy, and others who are now giving all evidence of being children of the Most High, had their attention first directed to the saving truths of the gospel by means of his visits there. The day alone will declare it; but many in distant places enjoyed his visits as those of a father to his children. His mild and gentle manner of address was always calculated to obtain a favourable hearing; but his fervency and faithfulness were likewise fitted to arouse. Shortly after his conversion, he met with a severe accident from an explosion of gunpowder. Though confined to bed and suffering severely, those who were concerned about their souls would not

keep away from him, but assembled around his bed-side to enjoy his wonted prayers and instructions. It is still vivid in the recollection of many, that he one day got up among them, pained and suffering as he was; and so great was the impression produced, both by his appearance and his fervid address, that his brother—then only seventeen years of age, and but recently turned to the Lord—stood up and asked that he might be allowed to pray. He did so, and some of the believers then present told him, years after he became a preacher, that they never heard him pray with more satisfaction. Mr. Dewar was diligent and laborious in the performance of his public duties, and was in the habit of preaching, for many years before his death, four times every sabbath-day, besides week-day duties. In his attention to public duties he was also most punctual, and was never known to have broken a preaching engagement save one. On that occasion he attempted to cross the river Nairn, when it was much swollen, and was carried a considerable way down the stream; and although his life was miraculously preserved, he had barely strength of body left to enable him to reach home. He was "instant in season and out of season," declaring with anxious solicitude "the whole counsel of God." It was his constant wish and prayer that he might not be spared, if unable to serve his heavenly Master; and his wish was granted, for he was but three or four sabbaths unoccupied, (and that from illness,) during the whole course of his ministry.

As a citizen he was universally beloved. Without pretension to display of any kind, he sustained a weight and worth of character which the most careless acknowledged and respected, and which by the pious was most highly valued. The respect which his fellow-citizens and friends entertained for him was evinced by the circumstance of their having erected for him, nearly twenty years ago, a substantial dwelling-house, and by otherwise promoting



his comfort, and gratifying his feelings, in ways which the limited resources of the church could not have supplied. Nor did he in return manifest indifference to local improvements, but he aided their furtherance with and even above his means, and cordially co-operated with his presence and advice. But the advancement of religious and benevolent institutions was dearest to his heart. He evinced the most lively interest in sabbath-schools and prayer-meetings, from his settlement in Nairn. He was the founder of the Nairnshire Bible Society; and, along with the Rev. Mr. Barclay, of Auldearn, materially aided the late Rev. (then Lieutenant) Donald Mitchell, from whose zealous and Christian exertions sprang the Missionary Society. In the establishment of the Tract Society he bore a part, and he was the instrument of entirely abolishing in the town the nuisance of drinking before funerals.

His illness excited the universal sympathy of the community, and the

announcement of his death was received with deep regret by all in every quarter to whom he was known. His remains were interred in the churchyard of Nairn on the 13th of December, and were followed to their last resting-place by his brethren of the Morayshire Association, by the other ministers in the neighbourhood, and by a large concourse of the inhabitants of both the town and surrounding parishes. He was "a faithful man, and feared God above many."

On sabbath the 25th, the event was improved in an impressive discourse from Heb. xiii. 7, 8, by Mr. Macneil, of Elgin; which passage—it is striking to notice—was marked in Mr. Dewar's sermon book as that from which he was next to have addressed his congregation, had his life been spared; and formed the sum and substance of his walk and conversation—"Jesus Christ, the same yesterday, and to-day, and for ever."

## ON FAMILY RELIGION.

*(Concluded from page 347.)*

WE have mentioned a devotional spirit as the first requisite to a right attention to family religion, because with this every part of the exercise ought to be imbued. This will preclude indifference, coldness, and mere formality. The truth is, that this state of mind renders everything a man does acceptable to God; from those engagements which are exclusively religious, such as prayer, praise, and the perusal of the Holy Scriptures, and holy intercourse with fellow Christians, to the widely different occupations of our secular and ordinary pursuits in the busy world. He who has no accurate thought, no devout emotion during the performance of family worship, cannot expect to maintain a devotional spirit through the day. He will feel, when exposed to the excitement and

agitation of worldly business, like the ancient combatant who had left behind him his shield, that his best defence is not at his command. A difficulty will depress; an obstruction discourage; a temptation find him weak; while Satan and the world will console themselves with the thought that he will soon become an easy prey.

Not so the man who is habitually devout at family prayer. The faith, the hope, and the love, with which he commenced the day, will, in all probability, accompany him to its close. He will "endure temptations, as seeing him who is invisible." With a hope full of immortality, he will think little of the trials and disappointments of life; bereavements, even when most painful and most touching, will not destroy, or even injure his affiance in

God ; and breathing the elements of holy love to God, and Christian benevolence towards man, he will be defended equally from the fiery darts of Satan, and from the illusive blandishments of the world.

But we mentioned, as a second qualification of family religion, the inculcation of short and suitable precepts. If they are not short they will not be suitable. They will not be attended to, much less remembered. Long expositions of Scripture, circuitous observations on points of duty, privilege, or religious consolation, are here quite out of place. These may do well amidst a company of theologians, or even of well-instructed Christians, but of what avail are they to the child, to the youth, and to the domestic. In military tactics obedience follows a succinct command, and the Roman critic or poet says, that whatever is uttered as a precept should be short. The precepts of our Lord are expressed in as few words as possible ; and a reference to the close of the apostolic epistles will suffice to show that the servants, in this respect, followed most closely the example of their Master.

There are four modes of conveying instruction at family devotion : the *hymn*, the *Scripture*, the *observation*, and the *prayer*. Some do not sing at family prayer, they have not time, or they have not ability, or they have no inclination. Matthew Henry says, " He who prays with his family, does well ; he who reads the Scripture and prays, does better ; but he who reads, prays, and sings, does best of all." If it be said that time is wanting, we should ask ourselves if three or five minutes thus devoted would be better employed, or if the claim on the three or five minutes which might be thus employed be really so imperative as we persuade ourselves. If we want ability to sing, we may yet read a few verses of some appropriate hymn. But if inclination be against the practice, we should inquire if our aversion is confined to this particular religious exer-

cise, and if the other parts are attended to merely from habit by the urgency of relatives or friends, or from some opinion we cherish, either of the propriety or expediency of maintaining the semblance of family religion.

In reading the Holy Scriptures at family prayer, it is very desirable that a certain order should be observed, that the reading should be as far as possible consecutive, yet at the same time comprehensive. To explain this observation, we would say that the Old Testament should not be read to the exclusion of the New ; nor the New to the exclusion of the Old. Our attention should not be diverted from the historical books, by an attention exclusively given to the psalms, or other devotional parts of the word of God ; nor should those prevent us from fixing our regards on the historical, the narrative, and the biographical portions of the holy volume. Taste must not dictate here. Scripture is our only safe teacher ; and its lesson is this : " All Scripture is given by inspiration of God, and is profitable for instruction, (teaching,) for reproof, for correction, for instruction in righteousness." While, therefore, we may with propriety observe a certain order in the perusal of the Scriptures, we must ever bear in mind the saying of the great apostle, which has been just quoted, and be at once comprehensive, as well as methodical, in our selections. A judicious master of a family will select, in his course of reading, from *all* parts of the sacred volume ; while he will omit from all parts those passages which are more suitable for public worship or private devotion, and those also which relate to the rise and fall, in the prophetic record, of some comparatively obscure nations, which, though essential to the vindication of prophecy, and to the completeness of the great scheme of revelation, are yet, without more comment and explanation than are suitable at family worship, not level to the comprehension of children and servants.

To make our selection from the Old

Testament in the morning, and to read the New Testament in regular order in the evening, will be found, we think, the most expedient. As to the use of any exposition, paraphrase, or comment, differences of opinion prevail. We prefer, we confess, the "sincere milk of the word," to that same word diluted by paraphrastic observations, or even by illustrative commentaries. A few short pithy remarks, to give clearness when there is apparent obscurity, or to show the connexion of passages that are nearly related, though to the superficial reader apparently not so ; or to impress on the heart or conscience some momentous truth, are, we think, much better than any lengthened observations, any wearisome comments, or any diluting paraphrase.

In addition to observations on the passages of Scripture read, it may be well, occasionally, to touch briefly on any passing event, whether it affect us nearly, or relate to our friends or neighbours ; to mention with becoming feelings any violations of the laws of God or man, the report of which is rife in our vicinity, and to suggest, with all possible brevity and point, the suitable warning or caution. Let all that is said be uttered with affection and devotion of spirit, as well as with all possible clearness or intelligibility ; ever keeping in view the superiority of the mind over the body, and the worth of the soul and its eternal interests above the unsatisfying and passing scenes of this world.

It has been made a question, moreover, whether at family worship the head of the family should read the Scriptures himself, employ one of the children, or, if the family be large, whether each one read two or more verses in turn. The last appears, from the writer's own experience, to be the best plan. It keeps attention awake ; no trifling matter in an exercise of so frequent occurrence. Richard Cecil, than whom few men have been distinguished by more practical wisdom, gives us this account of his practice. " In my family worship, I am not the

reader, but employ one of my children. I make no formal comment on the Scripture, but when any striking event or sentiment arises, say, ' Mark that ! ' ' See how God judges of that thing ! ' Sometimes I ask what *they* think of the matter, and how such a thing strikes *them*. I generally receive very strange, and sometimes ridiculous answers ; but I am pleased with them. Attention is kept all alive, while I am explaining wherein they err, and what is the truth. In this manner I endeavour to impress the spirit and scope of the passage on the family." Again, " I avoid absolute uniformity ; the mind revolts at it : though I would shun eccentricity, for that is still worse. At one time I would say something on what is read ; but at another time, nothing. I make it as NATURAL as I can. ' I am a religious man ; you are my children and servants ; it is NATURAL that we should do so and so. ' "

It need hardly be said that every thing like melancholy and gloom should be kept far remote during family worship. It should be made, if possible, the most interesting and delightful exercise of the day. This is quite compatible with a serious and devout demeanour ; for at family worship a frown is much less allowable than a smile. There is no gloom in heaven ; there every countenance is open, every face beaming with ineffable sweetness ; and our family services ought to be an anticipation of the delightful and glorious happiness of the great family above. Everything which would induce weariness and disgust ought to be sedulously avoided. We must not be severe or morose. We must be careful not to employ an hour, when one quarter of that time is amply sufficient. Gentleness and quietness are necessary ; and moderation no less so.

Circumstances may arise in which it may be inconvenient to attend to family worship. We may be exposed to painful, or, in the event of sudden or severe illness, to distressing interruptions. In cases of this kind we must avoid superstitious fear. There



is the duty and obligation on the one hand, and these are not to be forgotten ; nor is the broad precept of holy writ to be kept out of view, that God "requires mercy rather than sacrifice." At other times, and in other circumstances, I will let all around me perceive what I feel to be my duty ; but now, under these trials or difficulties, I use my liberty, and teach them that family worship is a privilege and a delight, not a task which must be performed under the fear of wrath, at all risks and at every hazard, of peace, of health, or even of life.

As to the most important part of family worship, prayer, it is not our intention to discuss the question of the superior advantages of the free or extempore, over the written prayer. There are some persons of piety, and even of Christian intelligence, who are unable, either from fear, from nervous excitability, or some other cause, to express themselves in prayer in an intelligible and proper manner. There are others who have no such disqualifications. Discussion and disputation as to which is the more preferable, free or written prayer, would be therefore quite out of place here. The course is so plain and open, that a child may find his way. The man who has the ability, ought to use it. The man who has not, ought not, on that account, to refuse the aid afforded by the volumes of devotion which have been composed to meet his case. He who has not the gift which qualifies for the highest form, must not refuse, if the Master assigns it to him as his place, to take even the lowest. This would evince a pride ill accordant with his claim to be a disciple. His first duty is to pray in his retirement for humility, that he may not refuse the valuable aid we have alluded to. But when the ability exists, and a form of prayer is employed from habitual indolence, guilt is incurred, and the transgressor will be punished according to that which he hath, and not according to that which he hath not.

He who prays extempore with his

family ought to avoid tediousness, formality, far-fetched phrases, fine language, and an artificial arrangement or connexion. Tediousness will weary, formality will chill ; curious, figurative, and far-fetched expressions or phrases, will perplex ; and the least appearance of what is artificial, will tend to fix the attention on the method of the petitions, rather than on their spiritual and all-important meaning. Our prayer at the head of our family should be simple in language, succinct in expression, inartificial in arrangement, serious in its manner, warmly devout in its spirit, and not so long as to induce any approach to weariness. It should comprehend ascriptions of glory and honour to God, humbling expressions of our own insignificance and sinfulness, a distinct reference to Jesus the Saviour of lost man, the only intercessor, and the channel of all spiritual good. It should embrace thanksgivings for mercies received, and at present enjoyed, especially those which are spiritual, such as the Bible, the sanctuary, religious friends, a family altar, religious impressions, convictions, and consolations. It should comprehend petitions for the mercies of the day and of the night, as each recur. As to the night, that we may be preserved in sleep, and refreshed by it, that our waking moments may be well employed. As to the day, that God may be with us through the day, to shield us from temptation, to preserve us in his fear, and to keep us from the sins of the hand, of the tongue, and of the heart. Nor should we omit, at least occasionally, intercessions for our relatives, our Christian friends, our neighbours, our country, for missionary efforts, for the ministers of the gospel, especially for that minister whose instructions we receive, and for the world at large.

It is not intended that every prayer should comprehend all these topics, but all of these should be touched on in the course of not very many of our family exercises. To peculiar events or circumstances, we need hardly advert. They are such as these : afflic-



tions or bereavements, prosperity or adversity, either in our own family, in the families of our relatives, our friends, or our neighbours, or in the religious, or even the political world. To limit our petitions at the family altar to the members of our own household exclusively, will prevent that largeness of heart, that all-comprehensive benevolence of feeling and of desire, which it is the happiness of the Christian, both to cherish in himself, and to encourage in others. The church is to be the first in our regard, but the world is not to be forgotten. He whose prayer in one important crisis of his life was poured out especially for his disciples, taught these same disciples to pray, "Thy will be done on earth as it is in heaven," and gave them the commission, to go into all the world, and to "preach the gospel to every creature." True Christian charity has its centre at home in the midst of the domestic circle; but its benevolent range, confined within no narrow limits, comprehends in its wide embrace every member of the great human family.

Our family prayers will be of little benefit to our children and domestics, unless they see in our disposition and conduct, at home, in the sanctuary, and in the world, an illustration of the precepts of the New Testament, and a counterpart to the excellences there inculcated. Our lengthened prayers, our warm expressions of gratitude, our holy aspirations after conformity to Christ, if not thus seconded and sustained, will only give the idea of hypocrisy. Our Lord condemned some in his day whose evil dispositions and iniquitous practices belied their long prayers; and he teaches us also that everything like an outward display of piety, especially if it accord not with what is moving within, is hateful in his sight. The publican went down to his house justified: not so the Pharisee. The latter uttered only a short prayer, but it came from a humbled heart. The former pronounced a long and self-gratulatory address to God; but

pride and censoriousness were mingled with it, and it was hateful to the Most High. Follow the publican to his house, and his humbled heart is evinced by his kind, gentle, and meek demeanour; there is nothing unsuitable to his character as a sinner convinced of the error of his ways. His words and his works are in accordance with his prayer. But follow the Pharisee to his habitation, and his lofty and accusatory spirit is manifest in the lack of all the amiable graces of true piety, and in the utterance of words, and perpetration of acts, utterly at variance with any claim to the lovely, pure, and self-condemnatory religion of Jesus the Son of God.

How utterly incompatible with a petition for perfect submission to the arrangements of Divine Providence is that restless and anxious state of mind which appears fearful of everything, and satisfied with nothing. The man prays for his daily bread, and, as far superior to that, for spiritual blessings; he speaks and acts as if the former were the more important. He prays against the love of the world, but his children and servants see that it sits on the throne of his heart. He prays to be made like Christ; but, in the irascibility of his temper, he is sometimes more like a demon than an angel. Now, if a man be a saint in his devotions, and all but a devil in his dispositions, what good will his prayers do him—what glory will they bring to God—what valuable impression can they possibly make on his family? He ought to cease to sin, or cease to pray. His family devotions, instead of being a blessing to others, will be a curse to them; a disgrace to the name of Christian himself, his prayers will bring Christianity no honour, and instead of having a beneficial effect on the members of his household, they will serve rather to render religion in every form distasteful to them, if not an object of disgust.

How widely different the effect produced where there is a harmony be-

tween a man's hours of devotion and his other engagements in the family and in the world. He prays for contentment, and he never murmurs; for resignation, and he never complains; for temporal benefits, as God sees good to bestow them, and he is never seen to pursue with the eagerness of gain, or to clutch with the grasp of avarice, the "mammon of unrighteousness." His prayers are expressive of deep humility and firm reliance on God; and his lowliness and meekness, blended with cheerful hope, and a well-founded assurance of an interest in all spiritual blessings, beam in his countenance, and are sometimes exposed by the language of his lips. This is the man who, like David, "blesses his household." He shines as "a light in the world." None will charge him with hypocrisy, and learn from his conduct to despise religion; but not a few seeing his holy and consistent walk, will

learn to respect it, and especially those who know him best, the partner of his bosom, the children of his love, and the servants who wait his bidding.

The prayers, the instructions, and the conduct of such a man teach every one, who knows him aright, that he at least firmly believes that there is a God, another and a higher state of being, a gracious Saviour, an all-powerful Sanctifier, and that "without holiness, no man can see the Lord." Let every one who practises family prayer see to it that his heart is right with God, and that his conduct concurs with the profession which family prayer implies. Let the man who has not established family prayer in his house, and the inconsistent man who practises it, tremble; and let the holy and consistent be encouraged; for while the "curse of the Lord is in the house of the wicked, he blesseth the habitation of the just," Prov. iii. 33. **D.**

## THE SON OF GOD VISITING THE CHURCHES.

"These things saith he who walketh in the midst of the seven golden candlesticks," Rev. ii. 1.

THE golden candlesticks represent the churches. The number seven was most likely chosen in the representation, because that was the number of the churches in Asia Minor, to which epistles were about to be dictated. There might possibly have been also an allusion to the golden candlesticks in the temple, which consisted of seven branches, bearing seven lamps. Our Lord here represents himself as doing among the churches just what the priest used to do among the lamps in the temple. Some of these lamps were continually burning, three of them by day, and the other four were lighted up in the evening, and burned all night. It was the business of the priest to inspect them, to clean them, to supply them with oil, and to see that some of them were burning perpetually. It is probably in allusion to this that our Lord represents himself

as walking between the golden candlesticks.

He walks between them to inspect them. He visits all his churches in every part of the world; he knows them all, their constitution, their practices, their state. He visits them just as the florist visits his garden, to watch the progress of choice plants and flowers; as the shepherd visits his flock, to inspect the condition of his sheep, and make provision for them; and as an officer visits his soldiers, to see if their discipline is maintained, and their arms are kept in good condition. His visits to his churches, and his inspection of their members, may properly encourage some, and may well alarm others. No single member, no character, no practice, no thought, wish, or feeling, escapes the notice of his eye. He sees those who resemble the wise virgins, having oil in

their vessels with their lamps, having their lamps trimmed and their lights burning, and waiting for the coming of their Lord, and he pronounces his blessing on them. If there are any like the foolish virgins, who have lamps, but no oil in them, he sees these also; he marks them—marks them as false professors, who are out of their proper place, who are where they are, as the result of the deception they have practised on themselves or others, or both; and he foresees the terrible confusion that will overtake them when the bridegroom cometh, when the door will be shut, when they will be disowned, and doomed to outer and eternal darkness.

When he is walking in the midst of his churches, he sees if any of his professed followers have met in the indulgence of any improper feelings. If any of them are becoming worldly in their thoughts, affections, and habits—if any of them are indulging a spirit of unbelief, or a spirit of covetousness or avarice—if any of them come together with revenge or anger in their hearts, brooding over offences fancied or real, uncharitable in their spirit, unwilling to forgive, and failing to exercise fervent charity towards all the brethren—he is there to see it, he does see it, he marks it with disapprobation, and sometimes instructs his ministers to preach against the very feelings that are indulged. Christian professors! have you never felt reprovèd while listening to the preacher? Have you not sometimes thought him personal, that when he was denouncing certain states of feeling as sinful, he was referring to you? But perhaps you were the last person he would have thought of. No, no, he did not mean you, he did not suspect you; but the Son of God had been walking in the midst of your church, and he saw what was wrong in your heart, and told your minister what to say in your hearing. The message was delivered by your minister, but it was sent by your Saviour.

When he walks in the midst of the churches, he takes notice of those who

are zealous and diligent in his cause. There is not an act they perform for him—there is not a sacrifice they make for his cause—there is not a cup of cold water they give in his name, but he knows it, notes it down, and anticipates with joy the day when what is done in secret shall be proclaimed on the house-top—proclaimed to the glory of his grace, and to the everlasting honour of his faithful and devoted servants. What, if their labours are unknown to the world! What if they are unnoticed by the church! They are all noticed by Christ, and acknowledged by him too. “I know thy works, and charity, and service, and faith, and thy patience, and thy works.” Christian labourer! it is your Master who says, “I know thy works.” Is not that enough to encourage you to labour and faint not?

He does not walk in the midst of the churches without seeing those who are at ease in Zion, the idlers in his vineyard, the indolent among his professed friends, who pray little, give less, and do nothing for the salvation of souls, and the extension of his kingdom in the world. He has given to all of them talents, more or less, and with the gift he has coupled the command, “Occupy till I come.” He sees those precious talents wrapped in a napkin, and buried in the earth. Oh what will indolent professors say, when he calls them to a reckoning, and commands them to give an account of their stewardship?

Nor does he fail to see, when visiting the churches, if any are absent from their solemn assemblies who ought to be present. Do any stay away from the church meetings, from the week-night services, from public worship on the sabbath, from his table where his dying love is commemorated, and his dying command obeyed; he misses them, and takes a note of their absence. Let no one think that his presence or absence will not be observed among so many. Though the church be composed of many hundreds, when the great Inspector visits it, every member

present is distinctly noticed, and not one single vacant seat escapes the notice of his eye.

He walks in the midst of the churches to supply the wants of his disciples, as well as to inspect their state. The priest in the temple had not only to *light* the lamps, but to *keep them burning*. For this purpose he had to supply them with oil. So Christ has not only to kindle the fire in the hearts of his people, but to keep the sacred flame alive. To do this, he must feed it with the oil of Divine grace. This is one of the purposes for which he walks

in the midst of the golden candlesticks. Where two or three are gathered together in his name, there is he in the midst of them, instructing the ignorant, directing the inquiring, confirming the wavering, strengthening the weak, comforting the sorrowful, imparting courage to the timid, inspiring hope in the fearful, and improving the piety of all, by shedding abroad his own love in their hearts. Christians! when he visits your churches with such blessings, take care that you are there to receive them.

J. C.

## AN ADDRESS TO THE WEALTHY PROFESSORS OF RELIGION.

BY A CHRISTIAN PASTOR.

CHRISTIAN FRIENDS, — The great business of the Christian minister is to preach Christ, and to “watch for souls as one that must give an account.” The paramount concern of his life should be to commend the Lord Jesus as the only Saviour, as he is prominently set forth in the gospel. “I determined,” said the apostle Paul, “to know nothing among you, save Jesus Christ, and him crucified.”

In the word and doctrine of salvation by grace, we must keep nothing back which our Divine Master has commanded us to teach, and which may be profitable to souls. It should be our frequent and fervent prayer to God the Father, that those who have received Christ Jesus the Lord may be found rooted and grounded, and built up in him, established in the faith, and enabled to go on their way rejoicing.

But whilst these great things are to engage our deepest cares and largest attention, you will, I am sure, grant that it is an indispensable part of our duty to press you, with all urgency, to “adorn the doctrine of God your Saviour *in all things*.” It is essential that the *principle* be well and faithfully inculcated; it is also needful that the

*visible evidences* be duly enforced. We are bound to teach that the graces of “repentance towards God and faith in our Lord Jesus” are to be manifested by “maintaining good works.” Now, of these manifestations there is one specimen to which reference is rarely made; but the frequent visitation of bereavement that of late has cut off so many of the friends of the Redeemer, has brought it forcibly before the writer of these lines, and induced him to place it *now* pointedly before you: — it is, *the obligations devolving upon the more wealthy professors of evangelical religion, not only liberally to help our different religious and benevolent institutions during their life, but to grant bequests at their decease, and thus secure the permanent support of these institutions.* Fellow Christians of this class, I beseech you, bear with me, while I offer to your serious consideration, a few thoughts on these obligations.

The ways by which individuals become possessed of wealth are various. To some it is the fruit of industry, hard labour, and strict economy; it may come to others by appointments to lucrative offices; and to many, again, from the bounty of friends or relatives



who have bequeathed them property to a large amount. These may be the immediate channels; but you know full well that God is the original donor, and that it is he who has enriched you, whatever sources it has pleased him to open for that purpose. It is not, then, to your own wisdom or exertions, nor to the good-will of men, you are primarily indebted for your possessions;—no, but to the sovereign, undeserved goodness of Him whose are all your treasures, whether of silver or gold, or other species of property entrusted to you. If so, think you not that he has made you such depositaries for wise and good purposes? As enlightened Christians, you cannot suppose that wealth is given you simply for your own sakes, to do with it what you please. He has taught you in his own word, to regard yourselves only as *his* stewards; and he will, in his own time, demand an account of your stewardship. Christian friends, are you preparing to render that account? and would you render it “with joy and not with grief?” Then, sure I am, you will seriously inquire into your responsibilities, and seek to fulfil them. But the amount of your resources and privileges is the measure of your responsibilities; “for unto whomsoever much is given, of him shall be much required:” and if ye have more than others, the question will naturally arise, “What *do* ye more than others?” You have to provide for those of your own house. True, their interests are not to be overlooked. They have a claim to an equitable,—we will even say, a *liberal*, provision. You have also, it may be, certain individual charities to dispense. Your bounties are, perhaps, “making the blessing of him that was ready to perish to come upon you, and causing the widow’s heart to sing with joy.” All this is well, and ought to be encouraged. But while you may freely enjoy these luxuries of benevolence, many of you have still ample means for responding to claims no less urgent, no less important.

We are now living in a highly advanced state of society. Modes of doing good are greatly multiplied, and that upon a scale of vastness far beyond what our fathers before us ever ventured to contemplate. For carrying out these modes, the principle now acted upon is the concentration of individual efforts. It is thus that our numerous religious and benevolent institutions are sought to be supported. Created and organized by associations of the wise and good among us, they now stand out the glory of our land, having in view the noblest ends that can engage the mind of man. These ends are nothing less than the accomplishment, by an instrumentality agreeable to his own will, of God’s most gracious designs towards an apostate and perishing world—the recovery of our fallen race from sin and wretchedness to himself and to life everlasting. How sublime the conception of such a work as this! But it is obvious that our various institutions depend, for their existence and action, on the combined services and supplies of individual Christians. They live and operate, stintedly or extensively, as you shall support them. The tributary streams falling into the bed of a mighty river, give the depth, and strength, and fullness, by which it widens and spreads over the land;—in like manner must the efficiency of our benevolent societies be maintained. I beseech you, then, if you believe the cause they have in view to be that of the Redeemer himself,—the spread of his kingdom upon earth,—the deliverance of immortal souls “from going down to the pit,” by making known the ransom, I beseech you, suffer them not to languish for lack of your aid. I ask you not whether you contribute in any degree to these institutions; but whether your contributions are proportioned to the abundance God has given you? Do you content yourselves with a scanty pittance from your superfluities,—an amount of which you are scarcely sensible? Let me ask you, or rather,

ask yourselves,—are you “offering to the Lord your God of that which costs you nothing?” Think, I pray you, of the claims which the condition of the world, at home and abroad, has upon you,—claims fully made known and powerfully pleaded by the institutions that represent them. The instruction of the rising race around you,—the diffusion of the Scriptures throughout the world,—the mission of the gospel to the heathen ;—these, with other Christian charities, are the objects, to the aid of which, He, of whose wealth you are the depositaries, expects you cheerfully to advance your share. And as to what your proper share ought to be, you surely *will not, cannot*, content yourselves with the smallest possible estimate, if you do but hear, each one for yourself, the solemn question put to your conscience, “What owest thou to thy Lord?”

My dear friends, think it not hard, if we press upon you to reconsider the calculations you have hitherto made, and see whether the prosperity with which God has blessed you will not justify a considerable augmentation of your contributions to the good cause. Among the many considerations that may well stimulate us to willing sacrifices in the service of religion, there is one which has ever appeared to me of no small weight. It is this: Our holy religion has had to encounter persecution and opposition, more or less, from the world in every age. Not a few of our forefathers, in maintaining the cause of Christ and the gospel, were fined,—were imprisoned,—were exiled,—were even put to death. Such were the hard terms on which they worshipped their God, “holding faith and a good conscience.” But, thank God, this is not our lot. We are comparatively at ease. “We sit, every man under his vine, and under his fig-tree, none daring to make us afraid.” How, then, is the sincerity of *our* adherence to the truth to be tested?—by what sacrifices shall *we* declare to the church and to the world the firm-

ness of our religious principles, and our paramount attachment to Christ?—By what, if not by a voluntary and liberal surrender of our property in behalf of his cause, whenever it is wanted? This is the testimony our Lord calls on us *now* to make for him; and oh, how gratefully, how cheerfully, ought we to make it! And see, my dear friends, that it be made, not only while you possess the health, vigour, and activities of life, that you may have the high satisfaction of seeing the streams of benevolence you are feeding flowing with increasing power and effect in your own day; but, as you know that much ground will remain to be reclaimed, after *you* are gathered to your fathers, let me counsel you *to bequeath* to these streams, for their future, their permanent efficiency, such supplies as your means will afford; you will thus have to indulge the pleasing reflection of having attended to the apostolic maxim, “For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord’s.”

And if I may be permitted to suggest a mode whereby regular and continuous aid might be secured to the institutions referred to, I would recommend a domestic arrangement like the following. Let every Christian family make a point of setting apart something weekly for the cause of God and the interests of religion. The husband, the wife, the children, the servants—*all, and each, should contribute his or her share, however small, to the common stock.* Let one be appointed treasurer, to receive and disburse. Then, on every call for some important object, there would be always something ready for it; and the only point for consideration would be the amount to be given, according to the claims of the object. So the apostle recommended; and it would be well, in this as in other things, to follow the primitive model. Let this be regarded *as a religious duty and*

*privilege*; it is surprising how easy and delightful it will become; and how the different calls of Christian benevolence may be thus met, to an extent of which we can form but little conception. This do, and may the "God of peace make you perfect in every good work

to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

T. L.

*Islington, April, 1844.*

## ORIENTAL ILLUSTRATIONS.

### No. III.



THE RUINS OF JERICO.

THE city of Jericho, whose ruined walls, with their surrounding scenery, are depicted in the accompanying woodcut, is the subject of frequent and interesting reference in the inspired records. After the division of the land of Canaan, it belonged to the tribe of Benjamin; and is distant, in a north-westerly direction, from Jerusalem, about twenty miles. Moses speaks of it, Deut. xxxiv. 3, as the "City of Palm Trees;" and Josephus and other ancient writers refer to its palms, balsom trees, and other symptoms of general fertility. It is rendered me-

morable in Scripture history as the scene of a stupendous miracle wrought on occasion of the settlement of the Israelites in the Promised Land. West of the Jordan, it was the first conquest made by Joshua, a conquest achieved not by human might or power, but by the arm of omnipotence. "The Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof and the mighty men of valour," Josh. vi. 2. The mode of victory was in every way remarkable. For six days, the men of war were to go round the city once every day; seven priests



were to bear seven trumpets of rams' horns before the ark; on the seventh day they were to perambulate the city seven times, with the blowing of trumpets; "And it shall come to pass," said Jehovah, "that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him," Josh. vi. 3—5. All was done as the Lord commanded; "So the people shouted when the priests blew with the trumpets; and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city," chap. vi. 20. In the midst of these miraculous displays, it is recorded that "Joshua abjured them at that time, saying, Cursed be the man before the Lord, that raiseth up this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it," chap. vi. 26. This curse was fulfilled in the days of Ahab, five hundred years after, in the person of Hiel, the Bethelite, 1 Kings xvi. 34; but, as it appears from Judges i. 16; iii. 13; 2 Sam. x. 5, that during the interval there existed a city called the City of Palm Trees, or Jericho, it has been supposed that the act against which the curse was directed was the restoration of the walls which had been miraculously overthrown. Be this as it may, it is obvious, as Dr. Hales observes, that "this stupendous miracle, at the beginning of the war, was well calculated to terrify the devoted nations, and to encourage the Israelites, by showing that the loftiest walls and strongest barriers, afforded no protection against the Almighty God of Israel."

There are other circumstances in the inspired records, which impart to Jericho a character of peculiarity. In

the days of Elijah it was one of the schools of the prophets, 2 Kings ii. 5. Here, too, the prophet Elisha healed the waters of a certain spring, so that instead of its being the occasion of disease and death, it became ever after a source of health and fruitfulness, 2 Kings ii. 21. We learn also that Jericho was one of the cities appropriated for the residence of the priests and Levites. In the New Testament frequent mention is made of it. When the Saviour was upon earth, it yielded only to Jerusalem in point of extent and magnificence. It lay in a district of the Jordan, called the great plain, and boasted of a splendid palace, and other distinguished edifices, built by Herod. Its prosperity and importance continued till it was sacked by Vespasian. It was in some measure restored by Adrian, and, after many vicissitudes, was made a bishopric by Justinian. By the crusaders it was regarded as a place of consequence; but was completely destroyed in the twelfth century by the troops of Saladin; and its site is now occupied by a most wretched Arab village, called Rihhah.

The road from Jerusalem to Jericho is gloomy and dismal beyond description. Frowning rocks, without anything like verdure to relieve the scene, fill the mind of the traveller with awe. The line of road, too, is infested greatly with thieves and banditti. It was not without meaning that our Lord made this celebrated pass the scene of one of his most touching parables. "A certain man went down from Jerusalem to Jericho, and fell among thieves," Luke x. 30. Mr. Buckingham has drawn the following striking picture of the road leading from Jerusalem to Jericho:—

"The whole of this road from Jerusalem to the Jordan is held to be the most dangerous about Palestine, and indeed, in this portion of it, the very aspect of the scenery is sufficient, on the one hand, to tempt to robbery and murder, and, on the other, to occasion a dread of it in those who pass that way. It was partly to prevent any



accident happening to us in this early stage of our journey, and partly, perhaps, to calm our fears on that score, that a messenger had been dispatched by our guides to an encampment of their tribe near, desiring them to send an escort to meet us at this place. We were met here, accordingly, by a band of about twenty persons on foot, all armed with matchlocks, and presenting the most ferocious and robber-like appearance that could be imagined. The effect of this was heightened by the shouts which they sent from hill to hill, and which were re-echoed through all the valleys, while the bold projecting crags of rock, the dark shadows in which every thing lay buried below, the towering height of the cliffs above, and the forbidding desolation which everywhere reigned around, presented a picture that was quite in harmony in all its parts. It made us feel most forcibly the propriety of its being chosen as the scene of the delightful tale of compassion which we had so often before admired for its doctrine, independently of its local beauty. One must be amid these wild and gloomy solitudes, surrounded by an armed band, and feel the impatience of the traveller, who rushes on to catch a new view at every pass and turn;—one must be alarmed at the very tramp of the horses' hoofs, rebounding through the caverned rocks, and at the savage shouts of the footmen, scarcely less loud than the echoing thunder produced by the discharge of their pieces in the valleys;—one must witness all this upon the spot, before the full force and beauty of the admirable story of the good Samaritan can be perceived. Here, pillage, wounds and death would be accompanied with double terror, from the frightful aspect of everything around. Here, the unfeeling act of passing by a fellow-creature in distress, as the Priest and the Levite are said to have done, strikes one with horror, as an act almost more than inhuman. And here, too, the compassion of the good Samaritan is doubly virtuous, from the purity of the motive which must

have led to it, in a spot where no eyes were fixed on him to draw forth the performance of any duty, and from the bravery which was necessary to admit of a man's exposing himself by such a delay to the risk of a similar fate to that from which he was endeavouring to rescue his fellow-creature."

In this dreadful pass, Sir Frederick Henniker was attacked, in 1821, by the Arabs, with fire-arms, who stripped him naked, and left him severely wounded. "It was mid-day and burning hot," says Sir Frederick; "I bled profusely; and two vultures, whose business it is to consume corpses, were hovering over me. I should scarcely have had strength to resist, had they chosen to attack me."

Referring to the present state of Jericho, Mr. Buckingham observes:—"At the present time there is not a tree of any description, either of palm or balsam, and scarcely any verdure or bushes to be seen about the sight of this abandoned city; but the complete desolation with which its ruins are surrounded is undoubtedly to be attributed rather to the cessation of the usual agricultural labours on the soil, and to the want of a distribution of water over it by the aqueducts, the remains of which evince that they were constructed chiefly for that purpose, than to any radical change in the climate or the soil.

"The population is all Mohammedan, and consists of from forty to fifty families only. Their habits are those of Bedouins and shepherds, rather than those of cultivators of the soil."

Mr. Cranes says, "Jericho is at present a wretched village, consisting of about thirty miserable huts, compared with which the worst Irish cabin is a palace, so low, that at night one might almost ride over them, without being aware of the fact. The once celebrated 'City of Palms' cannot now boast of one of these beautiful trees in its vicinity. The plain that surrounds it, through which the Jordan flows, is watered by a beautiful fountain, called the fountain of Elisha; it has even

been venerated as the same which the prophet Elisha healed," 2 Kings ii. 19—22.

Professor Robinson remarks that, "Jericho and its environs reminded me strongly of Egypt and its villages. The plain is rich, and susceptible of easy and abundant irrigation from copious fountains on its western side; it is easy of tillage, and enjoys a climate

adapted to produce anything. Yet it lies almost desert, or overgrown only by a species of thorny tree; and the village is the most wretched and filthy in Palestine. Only one solitary palm now rears its head in what was once the 'City of Palm Trees.'—See "*Bible Cyclopædia*," vol. I., p. 667; *Kitto's "Palestine—Physical History*," p. 99; *Buckingham's "Travels*," &c. &c.

## THOUGHTS ON THE JUBILEE

OF THE

### London Missionary Society.

IN the *Evangelical Magazine* for September, 1794, a paper was inserted by the late venerable Dr. Bogue, dated August 26th in that year, and addressed "*To the Evangelical Dissenters who practise Infant Baptism*," which led to the formation of the London Missionary Society. As we have now reached the eve of the jubilee of that institution, which was formed on the 22nd of September, 1795, it may not be uninteresting to our readers to lay before them a few extracts from a document which, under God, was instrumental in leading to such happy results. Our enlightened readers will not imagine that because the appeal in question was addressed to "*Dissenters who practise infant baptism*," that therefore it breathed anything like a sectarian spirit. The fact is, our Baptist brethren, to their lasting honour, were in the mission field before us, and the author of the said document intended doubtless to stir up the members of his own denomination to a holy jealousy in the cause of their Divine Lord and Master. The opening paragraph is as excellent a jubilee note, as if it had been prepared for the occasion. "God has favoured us with the knowledge of the way of salvation through a crucified Redeemer. Our obligations to him on this account are inexpressible; and I trust we are often prompted from the fulness of our hearts to ask, 'What shall we render

unto the Lord for all his benefits?' If in many things we are anxious to make a suitable return, there is one thing with respect to which, if weighed in the balance of the sanctuary, we shall be found wanting. A survey of the state of the world presents to us more than one-half of the human race destitute of the knowledge of the gospel, and sitting in darkness and the shadow of death. Their deplorable condition it is utterly impossible for words to describe. And what have we done for their salvation? There are hundreds of millions of poor pagans, ignorant of the true God, and falling down before stocks and stones. There are hundreds of millions more, blinded by the delusions of Mahomet, and unacquainted with Jesus, as the only Mediator between God and man, whom to know is life eternal."

"Perhaps," says the writer, "we have not considered our duty resulting from that command, which was directed from the supreme authority to every follower of the Lamb: 'Go ye into all the world, and preach the gospel to every creature.' That has not been done. It ought to be done without delay; and every Christian is called upon to act his part, and cannot, without criminality, withhold his exertions towards procuring obedience to the command of his Redeemer and Lord. *Gratitude* calls loudly to us to be active instruments in the hands of Christ,

in proclaiming to the most distant parts of the earth that grace of which we hope we have ourselves been made partakers. *Justice, too*, unites her strong and imperious voice, and cries, 'Ye were once pagans, living in cruel and abominable idolatry. The servants of Jesus came from other lands, and preached his gospel among you. Hence your knowledge of salvation. And ought not ye, as an equitable compensation for their kindness, to send messengers to the nations which are in like condition with yourselves of old, to entreat them that they turn from their dumb idols, to serve the living God, and to wait for his Son from heaven? Verily their debtors ye are.'

"We have the greatest encouragement, brethren, to engage in this work of love. The sacred Scripture is full of promises, that the knowledge of Christ shall cover the earth as the waters cover the channel of the sea; and every promise is a call and a motive to enter in the service without delay. It is the cause of God, and will prevail. Should we even fail in the attempt, we shall not lose our labour; for though the heathen should not be gathered by our means, 'yet we shall be glorious in the eyes of our God.' But we have no reason to expect such an issue. For all who are engaged have met with such success, as to animate others to unite in their vigorous endeavours. In no one place have pious and persevering missionaries laboured in vain."

The concluding paragraph is strongly indicative of the fervent desire entertained by our late venerable friend that his own denomination might have grace bestowed upon it to take its appropriate share in the great work of evangelizing the heathen world. "With objects," says he, "before us so grand, and prospects so delightful, I conjure you, brethren, to exert yourselves in the cause of our Redeemer, and of perishing souls. An insulated individual, and not having an opportunity of consulting with others, I take this method of recommending the subject to

your serious attention. Think of it in your most pious moments. Let it be matter of prayer before God; and make it the topic of your conversation one with another. As it is the duty of the pastors of the church, 'to be forward to every good work,' I call upon the ministers of the metropolis to consult together on this important subject, and without loss of time to propose some plan for the accomplishment of this most desirable end; that 'our Lord Jesus Christ may have the heathen for his inheritance, and the uttermost parts of the earth for his possession.'"

In this manner did the wise and devoted Bogue express himself half a century ago on the subject of Christian missions, and in little more than twelve months from the period of the publication of his address, he had the happiness of finding his most sanguine expectations realized in the formation of the London Missionary Society,—a catholic union of evangelical Episcopalians, Methodists, Presbyterians, and Independents, for the diffusion of the gospel in heathen and other unenlightened countries. The impulse given to the cause of Missions by the establishment of this society is now matter of distinct history, and the benefits accruing from its labours, in all quarters of the globe, will be the occasion of devout thanksgiving to God in time and in eternity. Our forefathers set us a noble example of enlightened zeal and disinterested liberality; and we, their children, who have entered into their labours, and who have heard of God's wondrous works among the heathen, are placed under weighty responsibilities to God, from which we cannot shrink without contracting great guilt. In Africa, in India, in China, in the West Indies, in the great South Pacific, the adored Head of the Church has smiled upon our labours; and the blessing which has been vouchsafed is now the test of the present generation, by which it is yet to be proved whether we are worthy of the honour which God has conferred upon us. If we are found shrinking from the effects of our own

efforts, becoming weary and faint in the very heat of conflict, relaxing our zeal at the moment when it should kindle into a brighter flame, yielding to a spirit of self-indulgence at the precise juncture when sacrifices more costly are demanded of us than we have ever yet placed on the altar of God,—we may well tremble for the result. The great cause of evangelization will move onward to its grand consummation, but we shall be dismissed from our Lord's service, as wicked and slothful servants.

Let the year of jubilee, then, be improved as a season of recruited zeal in the history of our great society; let its friends be stirred up to a full estimate of their responsibility; let its

actual position and prospects be duly regarded; let the spirit of noble and generous sacrifice be cultivated; let a fund be raised not only sufficient to enable the society, without embarrassment, to maintain its present scale of operation, but also to extend the sphere of its labours; let the spirit of devotion and harmony and love blend with all the happy movements of the approaching jubilee, then will it be a time of refreshing from the presence of the Lord; God will be honoured, the churches will be edified, large resources will be supplied, and the kingdom of Christ will be gloriously advanced.

*Chelsea.*

J. M.

## POETRY.

### COUNSEL.

*(From Mr. R. A. Vaughan's new volume of Poetry.)*

WHEN the hand of evening has woven a shroud  
Of the latest laughing rosy cloud  
That hung on the skirts of departing Day,—  
To hide the place where he sank away;—  
When the tremulous stars on the glassy sea  
Fling golden showers incessantly,  
And when within the wilder'd wood  
Sit shadows in their solitude,

And the lingering moon arises slow,  
Like a mournful thought of long ago,—  
Seek thee a lonely and pathless spot,  
Which the noise of the world profaneth not,  
To hark to the heart's imaginings  
Of the æry Future, fancy-bright,  
Or the Past that with her faded wings,  
Like dying bird, so faintly sings  
From the dells of her memory-lighted night.

## REVIEW OF RELIGIOUS PUBLICATIONS.

*VIGILANTIUS and his TIMES.* By W. S. GILLY, D.D., Canon of Durham, and Vicar of Norham. 8vo. pp. 504.

Seeley, Burnside, and Seeley.

By all who have devoted close attention to the subjects here discussed, this volume will be regarded as a very precious fragment of ecclesiastical history. It demonstrates two things, that the theology of the fourth century, so preposterously obtruded upon public notice in the present day, was miserably imbued with the spirit and usages of heathenism; and that there were, even then, faithful witnesses for God, who, with the bold heart of Vigilantius, contended for truth in its primitive simplicity. Dr. Gilly has shown himself master of his subject;

and has spoken out with a distinctness and energy worthy of the position which he occupies in a Protestant church. "The object," he observes, "of the following pages is to illustrate the ecclesiastical errors and corruptions of the fourth century, and to show what sort of opposition was made to them. The author believes that many of those innovations, which have been called a *development of Church principles*, in regard to doctrine and discipline, were departures from the purer Christianity of the church of the apostles. He believes also that the calumniated presbyter, Vigilantius, was one of those witnesses, who have been raised up from time to time by Divine grace, to bear testimony to the truth, and to be the links of its continuity through ages of re-



buke and darkness. There is a succession of Christianity which may be compared to that of Judaism. The genealogies of Israel are lost; the sacerdotal line can no longer be traced up to Aaron; the tribes are scattered through the world; the succession has been interrupted; but the true seed of Abraham cannot perish, nor will the promises in regard to the restoration of Israel be unfulfilled. In like manner, there is a sacred and indestructible line of Christianity, which has continued since our Lord's promise of the duration of the church, uncorrupted by those who boast of their succession from the church of the Fathers, the church of the Schoolmen, and the church of Rome: often being in the visible church, and yet not of it. The wilderness-church, and the succession of witnesses in sackcloth, have been predicted from the first, and this implies a condition the very reverse of ascendancy, and supremacy, and prosperity. The succession of pure gospel truth has been perpetuated by despised and humble witnesses, like Vigilantius; as the succession of another gospel, called *the development system*, has been perpetuated by bold and able men like Jerome, and the Schoolmen, and the Jesuits."

Our author's materials for preparing a memorial of the life and times of Vigilantius were of necessity scanty; but he has made the best of them. Finding great difficulty, from any existing records, in ascertaining the process by which Vigilantius acquired the opinions and the habits of a reformer, Dr. G. has wisely furnished brief, but vivid sketches of the men with whose sentiments and habits he had been familiar at that period of his life, when his religious system must have received its bias. Accordingly, we are introduced to an acquaintance with Martin of Tours, Sulpicius Severus, Paulinus, and Jerome, the Recluse of Bethlehem. Dr. G.'s object is not to show that Vigilantius sympathised with the ecclesiastical notions of these men, but that, from the gross discrepancy which he detected between their views and the doctrines of Scripture, he was led, after mature reflection and protracted observation, to assume the attitude of a witness for apostolic truth, which had been shamefully obscured by the corrupt notions which these men had begun zealously to patronise. Having had ample opportunities of watching the development of their pernicious errors, and possessing a mind firm and independent, and nobly imbued with love to the truth of God, he stood forth, in a corrupt age, as the unflinching advocate of "the simplicity that is in Christ Jesus."

The corruptions of the fourth century, both in doctrine and discipline, would be incredible, if the writings of such men as

Jerome had not been preserved. Their vigils at the tombs of patron saints, their childish reverence for relics and dead men's bones, their actual worship of the departed, their aspersions of marriage, which is honourable in all, and their loud and reiterated praises of celibacy, which was the opprobrium and disgrace of the Christian church, are horrible beyond expression, more especially when an attempt is now being made through all England and her colonies to restore the spirit and practices of this pre-eminently corrupt age.

We are thankful that God is raising up such men as Dr. Gilly in these distressing times; when the spirit of popery is creeping in stealthily into the entire working of the Established Church. We render him our grateful acknowledgments for his able and learned manual of Vigilantius and his times. Will he pardon us if we appeal to him, in the spirit of love, and ask if he and other clergymen who think with him in reference to the existing state of things in England, are doing all in their power to stay the plague in the midst of us? Is there not a deceitful calm which portends a storm? Are the evangelical clergy sufficiently aroused by passing events? Are they not saying, "Peace, peace, when there is no peace?" Must there not be *combination* for the truth, and solemn protest against error? May God himself be our helper, for vain is the help of man!

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PROTESTANT MISSIONS in BENGAL ILLUSTRATED: *being the substance of a Course of Lectures delivered on Indian Missions.* By J. J. WEITBRECHT, Church Missionary. 12mo. pp. 354.

John F. Shaw, Southampton-row.

A volume written in the spirit of these lectures is a boon to the Christian church. Though proceeding from the pen of "a Church missionary," they breathe nothing of a denominational feeling, and exhibit no symptom of the absence of that "charity which is the bond of perfectness." Mr. Weitbrecht has long laboured in the East, and now places before the friends of Christian missions the results of a lengthened observation, and a matured experience. When visiting in Germany and Switzerland, he thought it desirable to diffuse information on the subject of Indian missions; and, for this purpose, drew up and delivered a series of lectures, which were everywhere well received. When he returned to England, at the suggestion of friends, he translated them into English, and again read them in one of our public rooms. They proved highly interesting and instructive to those who heard them, and an earnest desire was expressed

by many that the lecturer might be induced to bring the substance of them before the public in a more permanent form. This is the simple history of the volume, which we have great pleasure in now introducing to our numerous readers. It is, in all respects, an unpretending production; but withal an invaluable addition to the store of our missionary intelligence. There is a charm of Christian simplicity pertaining to it which makes it very convincing to the judgment, and very impressive to the heart. The style is excellent, and the illustrations are such as keep the attention awake to the very close of the volume.

The lectures are seven in number. The I. is devoted to a full development of the moral and religious condition of India, which is sufficiently appalling to awaken the benevolent sympathies of the disciples of Christ. The II. gives a correct account of the religious books and mythology of the Hindoos, and exhibits marks of careful research on the part of the author. The III. depicts the idolatrous ceremonies of the Hindoos, and proves their inadequacy to tranquillize the conscience and to purify the character. The IV. furnishes a succinct account of the labours of missionaries in India, and does ample justice to all the devoted labourers in the field. The V., in continuance, supplies ample information on the subject of Bible translation and dissemination, and on the kindred one of education: here, again, the author makes honourable mention of the Biblical labours of all who have been in the field. The VI. presents a very stirring view of the difficulties which impede missionary labour in India: no one can read this lecture without being roused to an intense sympathy on behalf of our missionary brethren, who occupy those high places of the field. The VII. lecture records the success, and unfolds the prospects of missionary labours in India.

We regard the entire volume as one of the most acceptable contributions yet made to the cause of missions. It is brief, but satisfactory; calm, but energetic; devout, but convincing; and faithful to truth, but in the highest degree encouraging. The impression we have received from the perusal of it is, that India is "already white to the harvest," and that the Christian church will be sadly neglectful of its responsibilities if its efforts to evangelize it are not increased a thousand fold.

"As to outward appearance," observes Mr. W., "mission work in India has to wind its way through a chaos of hostile elements: conflicts will continue, and troubles will not cease; and, therefore, he in whom the eyes of faith are not opened, is in danger of being confounded at the leadings of God's providence; but one thing is certain,

the cause *will* eventually prove victorious. Amidst the powerful blows which fall from every side upon the old fabric of Hindooism it must at last be crushed to pieces. If the church of Christ will but act worthy of her high powers and destiny, no atheism, no other hostile infidel system, shall be erected on its ruins; no, a beautiful temple of the Lord shall be built up, in which he shall be worshipped in spirit and in truth, and India's millions of inhabitants shall rejoice with us in God their Saviour.

"Some people believe that centuries will still elapse before heathenism is extirpated in every part of India, and before the whole country can be evangelized. I am not of their opinion, and feel no inclination to join the ranks of those who have nothing but difficulties to produce, and can fix their eyes nowhere but upon the darkest background of the picture. One great event is following another in our days in the political world, shaking whole nations and empires; and do we not perceive the same thing happening in the religious world, events of the greatest magnitude succeeding each other with increasing rapidity?

"While the building of Solomon's temple was in progress, it is very probable that many came and looked on, who, seeing the preparations, were ready to say, it was perfectly impossible that the magnificent structure contemplated could be finished within six or seven years; forasmuch as they could only perceive the foundation being laid, and the ground levelled; but they were little aware of what was going on in the marble quarries of Tyrus, and in the cedar forests of Mount Lebanon. Thousands of labourers and artizans were there engaged cutting timber, and preparing the marble blocks and framework of the noble edifice. Every part was made ready, and received its polish there; and so perfect were the preparations, that it is expressly stated, 'And the house, when it was building, was built of stone made ready before it was brought thither, so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was building.'

"In like manner there are, in the present day, thousands of hands, heathen and Christians, believers and unbelievers, engaged in preparing the materials for the spiritual temple of God. They who know the Great Architect have been permitted to look into his plan, and they can rejoice in hope, being assured that a glorious edifice will be raised, although they are not as yet acquainted with the details, nor how the several parts are to be joined together: they know quite well that the workmen engaged in this service, work, as it were, into each other's hands, and that the various materials are calculated in the nicest manner to fit into their proper

and destined places ; yes, they have a happy presentiment, grounded upon facts, that the whole will be finished much sooner than might be expected."—pp. 336, 337.

*The WITCH of ENDOR, and other POEMS.*  
By R. A. VAUGHAN, B.A. 12mo. pp. 84.

Jackson and Walford.

When a youth of ardent and well-cultivated mind addicts himself to poetic studies, as a cherished occupation, we are wont to tremble for the result. Not, indeed, that we are insensible to the charms of poetic compositions, or unwilling to admit the potent and beneficial influence which genuine poetry exerts on man's intellectual and moral destiny ; but because, in nine cases out of ten, the effort to versify is a fruitless one, conducting only to such mediocrity of attainment as neither brings credit to the hapless author, nor advantage to the expectant and disappointed public. In very many instances the determination to poetise, in the absence of that inspiration which genius only can supply, has issued in the fatal depreciation of a mind which might have graced the less ambitious walks of literary fame. It has happened, also, occasionally, that a temporary reputation for poetic genius has been reared upon an insufficient basis, by which the public taste has been vitiated, and a host of pretenders to poetry have forced themselves upon the public ear. Happy were it if multitudes of this class would remember the maxim of the late Thomas Scott, that "God had never made him a poet, and that he was never fool enough to make himself one."

But just in proportion as we would deprecate all rash intrusion into the company of the muses, by persons disqualified for their society, we would, for weighty reasons, urge the onward and upward course of those whom the great Author of our being has invested with the power of lofty musings, and poetic imaginings. Such spirits are raised up by God to etherealize men's conceptions, and to repress in some measure the tyrannous dominion of that materialism which drags human beings down to an earthly and sensual state of existence. And when those endowed with poetic genius are the disciples of revelation, and free from the conceits and follies of infidelity, we hail them as among the best friends of their species.

It is no small gratification to us to be enabled to announce a new bard, in the person of one who has been nursed in the lap of nonconformity, and, what is better still, in the school of Christ. Our young aspirant,—for he has not yet reached his

majority,—has greatly distinguished himself by classical and other attainments ; of which the dramatic poem before affords us indubitable evidence.

The subject chosen by our author, for the exercise of his youthful genius, is one by no means uninviting to a mind smitten with the love of the mysterious, the sublime, and the preternatural. It is impossible, whatever theory of interpretation we resort to, to peruse the narrative of the witch of Endor, without feeling something like a thrill of horror passing through the mind. The deep and solemn impression it produced on our youthful fancy has not yet subsided ; and even now, when the snows of winter have fallen upon us, our frame is agitated on every new examination of its harrowing details. We are happy, for the interests of truth and sound scriptural exegesis, that Mr. Vaughan has rejected the opinions, "that what appeared to Saul was merely the result of a contrivance practised by the sorceress, or else an evil angel who assumed the form of Samuel." It is most strange that any sober interpreter of the word of God could ever have given in to either of these extravagant notions, derogatory in the highest degree to the credit of revelation. Our author constructs his poem upon the only sound principle, that Saul, left to a deceived heart, went by night with his attendants, without any premonition, to consult the sorceress, when she could have had no means of practising an effectual imposture ; and that, contrary to her own expectations, and to her utter dismay, the real ghost of Samuel appeared, by the immediate interposition of God. Mr. V. very justly remarks, that "it would have been the interest of the sorceress rather to flatter and console the king, than to invent a reply so unwelcome. It is less difficult to believe in the appearance of Samuel himself, than in that of an evil spirit ; though it is not improbable that some angel or angels of darkness might have been permitted to assist the witch in her evil practices. Her surprise at the sight of Samuel, is a sufficient proof, that neither he, nor any being personating him, came up in obedience to her summons. Satan could have had no end to gain by a procedure of this sort, and the language ascribed to Samuel is most unnatural in the mouth of an evil spirit."

As might have been expected, our author has ventured on occasional poetic liberties, in the way of addition to the scriptural narrative ; as, for instance, when he introduces the incantations of the witch and the replies of wicked spirits in league with her ; but they are in strict keeping with the facts recorded, and give a character of wild and terrific grandeur to the scene corresponding with its preternatural aspects. The structure



of the poem is well conceived, and the illustrations and minor details are admirably adjusted so as to produce a feeling of unity, and to secure the largest amount of well-sustained impression.

The character of thought, throughout this scriptural drama, is strictly poetic, and the imagery is always beautiful, and oftentimes sublime. There are passages, both in the main poem, and in the fugitive pieces which accompany it, of surpassing energy, equaling in compass of thought and force of diction some of the noblest specimens of our standard writers. If we might venture on a criticism it would be this, that our author's mind is so richly imbued with the style and manner of the Greek Tragedians, that he has less prominently exhibited the orientalism of the Hebrews than was desirable in a poem, where Jewish sentiment, phraseology, character, and association required to be embodied. But we are little inclined to indulge in the invidious task of fault-finding, where so much excellence and power combine. As a specimen of Mr. V.'s manner we will select part of the address of Samuel's ghost to Saul:—

“ Misguided man! When Israel's God hath left thee,

And when the covering of thy many sins  
Keeps out his dew of love that fain would fall,  
Or turns it to the blight of enmity,  
Inquirest thou of me? As if thou couldst  
By crouching in the very mouth of hell  
Be shadow'd from the dartings of His eyes.  
Thy guilt hath made thick darkness round about thee,

But not less seen through all its clouding foul,  
Thine effort to creep out and steal thee help  
Which he hath barred up from thee. I that this  
Morning thou might'st learn, am hither sent.  
Who breathed the wind that raised thee thus to hover

Before men's gazing in an air of glory?  
Who, like a new sun from thine obscure chaos,  
Created thee to light his troubled people?  
Was it for thee of all the worms he form'd  
To turn upon him with ingratitude,  
And spurn the hand that led thy feeble blindness,  
And of thine avarice make a shield of sin  
To hide thee from his looks of love grown irksome—

Those looks of love that made thee all thou wast;  
Then impiously complain thou wast forsaken?  
And when the keen shaft of ingratitude,  
Which thou hadst planted in thine inmost soul,  
Began to rankle like the worm that dies not,  
To call that sure remorse blest penitence—  
And murmur that it could not buy him back?  
Thou tastest now the first draught of that cup  
Which thou hast been so long in secret filling,  
Labouring perverse with cursed alchemy  
God's precious drops of blessing to transmute  
Into a poisoning curse. O penitence!  
It would have found thee weeping in thy tent,  
Thy depth of sin with deepest groans confessing,—  
Thy guilty-tossing heart shook off that dove,  
And led thee to this cavern of despair.

Oh! thou wilt stand through time a monument,  
Out on the past's most desolate deserts stand,  
All ruinous, and unto these man's thoughts  
Shall make sad pilgrimage, to learn how much  
Of light from heaven and happy privilege  
May gather round poor man to bless and save,  
And yet 'neath his transgressions he may fall,

Almost from catching melodies of heaven  
Into a death of which we fear to speak.”

\* \* \* \* \*

“ Listen! I breathe

The breath of inspiration that makes bare  
The future's sky with all its moving shapes.  
A waning moon rolls mournfully and slow  
Into the dusk arms of a cave of cloud,  
Moves on—'t is lost—it is thine emblem, Saul!  
Listen! I hear a hum of many sounds,  
Rising deep-echoed among solemn mountains,  
The sheen of spears through the mists of morning,  
There is a rushing clamour as of hosts  
Trampling together in the vale of blood,  
Their roar is calling to a giant shade  
To hang upon thy footsteps through the fight;  
He shakes his hand of darkness o'er thy head,—  
Thou waverest,—one more struggle—'t is thy last!—  
Thou and a host are strewn upon the earth!  
O'er all loud sweeps war's pitiless hurricane;  
It bears Philistia's cry of victory,  
And leaves the hope of Israel lying there,  
Judah sits weeping by her lonesome hearths,  
From Asher's orphan'd woods hath fallen their pride,

Grief's heavy raindrops from the branches bare  
Fall countless on the myriad leaves beneath,  
Where slaughter, the wild beast, hath trodden them—

E'en as they fell into one common grave.  
The Lord yields up his people to their foes;  
The pallid face of silver Ashtaroth  
Shall glow, reflecting many an altar's flame,  
And many a hideous god with spoils be graced,  
His bloody shrine by victors garlanded.  
But thou—oh! whither wilt that battle bear  
Thy foundered life! At morn thou wentest armed  
Out of the tent of thine obscurity,  
Then came the fight, the sultry noon of trial,—  
How basely were those heavenly arms thrown down!

Now o'er thee gathers night, a chilling night,  
And low thou liest upon the plain of death.  
'T is true the ill fires thou didst in thee gender  
Have rent thee with their lightnings while yet here;

'T is not for me to close all hope hereafter,  
Or stretch a shore about God's boundless pity;  
And though thou 'rt now so overhung with blackness,

A breath of love an opening may unfold  
Through which may mercy's eyes look mildly down!  
And even thou may'st faintly far discern  
A heaven of moveless rest beyond all storm.  
But that thine earthly days are now summ'd up  
Know as past doubt,—before to-morrow's eve  
Thou and thy sons shall be as I am now!”

Among Mr. V.'s fugitive poems, we think very highly of “God's Hidden Ones,” “Counsel,” “A Hymn in Heaven,” and “The Demoniack.” The entire volume we introduce to our readers with confidence, as a work of greater promise than any production in poetry that has issued from the modern press.

A NARRATIVE of a VISIT to the MAURITIUS and SOUTH AFRICA. By JAMES BACKHOUSE. Illustrated by two Maps, sixteen Etchings, and twenty-eight Woodcuts. 8vo. pp. 718.

Hamilton, Adams, and Co.

The friends of humanity are much indebted to such an individual as Mr. Backhouse, who, from motives of pure philanthropy, is disposed to travel, at vast expense,



for the purpose of ascertaining the state of our colonies, and laying open to the British public the results of his enlightened research. His work on Australia is the best extant, for all the qualities of extensive observation and accurate knowledge; and though his narrative on the state of the Mauritius and South Africa is but one work among many on the same subject, yet it is, on many accounts, entitled to a just pre-eminence. It is ample in its information, and minute in its details; presenting a full account of what has been done politically, educationally, and religiously, for the melioration of the country to which it refers; and suggesting, with much discretion and wisdom, what yet remains to be accomplished. Mr. Backhouse takes a great interest in Christian missions, and has reported, with evident delight, the effects which have sprung from their establishment in the colony of the Cape. Though belonging to the Society of Friends, he has not suffered his peculiar views to prejudice his testimony in reference to a class of agents, from whom in many particulars he must widely differ. The work is very entertaining; and, but for its somewhat lengthy details, would be much more so. Ordinary events are occasionally dwelt upon with too much minuteness; while facts of considerable importance are passed over with but slender notice. But the volume may be regarded as an important accession to the department of literature to which it belongs; and will carry down the name of the author to posterity, as one who aimed to promote the happiness of humankind.

points of ministerial equipment which are of primary importance. We beseech our younger brethren to give it an immediate and careful perusal; and to believe us when we say that, after more than thirty years' labours in the vineyard of our Lord, we are thankful to have the opportunity of listening to such a monitor.

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CHRISTIAN WORSHIP: *its Object and essential Requisites. A Discourse preached before the University of Cambridge, at St. Mary's Church, the first part on Sunday, June 23, the second on Commencement Sunday, June 30, 1844. By JOHN DAVIES, D.D., Rector of Gateshead, and Master of King James's Hospital, in the County of Durham.* 8vo. pp. 44.

Seeley, Burnside, and Seeley.

Like all the other published works of Dr. Davies, this is a very powerful production; full of just views of the character of God, and faithful warnings against all forms of worship that would sensualize the pure and spiritual system of the gospel. It is an able protest against Rome and against Puseyism.

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PUSEYISM in POWER; *or, a Tract for the Times. Exemplifying the "Tractarian" Spirit of the Times. By the Rev. STEPHEN KAY, Author of "Travels and Researches in Caffraria," &c.* 8vo. pp. 40.

John Mason, City-road.

We attach considerable importance to this pamphlet, as furnishing demonstrative evidence of the efforts of Puseyism in various directions to check the progress of religious liberty, and restore, if possible, the reign of spiritual despotism. It must be unmasked, and we thank Mr. Kay for his valuable contributions towards its honest exposure. It is a hideous thing, and the people of England must be taught to hate and execrate it.

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AFFECTIONATE COUNSELS to STUDENTS of THEOLOGY, *on leaving College, and also to Young Ministers; being an Address, considerably enlarged, delivered in Ebenezer Chapel, June 25, 1844, to Mr. Eustace Rogers Conder, A.M., Mr. Henry Brown Creak, A.M., Mr. Hill, Mr. Thorp, Mr. Fairbrother, and Mr. Holder, on the completion of their studies, and leaving Spring-hill College. By JOHN ANGELL JAMES.* Published at the earnest request of the tutors and the students. 8vo. pp. 48.

Hamilton, Adams, and Co.

This is a very seasonable and appropriate address to theological students and young ministers; and coming from the pen of one who has had large experience, and who has made full proof of his ministry, we trust it will receive that measure of serious attention from our beloved young brethren to which it is justly entitled. It is full of excellent advice, tendered in an affectionate spirit, and directed towards those particular

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NORTH BRITISH REVIEW. No. II. 8vo. pp. 294.

Hamilton, Adams, and Co.

We welcome the second number of this spirited and masterly Review. It is quite equal to the first, and affords grateful promise of a power in the evangelical quarterly press to maintain its ground in opposition to the political and ecclesiastical malversation of the secular press. The articles in the present number are entitled:—Pascal; our Scottish Fishermen; Sacred Literature of the Hindus; descriptive Poetry of the

last Century; Christian Union; Gould's Birds of Australia; Arnaldo da Brescia; Archbishop Whateley's Works; Forbes' Travels through the Alps; Recent Novels. The whole number is full of interest.

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**ERNALD; or, the Martyr of the Alps; and other Poems.** By ADELINE, Author of "Scenes in the West Indies," &c. 12mo. pp. 282.

David Bogue, Fleet-street.

The writer of this exquisite poem need not have concealed her name. It is, indeed, fresh and beautiful as the dews of Hermon. The language, imagery, thought, and moral sentiments are all in admirable keeping. We recommend it earnestly as a present to the young, especially to young ladies.

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**ANTICHRIST UNMASKED; or, Popery and Christianity contrasted, in their leading Principles, their Spirit, and Practice.** By J. G. PIKE, Author of "Persuatives to Early Piety." 32mo. pp. 480. 2s.

R. Baynes.

This is the very book that was wanted for these times. Every poor man, able to read, may here discover for himself the abominations of the papal system, and may be furnished with weapons to defend himself against its insidious attacks. The work is constructed on a popular basis, and is fitted to be extensively useful. We wish it great success.

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**The PSALMIST; a Collection of Psalm and Hymn Tunes, suited to all the varieties of Metrical Psalmody.** Edited by VINCENT NOVELLO, Esq., with Contributions from the most eminent Professors. 4 vols. 12mo. Tenor, Treble, Alto, Bass.

This excellent collection of psalmody is beautifully printed, in a most convenient size. Each part of the music occupies a different volume, for the convenience of those who conduct our congregational psalmody. The work is admirably arranged, and deserves the general approval of the churches.

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#### WORKS RECENTLY PUBLISHED.

1. *The different Dispensations of the true Religion, Patriarchal, Levitical, and Christian, considered; or, the gradual development, harmony, and completion of the great work of human redemption through a Divine Mediator.* By the Rev. W. H. NEALE, M.A., F.A.S., Chaplain to the County Bridewell, Gosport, Hants, Author of "The Mohammedan System of Theology," &c. 8vo. pp. 536. S. J. Bentley, Wilson, and Fley, Shoe-lane.

2. *Persecutions of Popery.* Historical Narratives of the most remarkable Persecutions occasioned by the Intolerance of the Church of Rome. By FREDERICK SHOSERL. 2 vols. 8vo. R. Bentley, New Burlington-street.

3. *Peril in Secrecy; a Memorial of Nathaniel Edward Parker, late House Surgeon to the Macclesfield Dispensary.* By SAMUEL WILTON RIX. Second edition, enlarged. 12mo. pp. 116. Hamilton, Adams, and Co.

4. *The Psalms of David, Metrically Paraphrased for the Inmates of the College.* By a Cambridge Master of Arts. 12mo. pp. 136. Whittaker and Co.

5. *Lectures on the Book of Revelation.* By the Rev. G. ROGERS, Minister of Albany Chapel, Camberwell. 12mo. pp. 376. John Snow.

6. *The Pictorial Sunday Book.* Part VIII. Charles Knight and Co.

7. *Thoughts on a Day, with its Evening and Morning; being a Christian Address.* By a Voice out of Silence. 12mo. pp. 24. J. Gladding, City-road.

8. *Monitor's Questions on the connected Scripture Lessons, for Junior Classes.* By WALTON WILLIAM KING. Book and Lessons. Houlston and Stoneman.

This is a very ingenious device for combining alphabetical lessons with appropriate religious training. We have seen nothing of the kind equal to it, and recommend it forthwith to the attention of Sunday-schools and private families.

9. *A Minister's Meditations; principally designed as a help for the tried followers of the Lamb.* By WILLIAM BURD, Okehampton. 18mo. pp. 112. Houlston and Stoneman.

10. *Joy in Sorrow; or, the four folded Lambs.* Second Thousand. 18mo. pp. 132. James Nisbet.

This is a new edition of a little volume, well adapted to minister consolation to the sorrowful and bereaved.

11. *Popular Romanism Examined.* 32mo. pp. 216. Tract Society.

A valuable book for the times.

12. *The People's Family Bible; containing the Authorized Version of the Old and New Testaments.* Printed at the Cambridge University Press. Embellished with Historical Designs from the Old Masters, and Landscapes from Drawings on the spot. 4to. Parts I., II., III., IV., and V. Fisher, Son, and Co. 1s. each part.

This is a splendid work, and when completed will rival every Family Bible extant.

13. *The Illustrated Oxford Bible.* Parts I., II., III., IV., and V. Brain and Payne. 1s. each part. 4to.

This, too, though not quite equal to Messrs. Fisher's Bible, particularly in the pictorial department, is a very beautiful work.

14. *Brief Memorials of a beloved Husband.* By E. P. 12mo. pp. 40. James Dinis.

This is a very touching biographical notice of the late lamented Rev. John Pain, of Horncastle, from the pen of his bereaved widow. He was a good minister of Jesus Christ, removed from his labours at the early age of forty-four. His widow has done great justice to his memory.

15. *Notes of Windsor in the Olden Time.* By JOHN STOUGHTON. 8vo. pp. 236. Bogue, Fleet-street.

## O B I T U A R Y.

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MEMOIR OF THE LATE MR. STEPHEN  
WESTBROOK.

(*Of Maidenhead, Berkshire.*)

THE memorials of departed worth have for nearly half a century occupied some of the most interesting and useful pages of the Evangelical Magazine, and those memorials have not been confined to the record of ministerial character merely, but the dealings of God with excellent private Christians and office-bearers in the Christian church, have found a place there also.

Among those who have borne the office of a deacon, will be registered the name of the individual concerning whom the following brief recital is given:—

Mr. Stephen Westbrook, of Maidenhead, Berkshire, whose name had stood connected with the Independent church in that place for nearly sixty years, was called to his rest on the 6th of June last, in the 80th year of his age, and on the Sabbath following his death was improved by the Rev. W. Legge, of Reading, and the following circumstances were then submitted to a large and deeply-interested congregation, as communicated to us by the family of the deceased.

Mr. Westbrook was a remarkable instance in which that scripture is illustrated, "I will take one of a family, &c., and bring him to Zion," and the footsteps of Divine mercy towards him, by which his early footsteps were conducted to the house of God, are worthy of notice. His father was a reputable farmer, living in the parish of Bisham, but a churchman, whose minister was a good-natured man of the world. His mother was a pious woman, and she was accustomed to bring her son Stephen to Maidenhead meeting, as often as she could walk so far, to hear the gospel. It was principally with a view to his spiritual interest that she prevailed on his father to apprentice him to Mr. Zachary Allnutt, of Maidenhead, linedraper. This settlement was not very agreeable to the son, who much disliked the confinement of a shop, but it was the little hinge on which his future welfare seemed to turn. He became much attached to Mr. and Mrs. Allnutt, and attended with them and his mother at the meeting-house. It was towards the close of his apprenticeship that the Rev. John Cooke first came to preach at Maidenhead as a supply. Mr. Westbrook has often referred to Mr. Cooke's juvenile appearance, his fine black curling locks, and blue straight coat, when he first appeared in the pulpit of the old meeting, and also to the astonishing

flow of thought and rapidity of delivery which marked his early ministration. Mr. Westbrook's heart soon became knit to him, and he loved him till his death. The work of grace in Mr. Westbrook's heart was gradual, and more the effect of the Spirit's drawing, than of the terrors of the law; but a holy, consistent, lengthened life made it delightfully evident that it was a Divine work.

Mr. Westbrook married when twenty-two years of age, Katherine, the only child of Mr. and Mrs. Thomas Aldridge, of the Mount Tarn, Cookham, Berks, but it is not quite certain whether he joined the church at Maidenhead before, or a short time after his marriage. His beloved partner was one who signed Mr. Cooke's call to the ministry; she was devotedly attached to his ministry, and he bore a very affectionate testimony to her worth in a funeral sermon on the occasion of her death, July, 1801, from the words, "And these all died in the faith." The death of his pious, intelligent, and affectionate wife, in her 38th year, leaving seven motherless children, was a severe trial to his heart and to his faith. Fond memory, say his mourning children, recurs to that event with unspeakable interest, and scenes are called up never to be forgotten. The father then seemed to sustain both relations, and with a mother's tenderness, especially to his daughters, he carried out a twofold character. Never, perhaps, did any father enter more fully into all the little cares and throbbing feelings of a young family, the oldest being only thirteen years of age. His children cherish the recollection with grateful love. Never can they forget how he tried to sooth them while his own heart was bleeding, indeed sometimes it were difficult to say whether he was more the father or the mother to them. That care of the mother, especially, which she had attended to with peculiar interest and delight, the spiritual instruction of a rising family, then devolved upon the father, and with scrupulous attention he sought to water the seed, which a gracious mother had sown. It may not be uninteresting to the readers of the Evangelical Magazine to know, that on the morning of the Sabbath-day on which Mrs. Westbrook's funeral took place in the afternoon, Mr. William Clayton, who was then Mr. Westbrook's apprentice, and who was about to leave his family, in order to enter on preparatory studies for the ministry, delivered his first sermon in the parlour, to the family circle and relatives. The aged and venerable Mr. and Mrs. Aldridge were amongst his



auditors, and to those who were of age to appreciate such services, it was a profitable and comforting season. About ten years later in life, Mr. Westbrook's parental feelings were greatly exercised by the death of his eldest son, aged 22, and his second daughter, aged 18, who both fell a sacrifice to rapid consumption. On these occasions, which followed very closely on each other, the calm submission with which he met the trials, afforded a profitable lesson to those around him. The sudden departure of his beloved pastor, Mr. Cooke, was a severe shock to his mind, and brought with it a vivid impression of the uncertainty of life, and of the happiness of a soul in a state of habitual readiness to meet the tidings, "the Son of man cometh."

Mr. Westbrook may very properly be noticed in one feature of his character, his paramount regard to the happiness and comfort of his children; on this ground alone he continued a widower until his family was grown up; and in the second matrimonial alliance which he formed with the relict of a very much esteemed friend, he communicated freely with all his elder children, and asked them if such a union would be agreeable to them, and to the honour of that amiable woman with whom a happy union of twenty-five years was formed, it was by her consent and wish such an inquiry was made. He followed her to the grave in November, 1841, and he had lived to see all his early associates pass before him into the unseen world.

Mr. Westbrook was much attached to the late Rev. J. B. Pierce, whose unexpected removal after a very short illness occasioned a great weight of anxiety to fall upon him in relation to the choice of a successor; and the speedy disruption of the connexion formed between the church at Maidenhead and Mr. Adiscott, in consequence of the call from a distant church with which Mr. Adiscott felt it his duty to comply about this time last year, again threw upon the aged deacon, in conjunction with his much esteemed brethren in office, all the cares arising from the widowed state of the flock. He gave himself to prayer, and patiently watched the movements of Divine Providence, and lived to see the man in whom the whole church united, and to whose future ordination he looked forward with great satisfaction.

Among his earliest and most esteemed friends was the late Mr. Fletcher, of Henley. By the wish of the family he attended the funeral of that excellent man; and the day being very bleak and unfavourable, he caught a cold, and on the Thursday following was a little indisposed. On Saturday, the 3rd of June, he called in his much-esteemed medical

friend, Mr. Bishop, who expressed some apprehension that the fever had commenced, which would consume his bodily energies. Suitable remedies being applied, it was hoped by his family that from the soundness of his constitution he might be again restored to them for a short season at least. But the Lord's time was come. He appeared somewhat to rally on the Tuesday morning; and his eldest son left him, in a very composed and cheerful frame of mind, anticipating that in a few days he should see him again with restored health. As he drew nearer and nearer to the close of his journey, he had manifested a growing delight in the means of grace, and a growing interest in the welfare of the church with which he had been so long connected. It was very evident that he "so numbered his days" as to set his house in order—that he was looking for and hasting unto the coming of the Lord Jesus. The symptoms of approaching dissolution had no terrors to him: blessed be God, all fear was marvellously taken away. The native humility of his mind, or rather that gracious self-abasement of character, which led him to think very meanly of his own religious attainments, might have induced strong exercise of terror at the approach of death; but it pleased God to enable his aged servant to keep the eye of faith fixed simply on Christ, and thus to tread firmly on the waters of Jordan, and to feel assured that all was well. The transition was rapid, yet gentle and triumphant. On the Wednesday morning the symptoms became more alarming, and it was quite evident to his own mind that he should not recover. He said to his eldest daughter, Mrs. Haycroft, who had been spending a month at his house, and who, with her affectionate husband, had much administered to the comfort and enjoyment of that last month of his earthly sojourn, and who had been forming plans for the future, which had a special reference to the quiet of his declining years—he said to her, "I have very much enjoyed your society, and had anticipated continuing a short time longer with you, but it is best as it is—it is all well." Mrs. Haycroft replied, "You are going to join the fellowship of departed saints, who have gone before, and of Jesus; you will soon be with Jesus!" He replied, "My dear, I am a poor feeble creature—a poor sinner—saved only by grace—it is all grace; Christ is my righteousness, my Redeemer, my intercessor, my strength, my rock (several other words she could not catch)—he is all in all, and that is all." His daughter said, "You will soon join the departed spirit of your friend Fletcher, and of your late dear wife." He said, "Yes—I hope so." His daughter then repeated a



very favourite verse of the late Mrs. Westbrook:—

"A guilty, weak, and helpless worm,  
On thy kind arms I fall;  
Be thou my strength and righteousness,  
My Jesus, and my all."

Observing to her father, "That is what suits you." He replied, "O yes, I can say that." He was evidently sinking fast into that stupor from which he was never to awake, when his daughter, who almost feared he would not be able to give her an answer, said, "Have you any message for your grandchildren?" The dying saint seemed to summon up his last energies, and said, "Tell them that at the age of eighty I can assure them, that wisdom's ways are ways of pleasantness and peace, and that this world will never give them happiness but as they are found in the path of duty, and as poor sinners at the feet of Christ—it is all of grace from first to last—the robe of Christ's righteousness is complete." His daughter said, "You will soon see him face to face." He replied, "I hope so—I have no other trust—no other hope—no other refuge."

Soon after his medical friend came in, whom he recognised, and, after receiving a stimulant from his hands, he revived a little, and (to use that gentleman's words) he gave him a truly patriarchal blessing, in which he included all his family. He appeared to possess consciousness till late in the evening, although speech and sight had failed him, and he gradually sunk into the arms of death, breathing the fainting life away until two o'clock on the morning of Thursday, when he fell asleep in Jesus so softly and so sweetly, that his elder son while watching his ebbing life with his finger on his pulse could scarcely realize that the spirit had, indeed, fled. The good woman who had been called in to watch by him whispered, "Mark the perfect man, and behold the up-right, for the end of that man is peace"—the same scripture was passing through the mind of his son.

Thus closed a life, which had been useful and exemplary, and in which the promise had been fulfilled, "They shall bring forth fruit in old age, to show that the Lord is faithful."

The peculiar features of Mr. Westbrook's character were constancy in friendship, simplicity of conduct, remarkable freedom from selfishness, sterling integrity, and no ordinary share of discrimination of character, and, when circumstances demanded it, decision of conduct—he was eminently a man of truth. The ministers of the County Association, and very many who have found a resting place at his friendly

habitation, will bear testimony that he was given to hospitality, and that he received his guests with an open-hearted freedom, and treated them with a generous liberality and delicate regard to their ease and comfort. He had held the deacon's office nearly half a century, and to the honour of divine grace, without any blot on his reputation. His consistency of walk, and the amiability of his general deportment, won for him the love and confidence of his Christian brethren, and the warm respect of the neighbourhood at large.

On the 12th of June his mortal remains were consigned to their last resting place, in the family vault adjoining the meeting-house, to which it had been his lot to follow many of his beloved family. On the solemn occasion, Mr. Rowland, of Henley, delivered a most affectionate address, and Mr. Newton, of the Countess of Huntingdon's chapel, and Mr. W. Davis, from Highbury, took part in the devotional exercise.

On the following Sabbath-day Mr. Legge, of Reading, preached two most appropriate discourses to the Church and to the family. In the morning from Col. iii., "Christ is all, and in all;" and in the evening from Genesis xlviii. 21, "Behold I die, but God shall be with you." The former text had been given to the preacher by the family, as containing almost the last words of the dying Christian; the latter, Mr. Legge said had struck his own mind, as remarkably expressive of the state of mind and the actual demeanour of his departed and venerable friend, whose anxiety for the welfare of the Redeemer's cause was so strikingly manifest in connexion with a growing meekness for heaven, and evident anticipation of the time of his departure for it, being near at hand.

It was about a fortnight before his death, that at the morning family worship, his son read Isaiah xxvi., thinking the third and fourth verses peculiarly adapted to afford comfort and support to his venerated parent, but little expecting that it was the last time they should meet around the family altar—"Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth." "Trust in the Lord Jehovah for ever, for in the Lord Jehovah is everlasting strength," however, were words frequently in the lips of that beloved father, and the blessedness which they impart were most evidently his portion.

Let the Lord's aged people then take courage, and while tracing in themselves the tokens of nature's dissolution, let them with simplicity of dependence lean upon the Lord, who will perfect that concerneth them, and make his grace to abound in their final triumph over all their foes and fears.

## Home Chronicle.

### FRENCH AGGRESSION IN TAHITI.

A meeting of the friends of the London Missionary Society was held at Exeter Hall, on Wednesday, the 14th of August, to consider the present state of the Society's missions in Tahiti and the surrounding group, and to express sympathy with the suffering Christians and their injured sovereign, in that distant region of the globe. The weather was most unpropitious; but the large hall was more than two thirds full. A calm, but decided, statement of the disgraceful proceedings of the French in Tahiti, was read by the Rev. J. J. Freeman, one of the Society's secretaries, which evidently afforded high satisfaction to the meeting. After which, appropriate resolutions were proposed and advocated by the Rev. Dr. R. W. Hamilton, of Leeds; the Rev. George Smith, of Poplar; the Rev. Dr. Morison, of Brompton; the Rev. Dr. Leifchild, of Craven chapel; Josiah Conder, Esq.; the Hon. and Rev. Baptist Noel; the Rev. John Burnet, of Camberwell; and the Rev. William Ellis.

The tone of the meeting was such as became the occasion. The several speakers emancipated themselves from the fear of man, and gave full expression to an honest indignation against French rapacity, cruelty, and injustice. The so-called protectorate of Tahiti was exhibited in its true colours, that Englishmen may see whether it be an affair that British honour can sanction. The imprisonment of Mr. Pritchard is but a minor feature of the case, though it affords an ample pretext for the government to do its duty in redressing the wrongs which have been perpetrated in the South Pacific.

Many timid persons, from a dread of war, would shrink from an honest exposure of the truth. They little think how far their weak scruples aid the enemies of missions. We would have them know that the speakers at Exeter Hall are as averse as they can possibly be to war; but truth is not to be suppressed, and our missions sacrificed, to avoid imaginary consequences. We thoroughly believe that a firm and upright conduct on the part of the British government might yet settle the whole question satisfactorily, without any appeal to the sword—an evil which we should deprecate in the strongest terms.

### UNION CHAPEL, ISLINGTON.

The Rev. H. Allon, late of Cheshunt College, and co-pastor with the Rev. T.

Lewis, was ordained at Union Chapel, Islington, on Wednesday, June 12th.

The Rev. T. Lewis read appropriate passages of Scripture, and offered the introductory prayer. The Rev. Dr. Bennett delivered the introductory address, from Matt. xviii. 15—17; a short but lucid exposition of the nature and constitution of a Christian church. The questions were proposed by the Rev. J. Yockney, and replied to in behalf of the church by H. Spicer, Esq., one of the deacons, and by Mr. Allon. The Rev. J. Sherman offered the ordination prayer; and the Rev. Dr. Harris delivered a most eloquent and impressive charge, from 1 Tim. iv. 16; the Rev. C. Gilbert concluding with prayer. The Rev. J. Blackburn and the Rev. B. S. Hollis were necessarily absent.

After the morning service, the ministers and friends dined together in the school-room. The company was addressed by E. Smith, Esq., one of the deacons, who presided, Mr. Allon, Mr. Lewis, Dr. Bennett, Dr. Campbell, Mr. Yockney, and Mr. Godwin.

In the evening, the Rev. J. Sortain, A.B., of Brighton, preached to the church and congregation from Heb. xiii. 17; the Rev. H. Townley and the Rev. A. J. Morris conducting the devotional parts of the services. The services were of a most solemn and impressive character, and were listened to by a densely crowded audience, including upwards of fifty ministers.

### CHURCH MEETINGS.

It would conduce to the order of church meetings, if it were much inculcated by the pastor, and generally understood by the people, that they were meetings for devotion, and not for debate. They should ever be attended with the usual services of a prayer-meeting, that is, with singing, supplication, and ministerial exhortation.

If business is to be done, it should be thus introduced and transacted in the spirit, and amidst the services of devotion. These times of assembling should be periodical; for when they are only occasional, they lose the character of devotional seasons, assume the form of business meetings, to which the members come prepared for protracted and general discussion.

All the proceedings of a church meeting should either emanate directly from the pastor, or from others, by his previous knowledge and consent. The president of every

society, and of every meeting, ought to be acquainted with all the business which is to be transacted by the assembly. He announces and explains the object of their being convened, and regulates the discussions which ensue. Every case, therefore, that is to be laid before the church, should be stated by the pastor, who, like the judge upon the bench, is to show what the law saith touching the business in hand. If this be neglected, and members are allowed to introduce any business which they please, our church meetings would very soon resemble the scene which was exhibited at the base of the tower of Babel. An attention to this single, simple circumstance, will very much tend to ensure the order and harmony of our meetings.

As little discussion as is really possible should take place at our church meetings. The admonition of the apostle is always in season, but never more so than in reference to the times of the assembling of the saints: "Let every man be slow to speak." Nothing but the most obvious necessity should induce a single individual to utter a syllable; and when any one does deliver his opinion, it should not be in a prating, dogmatical manner, but in few words modestly spoken. Not only the pastor, but the people themselves, should discourage these forward obtrusive spirits, to whom no music or melody is so pleasant as the sound of their own voice. Talking assemblies soon become disorderly ones. A wise and prudent minister will set his face against them, and a wise and prudent church will support him in this conduct.

It is of course no less the interest than the duty of the society, to support at all its meetings the just and scriptural authority of the pastor. He should never be addressed but in the most courteous and respectful manner, and every expression of rudeness or insult should be marked with the disapprobation of the members present. —*James's Church Members' Guide.*

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#### THE LEARNED "SADDLER."

The following case, as well as that of the learned blacksmith, shows what acquisitions may be made in useful knowledge by those who are engaged in laborious callings. And this, doubtless, would be the case, if so much time were not worse than wasted amid novels and romances and other light reading, which tends to enervate the mind, and unfit it to appreciate or profit by more useful and enduring studies. The editor of the Utica Baptist Register mentions an interview with a mechanic, who is, like the "learned blacksmith," a living proof of the practicability of making very consider-

able literary acquisitions in the intervals of regular daily labour in a workshop. The Hebrew and Greek, says the writer, were quoted by him with the facility of a theological professor; and when the meaning of the original was not clearly presented in our version, he would correct the translation, and show its greater propriety and beauty. I had fallen in with this intelligent disciple, "whose conversation is most manifestly in heaven," while in the city before, and was struck with his learning and piety, but was never so much impressed with his wonderful gifts and acquirements in the great mysteries of godliness as in the recent interview; and, what is truly remarkable in regard to him, he works daily at his trade as a saddler, and is dependent on it for the support of his family. I have spoken of him before as the learned mechanic; showing what the improvement of leisure hours may effect for a man engaged in daily manual labour; and I am sure of this one thing, that, although the learned blacksmith, whom I have heard repeatedly, may have the advantage of him in the number of languages he has acquired, and also in his poetical flights, he is far inferior to him in biblical knowledge and soundness of discrimination. This man ought to be sent to all the theological seminaries in the land, to teach the students to prize their Bible more, and make it more a book of close and constant study. I am sure he could not address a company of students in his original and simple way, without making those who love Jesus indeed, think more of the Bible than they ever did before, and impress them with the fact, that the way that they would make themselves more useful and successful in the ministry would be by making themselves mighty in the Scriptures.—*New York Evangelist.*

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#### PROVINCIAL.

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##### ORDINATIONS.

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*Rev. George Berry.*

On Wednesday, June 26th, 1844, the Rev. George Berry was ordained to the pastoral office over the Congregational church assembling in Mount Sion chapel, in the parish of Gisburne. The public services commenced at eleven o'clock, when the Rev. J. Williamson, from Horton, read suitable portions of Scripture and prayed. The Rev. R. Slate, of Preston, delivered an excellent introductory discourse, containing the nature and constitution of a gospel church, and also proposed the usual questions, which being satisfactorily answered, the Rev. H. Driver, of Holden, offered the



ordination prayer, accompanied with the imposition of hands; after which, a solemn, impressive, and affectionate charge was delivered to the minister by the Rev. D. T. Carnson, of Preston, from these words,—"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," 2 Tim. ii. 15. The Rev. D. Calvert, of Calderbrook, their late minister, preached a most excellent sermon to the people from 1 Thess. v. 12, 13, and concluded by prayer. The chapel was completely crowded: some persons could not gain admission. A spirit of hallowed devotion seemed to pervade the entire assembly. We sincerely hope that the union thus formed will be productive of a lasting benefit to pastor, people, and the neighbourhood. Thus closed the highly interesting engagements of a day that will long be remembered.

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*Mr. Joseph Mason Calvert.*

On Wednesday, the 10th of July, Mr. Joseph Mason Calvert, late of Airedale College, was ordained pastor of the church and congregation assembling in Salem chapel, Pateley-bridge, Yorkshire.

The Rev. James Swift Hastie, of Otley, introduced the services by reading the Scripture and prayer. The Rev. Walter Scott, President of Airedale College, delivered the introductory discourse. The Rev. Joseph Croft, of Ripon, asked the usual questions. The Rev. John Calvert, of Morley, (father of the young minister,) offered the ordination prayer, accompanied with the "laying on of hands;" and the Rev. John Ely, of Leeds, gave the charge to the minister. The Revs. Robertson, of Knaresborough; Boyd, of Burley; and Gibbs, of Skipton; also took part in the services.

In the evening a sermon was preached to the people, by the Rev. John Calvert, of Morley.

The attendance on both occasions was numerous; and a deep and serious impression was made by the services.

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*Rev. George Richards.*

On Wednesday, July 24th, the Rev. George Richards, late of Airedale College, was ordained to the pastoral charge of the church of Christ assembling in Sion Chapel, Alnwick, Northumberland. The services of the day were commenced with reading suitable portions of Scripture and prayer by the Rev. Andrew Hutcheson, D.D., of Warrenford. The introductory discourse, containing a clear and scriptural exposition of Independency, was delivered by the Rev. R. W. Hamilton, LL.D., D.D., of Leeds.

The Rev. William Froggatt, of Morpeth, asked the usual questions, and received Mr. Richards's confession of faith. The ordination prayer, with laying on of hands, was offered up by the Rev. Archibald Jack, A.M., of North Shields. The Rev. Walter Scott, S.T.P., President of Airedale College, delivered an affectionate and impressive charge to the young pastor, from Titus ii. 15, last clause, "Let no man despise thee." In the evening the Rev. James Parsons, of York, preached a most solemn and appropriate sermon to the people, from Luke viii. 8. The Revs. R. Bowman, of Sunderland; S. Goodall, of Durham; S. Bingley, of Middlesbro'; and G. Clarkson, of Rothbury, assisted in the devotional parts of the services.

On the following evening (Thursday) a social tea-party was held in the Odd Fellows hall, when upwards of 500 sat down to tea.

On the Friday evening all the children of the sabbath-school, and the young people of the Bible classes, were treated with tea; and afterwards were addressed by several ministers and sabbath-school teachers.

The whole of the services were of the most interesting character, and it is to be hoped will be followed with the blessing of the great Head of the church.

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*Rev. J. De Hewer Williams.*

On Tuesday, August 13th, the Rev. J. De Hewer Williams, late of Highbury College, was ordained to the pastoral charge over the Independent church in Limerick; established and long sustained by the self-denying and devoted labours of the Rev. Dr. Townley. The Rev. A. King, of Cork, conducted the devotional exercises. The Rev. W. S. Palmer, of London, delivered the introductory discourse on the nature of a Christian church; and proposed the usual questions. The Rev. C. G. Townley, LL.D., offered the ordination prayer, with imposition of hands. The Rev. W. Urwick, D.D., of Dublin, delivered the charge; and Mr. F. G. Williams (father and pastor of the minister) gave out the hymns, and concluded the service with prayer.

In the evening the Rev. S. Brown, of Tralee, read the Scriptures and engaged in prayer; and the Rev. A. King preached the sermon to the people.

It was to all the friends of the cause of Christ present a "time of refreshing from the presence of the Lord;" and it is hoped that it will prove a time of revival also; that the Word of life may be successfully held forth among the thousands of that city who still love the way of death, being led therein by "blind guides" who walk not in the way of life.



*Rev. Henry Quick.*

Thursday, the 8th of August, the Rev. H. Quick was solemnly set apart and recognised by his brethren in the ministry, as the pastor of the church of Christ assembling in the Independent chapel, North-street, Taunton. The Rev. J. Bristow, of Exeter, read the Scriptures and prayed. The Rev. T. W. Jenkyn, D.D., very luminously set forth the principles of genuine congregationalism. The Rev. T. Haynes, of Brunswick chapel, Bristol, offered prayer on behalf of the pastor and people. The Rev. G. Collison, D.D., of Hackney Academy, delivered a very scriptural, faithful, and affectionate charge to the minister; and the Rev. G. Payne, LL.D., of Exeter Academy, concluded the solemn services by prayer.

The Rev. J. Sherman, who had engaged to preach in the evening to the people, was prevented being present by severe family affliction, but the Rev. Dr. Jenkyn kindly consented, although on very short notice, to take his place. The Rev. Henry Addiscott, of Paul's Meeting, Taunton, read the Scriptures and prayed; and the Rev. Doctor then preached a highly useful and practical discourse from the words, "Let him be your minister." The chapel was crowded on both occasions, and an unusually large assembly of ministers from Somerset and Devon was present.

*Mr. Thomas Jones.*

On the 17th of July, Mr. Thomas Jones was ordained pastor over the Independent church at Bryn Chapel, Llanelly. At nine o'clock, the Rev. James Sylvanus introduced the service; the Rev. E. Watkins, Canaan, stated the nature of a Christian church; the Rev. David Rees asked the questions; the Rev. J. Evans, Three Crosses, prayed the ordination prayer; the Rev. D. Davis, Pantley, gave the charge to the minister; and the Rev. J. Evans, Capel Sion, to the church; the Rev. D. Rees concluded with prayer. The hymns were given out by the Rev. Thomas Rees, Siloa, and the Rev. T. Roberts, of the English Independent chapel (Mr. Jones's tutor.)

At two o'clock the Independent Sunday-schools of the place assembled, and, after a very appropriate address from the Rev. J. Williams, Llangadock, they formed a procession, which consisted of nine hundred children under fifteen years of age, and of nearly as many above that age. After parading the town, the schools repaired to their respective places of instruction, where the children were rewarded for their attendance and good behaviour during the past year.

In the evening, sermons were preached in the three Welsh chapels, by the Rev. Messrs. Jones (Kidwelly), Evans (Capel Sion), Williams (Llangadock), Jenkyns (Penygroes), Watkin (of Canaan), and Evans (Penbre). The day was a season "of refreshing from the presence of the Lord."

## NEW INDEPENDENT CHURCH.

On June the 21st, an Independent church was formed in the newly erected chapel at Oldbury, near Dudley, and the Rev. D. Prain, late home missionary in Warwickshire, has been invited to take the pastorate of this cause in common with the vacant church at Great-bridge. The Lord's supper was administered on Monday night, July 29th, to the newly-formed church, and several members from the sister church joined in the solemnity. The Rev. J. Raven, of Dudley, preached on the occasion. The Rev. J. Hammond, of Handsworth, presided at the Lord's table; Messrs. Raven and Prain assisting in the service.

A wide sphere of labour presents itself in this vicinity, where the Staffordshire Association, the resident tutor of Spring-hill College, and some of the students, aided by several valuable lay brethren, have been using their efforts to promote the cause of evangelical religion.

## REMOVALS AND CALLS.

*Rev. John Kelsey.*

The Rev. John Kelsey, late of Wyton, Cumberland, has accepted the unanimous invitation of the Independent church, Horn-castle, Lincolnshire, to become their pastor, (vacant by the lamented decease of the late Rev. John Pain,) and entered upon his stated ministrations on the first sabbath in August.

*Rev. Thomas Dix.*

The Rev. Thomas Dix, for many years pastor of the Independent church and congregation, Bedworth, Warwickshire, has accepted the cordial invitation of the church and congregation of the same denomination at Earl Shilton, Leicestershire, and entered on his stated duties June 30th, 1844.

*Rev. James Smith.*

The Rev. James Smith is removed from Tipton to Stockton-on-Tees. A mistake occurred in our July number in omitting the town.

*Rev. William Campbell.*

The Rev. William Campbell, M.A., resigned the pastoral oversight of the church assembling at St. James's chapel, Newcastle-upon-Tyne, on Sunday, the 4th August.

*Rev. John Fernie.*

The Rev. John Fernie, of Bushey, Herts, has accepted the cordial invitation of the church assembling in Ebenezer chapel, Farnham, Surrey, to the pastoral office, vacant by the resignation of their late esteemed pastor, the Rev. James Johnson, and now retiring from declining health, after thirty-three years of useful and valuable ministration. Mr. Fernie purposes commencing his stated labours there the fourth sabbath in August, encouraged by pleasing prospects of usefulness.

*Mr. Edward Hill.*

Mr. Edward Hill, of Spring-hill College, Birmingham, has accepted an invitation from the newly-formed Congregational church in Shrewsbury, to become their pastor, and will shortly enter upon his labours. The congregation at present worship in a chapel which they have hired for temporary accommodation, but a handsome and commodious building is being erected, which it is expected will be opened in the autumn. The subscriptions to the building fund already amount to 800*l*.

*Rev. Joseph Steer.*

The Rev. Joseph Steer has accepted an unanimous invitation to the pastorate of the Congregational church at Torpoint, Cornwall, and intends entering upon his stated labours on the first sabbath in July.

## ROTHERHAM COLLEGE.

The annual examination of the students in this institution took place on Monday and Tuesday, the 24th and 25th June last, and on the Wednesday following was held the usual public meeting of the subscribers and supporters. The Rev. T. Scales, of Leeds, presided at the examination in rhetoric, church history, biblical interpretation, and theology. The students were required to give written answers to questions, not previously communicated, extending over the studies of the entire session, and acquitted themselves in a highly satisfactory manner. In addition to these subjects, very exact attention was given to the critical reading of the ancient prophecies, in Hebrew, and the Syriac version of the Epistle

to the Ephesians. There was likewise an animated oral examination of the Theological Class, in the presence of numerous ministers from different parts of the kingdom.

The Rev. B. B. Haigh conducted the examination in classical literature and the languages. At no period in the history of the institution has the classical examination exhibited so large an amount of solid, accurate, and elegant scholarship. Some of the most difficult authors in the highest walks of Grecian literature were read with fluency, and with a nice perception of the shades of meaning to be attained only by the long practice of well instructed readers.

The meeting of the subscribers and friends was more numerous attended than on any recent occasion, and much animation was displayed throughout the proceedings. Mr. Hamer, the senior student, delivered an essay, "On the Work of the Holy Spirit in Regeneration," which was well received; and the Rev. Mr. Scales afterwards addressed the students, and gave them many valuable and important counsels.

The treasurer's report of the finances was more favourable than formerly, owing to a considerable increase of subscriptions in London and in the West Riding during the past year, to which we hope large additions will yet be made, to place this improving institution above the afflictions of poverty. A very interesting character was imparted to this anniversary, from the circumstance of its introducing the jubilee year of the college, and a lively feeling was experienced by all present, that some effort for the improvement of the institution should be undertaken, which might be a worthy celebration of the fiftieth year of its existence. More than one hundred and sixty ministers have been educated in this college, and many of them, eminent in literature and pastoral usefulness, are now living. The Rev. J. Hammond, of Handsworth, near Birmingham, one of the oldest of these alumni, had the satisfaction of presenting 115*l*., part of a fund intrusted to the discretionary disposal of the Rev. B. Brook, who was Mr. Hammond's fellow-student, as the foundation of a jubilee fund; and a committee was appointed to carry out the wishes of the meeting in this respect.

## ANNIVERSARY OF AIREDALE COLLEGE.

On Monday, the 17th of June, the classical examination of the students of Airedale College was conducted by the Rev. J. Glyde, and the Rev. J. Stringer. The following is an extract from their report to the constituents:—"The examination has been conducted principally in writing. Passages selected out of the classical authors which

have been studied during the session, have been translated, and collateral questions in grammar and history have been answered by every student. We are happy in being able to express satisfaction with the general character of the papers submitted to us, as indicating attentive study and reputable attainments, and to bestow cordial praise on some of them. The theological examination took place on Tuesday, the 18th; and was conducted by the Rev. T. Seale and the Rev. J. Pridie. After giving an account of the various departments in which the students were examined, they say:—Judging from these efforts and specimens, the examiners have great pleasure in stating their conviction that the students now in the college have shown, on this occasion, that they duly appreciate the means of preparation for the sacred office which your kindness has provided for them: and that during the session which is now closing, they have carefully improved their opportunities for the acquisition of knowledge. The progress and the attainments which they have already made, give unequivocal evidence and promise of what they may become by their diligent perseverance in the courses of study on which they have entered, and which it will be both their duty and their interest to prosecute even after they have left your institution. Indeed, it will be their own fault—alike the effect and the punishment of a culpable indifference and neglect—if several of the young men, whose progress thus far we have marked with approbation and pleasure, should fail to attain to a high measure of scholarship, and distinguish themselves as able and sound theologians, to go forth to honour the college which has trained them, and to bless the churches in which they may be called by the providence of God to fulfil their future ministry.”

On Wednesday, at eleven o'clock A. M., the public meeting was commenced in the college chapel. After prayer had been offered up by the Rev. J. A. Savage, of Wilsden, two of the senior students read essays: Mr. Douthwaite on the Divinity of Christ, and Mr. Richards on the relative importance of preaching and the ordinances of baptism and the Lord's supper. Both of the essays were of such a character as to give great satisfaction to those who heard them. Two other students, Mr. Stead and Mr. Hadham, were prepared to read essays, but were prevented by want of time. The Rev. T. Stratten, of Hull, then delivered a most excellent and impressive address to the students. After this the constituents adjourned to the college, and H. Forbes, Esq., being called to the chair, the report for the past year was read by the classical tutor, the Rev. D. Fraser, M. A., of Glasgow College, and the other business of the

institution transacted. The proceedings of the day were throughout of a harmonious and encouraging nature; and the only circumstance that threw anything like a damp on the meeting was, that the college is still in debt. In the evening a sermon was preached by the Rev. J. S. Hastie, of Otley, from Judges xviii. 41—45.

#### BATH BOARD FOR THE EXAMINATION AND APPROVAL OF CHAPEL CASES.

We are requested to give place to the following information:—

At a meeting of the ministers and members of the churches and congregations of Argyle chapel, and of the late Countess of Huntingdon's chapel, Bath, held in Argyle chapel vestry, on June 26, 1844, the Rev. W. Jay in the chair, among other resolutions, it was resolved—“That it is desirable to regulate the admission of chapel building cases, and that a board be established for the examination of such, previously to their being recommended to the two congregations above named. That the board shall consist of the minister, the deacons, three members of the church, and three members of the congregation of Argyle chapel, together with the minister, the committee, and three members of the congregation of the late Countess of Huntingdon's chapel. That the board shall meet quarterly, or oftener, as occasion may require; that five members do form a quorum, and that the suffrages of not less than two-thirds of the members present be necessary for the recommendation of a case. Also, that such case, when approved, be signed, on behalf of the board, by the chairman, or one of the secretaries, and also by the ministers of the two congregations, who undertake to sign only such cases as are approved by the board. That not more than six approved cases be recommended in each year; and that the board be requested to frame, and in each instance to put, such inquiries as shall satisfy them that the case is well entitled to the support of the religious public.”

Any letters in relation to cases are to be addressed to Mr. Jacob Titley, Stall-street; or Mr. John Morris, Belvedere, Bath; Secretaries to the board.

#### THEOLOGICAL CONTROVERSY IN SCOTLAND.

*To the Editor of the Evangelical Magazine.*

DEAR BROTHER,—We are anxious to correct the misstatements occurring in your last number. They are found (page 408) in your notice of two tracts respecting the work of the Holy Spirit. We rejoice to ac-



knowledge your perfect liberty to say what you think of our views, but we are quite sure that you are the last to wish to make a false representation of anything connected with them. You say, "The infection, we have reason to believe, was caught from the party recently excluded from the Secession Church." This is quite false. We have indeed received much benefit from the highly-esteemed brethren to whom you allude; but certainly not our views of the work of the Holy Spirit. At least three of the pastors now called in question for these views held the very same six years ago when students in the academy. This was before we knew anything at all of our brethren expelled from the Secession. You will give us credit for sincerity, when we say we found our views in the Bible. All of us have preached them for several years. You say also what conveys the impression that we "deny efficacious grace." By this you mean the effectual influence of the Holy Spirit in the conversion of sinners. Now, brother, you will surely not assert that we hold a doctrine simply because others look upon it as a necessary inference from what we do hold. We do deny that the influence exerted by the Holy Spirit is irresistible, and his own word declares that it is resisted, Acts vii. 51. But we see no inconsistency in believing this, and at the same time believing that this influence has been efficacious in millions of instances, and will be so in millions more. It is indeed the only efficacious influence in conversion, as none can be converted without it. You may hold us inconsistent, but you will not insist on stating that we deny that which we most firmly believe, viz., the efficacy of the influence of the Spirit of God.

We have been hitherto chiefly engaged in God's controversy with unsaved souls. We are earnestly desirous to be so still, and not to be led into controversy with brethren. "Let brotherly love continue," and we will the more readily "see eye to eye." Still we are in duty bound to seek the correction of misstatements in matters of fact.

Trusting that you will give this letter a place in your next number, and praying for the continued success of your influential Magazine,

We are, dear brother,

Yours in Christ Jesus,

PETER MATHER, Pastor of the Church  
in Ardrossan.

JOHN KIRK, Pastor of the Church in  
Hamilton.

JOHN McROBERT, Pastor of the Church  
in Cambuslang.

FERGUS FERGUSON, Pastor of the  
Church in Bellshill.

Glasgow, 8th Aug., 1844.

[As the writers of the preceding article seem to intimate that we have misstated

facts, in our notice of the new school to which they belong, we cheerfully insert their reply. But we sincerely wish that there were less ambiguity in their modes of stating truth, that simple-hearted Christians might really know what they do teach. As for ourselves, we firmly believe that they are the advocates of gross and dangerous error.—EDITOR.]

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PRESENTATION OF PLATE TO THE  
REV. J. THORNTON.

On May the 1st, a Congregational tea-meeting was held in the New British School, Stockport, when an elegant silver tea-service was presented to the Rev. J. Thornton, as an acknowledgment of his faithful and zealous pastoral labours, and of his exertions in promoting the building of the above school.

After addresses from the Rev. J. Munro and Mr. W. Heginbotham, Mr. J. J. Moody rose, and, in the name of the congregation, presented the testimonial, and referred to the great improvement which has taken place in the Tabernacle congregation during the last four years that it has been under the care of its present pastor. Mr. Thornton acknowledged the present in an affecting speech; after which, the Rev. Messrs. Coward, Healey, Edwards, and Mr. Adamson, addressed the meeting.

A kindly feeling pervaded the assembly; the minister, friends, and teachers rejoiced together, and were constrained to say, "Behold, how good and how pleasant it is for brethren to dwell together in unity."

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TESTIMONIAL OF ESTEEM TO THE REV.  
R. G. MILNE, A.M.

On Tuesday evening, July 9th, the members of Providence chapel, Duke-street, Whitehaven, together with a number of reverend gentlemen, and highly respectable persons, from other denominations in the town, assembled in the spacious school-room of that place, in order to present the Rev. R. G. Milne, A.M., who recently ministered amongst them, with a valuable testimonial of their regard for his person and due appreciation of his piety and talents.

The party, consisting of upwards of 160 individuals, sat down to an excellent tea at five o'clock, after which R. Forster, Esq., of Corkickle, gave out a part of the 53rd hymn, Congregational hymn-book, commencing, "Thus far his arm hath led us on," and then opened the business in a speech, which was well delivered and as well received.

Mr. Forster deeply lamented that circumstances should concur in requiring the departure of one so excellent and so worthy as



Mr. Milne. He, however, could bear testimony to the fact that he had "not shunned to declare the whole counsel of God," and that in so doing, he had not laboured in vain. His ministrations had been received with satisfaction and profit, and the gospel of salvation which he had preached had been brought home to the hearts of not a few, by whom his name would ever be held in grateful remembrance. On parting from such a pastor, it was grateful to the mind to feel, that by and by they should, though separated, meet again, where there was neither sorrow nor sighing, but where all was satisfaction and joy.

The meeting was then addressed by the reverend gentlemen present. The chairman, on rising to present the beautiful and costly tea-service, felt that it was only right to make some remarks respecting the past labours of their excellent friend. He had been "instant in season and out of season;" and following the example of his Divine Master, he sought to do good in the most extensive manner, and as far as his health would admit of. Yet all did not appreciate the word alike; some received it, and some received it not. But has the great Head of the church been pleased? Had He blessed those labours? Yes—many of their friends present have been profited, or they would not have been there; many then present could look upon their friend as Timothy looked upon Paul, as their father in the Lord. Those persons had given evidence of their worship, by yielding the peaceable fruits of righteousness. Their hearts had been changed, and their lives were in accordance with that change. Who amongst them would not look upon the event of the son of the celebrated translator of the Scripture in the Chinese language, setting his foot in this part of the country as a great blessing from the Lord? Might his future exertions bring forth fruit to the glory of God! The service, which was placed on a salver, was then presented.

Mr. Forster then presented the testimonial, saying, "Dear sir,—It is with feelings of extreme pleasure that, in the name of your friends, I now beg your acceptance of these pledges of their sincere affection. May you ever enjoy the refreshments which they may contain, and may the blessing of God go with you, and bless you abundantly, wherever you go."

## IRELAND.

### CONGREGATIONAL UNION OF IRELAND.

The fifteenth anniversary of the Irish Congregational Union was held in Dublin during the week commencing June 9th, on which Lord's day two excellent discourses

were delivered in York-street chapel, by the Rev. J. R. Campbell, A.M., minister of Albany-street chapel, Edinburgh, delegate from the Congregational Union of Scotland.

On Tuesday, June 11th, a general prayer-meeting was held in Plunket-street meeting-house at seven, A.M., when the Revs. Messrs. Bell, Hodgins, Heathcote, Morrison, &c., were engaged. On the same day, at ten, A.M., the examination of the students in the Dublin Independent College was proceeded with, the respective tutors conducting the several departments. The two senior students read essays: Mr. Murphy, on the doctrine of election; and Mr. Martin, on moral obligation; which gave general satisfaction. Series of questions were proposed in theology and ecclesiastical history, to be answered in writing at the time, which was done with much readiness and accuracy; and the replies on the Epistle to the Hebrews showed close attention to the original text. The answering was equally creditable in Hebrew, general science, and other branches of study prosecuted under the able superintendence of Mr. Bewglass. In the evening there was a well-attended and lively *soirée* in Plunket-street, the Rev. S. G. Morrison in the chair, when addresses were delivered by the Rev. Messrs. Bell, White, Campbell, Smith, Williams, King, &c., &c.

On the evening of Wednesday, June 12th, an ordination service was held in York-street chapel, when Mr. Murphy, who had completed his term of study in the college, was set apart to the work of the ministry as an agent of the Union. The Rev. James Bewglass, A.M., classical and general tutor, read the Scriptures and offered the introductory prayer. A most lucid statement of the general principles held by the Congregational body was given by the Rev. Noble Sheppard. The Rev. John Hands, secretary of the Hibernian Auxiliary to the London Missionary Society, with much Christian affection, proposed the usual questions, and received from Mr. Murphy brief, but interesting accounts of his personal history as a Christian; of his reasons for thinking himself called to the ministry, and for exercising his ministry in connexion with the Congregational Union of Ireland; and of those great truths which he purposed making the subjects of his instructions. The ordination prayer was then offered by his pastor, the minister of the place; after which the Rev. J. R. Campbell, A.M., addressed him in a charge full of power and unction. The Rev. A. King delivered to the people a discourse earnestly impressing their responsibilities, and the Rev. James Godkin concluded the solemn engagements of the evening by prayer and the benediction. The hymns were given out by the Rev. Messrs. Shaw,

Hodgens, Heathcote, Bell, Smith, Williams, and White.

On Thursday evening, June 14th, the annual public meeting was held in York-street chapel, Timothy Turner, Esq., treasurer, in the chair. After singing, and prayer, by the Rev. A. Bell, of Ballycragg, the report of the committee was read, giving an interesting account of, first, the various Home Mission labours connected with the Union in the several provinces of the country, also intimating the pressing want of additional agents; secondly, its college department, by which it appeared that besides the instructions given by the theological and general tutors, the students had been provided with a teacher in the Irish language, and had attended lectures on elocution; thirdly, its financial circumstances and prospects, where acknowledgments were made of the great encouragement secured through the deputations to England and Scotland; and, fourthly, its fraternizations with other bodies, including the Free Church of Scotland, the Congregational Union of the same country, and the Congregational Union of England and Wales. The receipts from Ireland considerably exceeded those of last year. It was then

Moved by the Rev. N. Sheppard, of Sligo; seconded by the Rev. J. Hodgens, of Belfast; and resolved unanimously,

"That the report and statement of accounts now read be approved and circulated; that we cordially rejoice in and devoutly acknowledge the favour which Divine Providence has shown to the Congregational Union of Ireland, with its home mission and college, and hereby renew the expression of our attachment and confidence towards it, as well adapted to promote the welfare of our body and the spread of the gospel in the country; also, that the following be the office-bearers for the ensuing year." (The list included members in Cork, Limerick, Belfast, Sligo, Newry, &c., as well as in Dublin.)

Moved by the Rev. J. Godkin, of Dublin; seconded by the Rev. A. King, of Cork; and resolved unanimously,

"That we recognise with affectionate gratulation and respect the presence of the Rev. J. R. Campbell, A.M., of Edinburgh, as delegate from the Congregational Union of Scotland: that we record with Christian acknowledgments the warm fraternal reception given to Mr. Godkin and Mr. King, as our delegates, the one at the anniversary of the Scottish Union, and the other at the annual Assembly of the Congregational Union of England and Wales; also, that we feel deeply indebted to the numerous ministers, congregations, and individuals in various parts of Great Britain, who have so generally accorded their countenance and support to our work during the past year."

This resolution having passed, the chairman introduced Mr. Campbell to the meeting, giving him, at the same time, "the right hand of fellowship;" after which Mr. Campbell acknowledged the vote in a speech of great ability, referring to the history of the Scottish Union and the circumstances of Congregationalism in that country as affording great encouragement to the Irish Union, and strongly assuring the meeting that no assistance which the Scottish churches could give should be withheld when applied for. The Rev. Messrs. Heathcote, of Coleraine, and Williams, of Limerick, briefly, but with much earnestness, stated their persuasion that what England had yet done for the Irish Union was little compared with what the friends and churches there would do were they made acquainted with the nature and claims of the institution.

Moved by John Waller, Esq., Barrister; seconded by the Rev. J. D. Smith, of Newry; supported by the Rev. G. Gould, (Baptist,) of Dublin; and resolved unanimously,

"That we cannot but regard the present position and course of affairs in these countries as fraught with most important consequences to the kingdom of Christ; that holding his truth and church to be matters altogether independent of the civil power, we anticipate with prayerful confidence and satisfaction the disenthralment of his cause from many secularizing and destructive associations, and consequently its enlargement and prosperity, as likely to result from the events now occurring; and that the circumstances of the Christian profession demand of the Congregational body, that its members should be scripturally established in their principles, and especially that they should connect with the knowledge and avowal of those principles the exemplification of practical godliness and the spirit of universal love."

Moved by the Rev. Samuel Shaw, of May; seconded by J. J. King, Esq.; and resolved unanimously,

"That we gladly embrace the opportunity afforded of thus publicly declaring our fellowship with the universal church, and our goodwill towards every endeavour for extending the blessings of salvation among men; that we hail with unspeakable delight the approximation of evangelical Christians to each other in the unity of the Spirit; and that we resolve, in the strength of Divine grace, to devote ourselves with renewed zeal to carry out the intentions of our common Lord in the edification of his people and the conversion of the world."

The meeting closed with the doxology.

On the following evening (Friday), the Lord's supper was administered in Plunket-street meeting-house, the Rev. S. G. Morrison presiding, and other ministers taking

parts in the service. Thus closed the engagements of the anniversary, which was indeed a season of hallowed refreshing. The attendance at the several meetings, and the spirit which pervaded them, were alike excellent. It was felt that God was with his people, cheering them on in their under-

taking; that he had done great things, and was preparing to do still greater, for the denomination and for the country, by the Congregational Union. It could readily employ many more mission agents, if men of suitable qualifications offered, and means were forthcoming for their support.

## General Chronicle.

### FRANCE.

#### EFFECT OF GOD'S WORD.

(From *M. De Pressense*.)

*Paris, July 12, 1844.*

THE following is a very remarkable and important fact, brought about by the Bible Colportage for your society, and of which you may make any use you may think proper; the publication of it, so far from being injurious, being, on the contrary, likely to prove beneficial.

I have already spoken to you of the labours of your colporteurs in the department of the Haute Vienne (Limoges), and of the good effected by them in a commune consisting of six hundred and more Roman Catholics, where the reading of the Scriptures has led the people to make inquiries after a religion more consonant with the truths of the gospel.

I have also already mentioned that the Popish clergy have done all in their power to stop this movement, and the active and strong manner in which they have been seconded by the authorities: yet, notwithstanding all this, the perseverance on the part of the inhabitants of Villefavard (the name of the commune here spoken of) has triumphed over every obstacle.

They have come to the happy conclusion, not by violently resisting the authorities and the priests, but by declaring as one man (for not a single individual among them manifested the smallest hesitation) that they were firmly resolved to embrace the Protestant evangelical religion.

The church belonging to the inhabitants could not be taken by assault for the priests, who were compelled, therefore, to begin their masses at first in the open air: no one attended them. They then attempted to hire some place at a heavy price; but no one was found willing to yield to the temptation of realizing a profit on such terms. One person only, who did not belong to the commune, but who owned a barn worth about 1,200*f.*, sold it to the priests for a much larger sum; no one, however, put his foot into this barn, which had thus been converted into a chapel.

At the request and repeated solicitation of

the inhabitants of Villefavard, a minister of the gospel has been stationed among them. It was long before the minister could exercise the functions of his office, in consequence of the obstacles thrown in his way by the authorities. At length, all his opponents finding that nothing had any effect on the inhabitants, left them wholly to themselves, to do what, in fact, they could not prevent them from doing.

Last Sunday, the 7th instant, the church, on which the seals had been placed by order of the sub-prefect, with a view to prevent the gospel from being preached in it, was at length opened, and given up to the inhabitants, whose property it is. The labours at this time carrying on in the fields kept many from attending; but still the church itself was not only full, but there were as many as it held standing on the outside. Mention is made of 1,200 persons from Villefavard and the neighbouring communes having been present. During the two hours that the service lasted, the crowd, in the church and outside, remained stationary, attentive, and deeply affected. Three pastors officiated on the occasion. One of them, the president of a consistory, opened the service with prayer and the reading of a chapter from the Bible, followed by some pertinent observations and a brief account of the religious movement manifested in Saintonge, under the sanction of the local authorities, which movement was also brought about by the labours of the colporteurs. The second pastor ascended the pulpit, for the purpose of reading the official documents published by the prefect and the mayor, in which the legality of their worship is acknowledged; and he concluded with a short and appropriate address. The third pastor endeavoured to set forth, in his discourse, the following:—That a religion which has for its sole Head Jesus Christ, God; for its Confessor, God; and for its Saviour, God,—a religion which has for its interpreter the Bible, and God the Holy Spirit for its Sanctifier,—is a religion from God: while, on the other hand, that religion which has at its head a mere man, the Pope; for its confessor, a priest, who also is a man; for its saviour, the works of man; for its sacrifice in the mass, man again, &c., &c., is



necessarily a religion emanating from man. From this contrast the preacher drew the inference that, in the religion of God, in which every thing is derived from God, salvation is by free grace. The declaration of this truth met with a powerful sympathy on the part of those who heard it.

At the conclusion of this meeting, many persons from the surrounding communes, who had previously entreated the minister recently established at Villefavard to visit them and to converse with them on the Holy Scriptures, repeated their request afresh; and there is reason to hope that the spark, which has thus fallen in the midst of the department, may soon be kindled, and burn in all directions.

"In the mean time," writes the friend from whom the above account has been obtained, "we behold a commune, consisting of more than 600 souls, passing over, with their mayor, the curé, (that is, their former curé, converted to Protestantism and become a teacher,) and their church to the Protestant faith, or at least to the Protestant worship: and if all are not converted to the Lord, all will at least have, in future, an opportunity of hearing the word of God. Even at present, the reformation which has been effected in the commune of Villefavard manifests its influence upon those around them, who are still Roman Catholics, by compelling their clergy to be less haughty and less exacting."

Here, then, my dear sir, let me also add, we see a marvellous proof of the power and the glorious results of our work, though apparently small in its progress—the work of disseminating the Holy Scriptures; for after all, the movement at Villefavard owes its origin and its development to the labours of our Bible colporteurs. Who, then, can doubt whether this work be of God, blessed by him, and rendered victorious by him?

But I must still relate, though very briefly, two facts connected with Villefavard.

Before the regular introduction of Protestant worship in the commune, two priests went through the whole of it; but finding their applications everywhere rejected, they at length cried out, "Unhappy men that ye are, we will call down hail from heaven upon your fields!" It really happened, that a few days afterwards, several heavy storms of hail occurred; but though in the immediate and surrounding neighbourhood of Villefavard, they did not affect the place, which the Lord entirely spared.

The priest, who, in opposition to every one, took up his post in the barn which, as already noticed, was purchased for a very large sum, paid a visit to the Protestant minister at Villefavard, when the following conversation took place:—

*The Curé.* Where were you before Luther and Calvin?

*The Minister.* Where was your gown before you brushed it?

*The Curé.* In the mire.

*The Minister.* Exactly so; and we, too, were in the mire of Roman Catholicism, under which we groaned.

As the curé boasted of his love for the Bible, the minister thought proper to read certain passages to him out of the last Encyclical Letter of the Pope. The priest declared that, notwithstanding its contents he should have no fear in distributing the holy Scriptures. "How many parishioners have you?" asked the minister. "One thousand five hundred," was the reply.—"Well, then," responded the other, "I will make you an offer of 1,500 Bibles, which I think may be beneficially distributed in your parish." "Not by a Protestant: it would have a prejudicial effect."—"If so, I will send a Roman Catholic along with you, to accompany you in your visits to the various houses in the parish." "No, no; send the Bibles you speak of to me at once."—"Certainly not; for in that case you would not scruple to burn them. But come, do you accept my offer?" "Before I do so, I must consult my bishop."—"What, then, are you afraid he will not grant his sanction to the proposed distribution of the holy Scriptures? But supposing I were to give you 1,500 francs to distribute among your parishioners, do you think the bishop would disapprove of it?" "Most assuredly not."—"Then the whole comes to this, that both you and he think money of far more importance than the Bible."

It is very satisfactory to me to have it in my power to show, by a fact publicly authenticated, that I did not exaggerate, when I stated to you, my dear sir, that the labours of our Bible colporteurs cannot fail to produce great things. This I might confirm, by enumerating other facts, at least as certain, and also as important as that connected with Villefavard. But this I must defer to a future opportunity: prudence at present enjoins silence. Situated as I am, I witness the origin of many encouraging things, which sooner or later will develop themselves, and will justify our most sanguine expectations. Oh that you could share in my expectations and hopes! Your committee would then be encouraged, rejoiced, and blessed in the work of faith which they are carrying on with a devotedness, and at a sacrifice, which cannot fail even now to prove the source of blessing to them.

Let us, then, go forward with prayer. Let us pray and go forward. It is the Lord himself who enjoins this, and who condescends to encourage us abundantly and wonderfully in our small and feeble efforts.

—*Bible Society's Extracts.*



THE  
MISSIONARY MAGAZINE  
AND  
**Chronicle.**

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TAHITI.

THE intelligence lately received from Tahiti, relative to the state of our Missions, and of the native population, in consequence of the unjust and violent conduct of the local French authorities, has already through various channels been communicated to the Christian Public. The arrival of the British Consul, Mr. Pritchard, in England; the perilous circumstances under which he retired from the scene of his official duties; and the object he contemplates in his visit to this country, have also been extensively made known.

On the 1st of August, the Directors of the London Missionary Society, affected by an urgent sense of the dangers impending over this fondly-cherished field of the Society's labours, issued a Circular addressed to their Brethren in the Ministry throughout the country, conveying the information which had been received, and entreating the fervent supplications of the Friends of Missions in their Congregations on behalf of the injured Sovereign and people of Tahiti, our Missionary Brethren, and the cause of the Redeemer in that Island; and to this appeal we are encouraged to believe an earnest and general response was given.

On Thursday, August 8, a meeting for special prayer was held in the Mission-House, and a similar meeting was held on the evening of the 12th, at the Poultry Chapel.

In harmony with these proceedings, a Special General Meeting of the Members and Friends of the Society was convened at Exeter Hall, August 14, for the purpose, as previously intimated, of giving public expression to the sympathy of the Society with the Missionaries and their families, and the Mission-churches, in Tahiti; and to call on their constituents throughout the country to unite with them in that object.

Among the addresses delivered on the occasion, and which, to the extent of our space, we have now the pleasure of presenting, we would direct particular attention to the speech of Mr. Noel, and especially to that part of it in which the necessity for the withdrawal of the French Protectorate, as essential to the peace and security of Protestant Missions in Tahiti, is demonstrated with equal force and clearness.

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PUBLIC MEETING, EXETER HALL, AUGUST 14.

The Chair was taken by FREDERICK SMITH, Esq., Chairman of the Board of Directors, and

The Rev. S. THODEY having engaged in prayer,

The CHAIRMAN then rose and said:—The object for which we are met, is to call upon you to sympathise with our Missionaries, the Mission-churches, the Queen of Tahiti, and with those natives who are driven from their homes to seek refuge in the mountains of their own country. There is a dark cloud resting over the Society's

Missions at Tahiti far beyond the power of man to understand and penetrate; and the only consolation one can feel in a case so portentous is, that the Judge of the whole earth will do right, and that there is a superintending hand in permitting these evils, as well as in visiting us with mercy and with kindness. Our Missionary labours in Tahiti have been in part suspended; and the Queen has, in effect, been under the necessity of flying from her country, and taking refuge in an English ship-of-war lying off Tahiti. One would inquire, what

has been the cause of all these sufferings? The cause may be traced to one single circumstance, apparently insignificant in itself, and yet, its influence has been such as to produce all those disastrous events that have attended our Missionary labours in Tahiti.

At a former period — seven or eight years ago—the French Jesuits attempted to settle at Tahiti; the Queen objected to it; but they, by fraudulent means—that is to say, by stratagem, had effected a landing. The object of those French Missionaries was, no doubt, to subvert the simplicity of the Gospel as preached by your Missionaries. The Queen exercised her right, and brought into effect a law then subsisting, and they were ordered to leave. They were sent off the island; but not a hair of their heads was hurt. They went away; and for this supposed insult to the national character of France, they sent, some time afterwards, for 2,000 dollars, which were raised, not by the Queen, but her friends in the island. Subsequently a second demand was made for 10,000 dollars. It was quite impossible for the Queen to raise that sum. The alternative put in the first case was, that if the money was not paid, the town should be bombarded—blown down. In the second case, there was to be a protectorate—the French were to become the protectors of the island. The payment of the money was impossible; and the other object was carried by stratagem, and not by the consent of the Queen. The protectorate was established. It became a sovereignty; and then the Queen, being deposed, thought it necessary for her personal safety to seek refuge in a ship of war,—an English ship of war. There she is; and to the honour of our nation be it spoken, wherever the English flag flies there is a refuge for all the oppressed.

Since then the labours of the Missionaries had been interrupted, and their personal liberty infringed upon: they were not permitted to go on shore if they were on board ship, or if on shore they were not permitted to leave the island. He had seen it stated in the newspapers that the Society had sent a deputation to Lord Aberdeen, and that Lord Aberdeen had stated in his place in Parliament, that the Society had made no complaint to him whatever, and that they had stated that the liberty of the Missionaries had not been infringed upon. Now, that conversation had taken place before any evil had occurred, except the evil of the protectorate, against which they had always protested as a great evil, because they knew that as long as that continued it would be impossible that peace and concord could be preserved in the island. But his Lordship had, at the very time he made

that statement, two letters in his pocket, or in his letter-box, which showed a very different result. Those letters, which described the then existing state of things in the island, had been transmitted to Lord Aberdeen's office four or five days before, with a request that they might be immediately forwarded to Lord Aberdeen, as it was considered probable that questions might be put to him in the House of Lords, and that he might wish to see those letters before he replied to these questions. His Lordship's memory on that occasion had been remarkably tenacious as to what had taken place some time ago, but perfectly oblivious of that which had occurred within a few days. He was sorry to mention this, for it was always his desire to show a feeling of respect to those in high places; but he could not help feeling that, if the same injuries had been inflicted upon any other community than their own, more notice would have been taken of the occurrence.

I shall now call upon Mr. Freeman to read a statement which has been prepared for your hearing.

The Rev. J. J. FREEMAN then read the document referred to by the Chairman, and of which the following is a copy:—

“The Directors of the London Missionary Society are deeply pained, but not surprised, that they should feel themselves placed under the necessity of again appealing to their friends and the Christian public on the state of Tahiti. They have entertained but one opinion from the commencement of the French aggression on the island of Tahiti, that it would be impossible long to preserve so calm and peaceful a state of affairs as would leave the Missionaries uninterrupted, and the mission unimpeded. Their worst fears have, however, been but too speedily realized, and too deeply confirmed. The intelligence recently received has awakened emotions of most pungent grief, and leads them to await with trembling anxiety the news which is yet to come as to the fate of the unoffending natives of Tahiti. Such anxiety for their fate is not groundless; for what, they are constrained to ask, are a few hundreds of comparatively unarmed and undisciplined natives against the trained and infuriated bands of French soldiery let loose to desolate and destroy?

“The Directors of the London Missionary Society do not deem it necessary on the present occasion to recite any lengthened details of the history of their Missions in the Southern Pacific. These have been already and so frequently presented to their friends, and the Christian public, in their annual reports and occasional papers, as to supersede the expediency of doing more at this time than briefly advert to their labours in that part of the world; after which they

will proceed at once to state the circumstances which have *recently* occurred, and which have awakened the most serious apprehensions as to the safety of all their Missions there;—for they are fully persuaded that no eulogium pronounced, however sincerely, by the heads of office in the Government at home, nor promises of respect and security for men pursuing such useful and honourable labours, can ever effectually guard them from the misrepresentations, the hatred, and the opposition of subordinate agents in the very locality of those labours; with whose selfish schemes of indulgence, aggression, and aggrandisement,—the influence, deportment, services, and successes, of the Missionary must be essentially irreconcilable.

“For the history of the Missions, suffice it to say, this Society commenced its efforts in Tahiti in the year 1797, amidst every expression of kindness and good-will on the part of the natives and the rulers of the island. Darkness and cruelty, however, reigned at that period. Licentiousness, oppression, war, infanticide, cannibalism, and human sacrifices, combined to degrade the people and to depopulate the island; and the Missionaries had to persevere amidst difficulty and discouragement for nearly twenty years, before their messages of peace and love seemed to produce any satisfactory result. About the close of that period their toils began to be rewarded. They saw idolatry renounced, infanticide abolished, wars terminated, schools collected, chapels built, the Gospel embraced, souls converted, and Christian churches formed. Civilization continued to advance; the Scriptures were translated into the native language, and new Missions were commenced in neighbouring groups of islands; and subsequently these have extended much farther, until not fewer than about 200 islands of the Polynesian Archipelago have renounced idolatry, and made some profession of Christianity. To the happy civil and religious changes in Tahiti and other islands, innumerable testimonies have been voluntarily borne by visitors most cautious in their examination of them, and most disinterested in their verdict. Naval Officers of high standing in the service of the French and English and American governments, Captains of merchant vessels, traders, naturalists, voyagers, have all borne honourable and unequivocal testimony to these things.

“The improved condition of the people, however, and the progress of Christianity, have served but to awaken the ambitious and intolerant designs of France and Rome. In 1836, a portion of an arrogant priesthood ‘privily crept in to spy out their liberty and to bring them into bondage,’ to

whom Pomare and her people ‘gave place, no, not for an hour.’ They felt that they needed them not; and Pomare claimed (whether wisely or not) the same right to exclude them as foreigners, as Louis Philippe claims in demanding a passport for every Englishman who sets his foot on French soil. Though several Missionaries of the Romish church have been subsequently at Tahiti, and one or two remain there still, they have not succeeded in gaining any natives as proselytes; nor does there appear any disposition on the part of the natives to renounce scriptural Christianity for the ceremonies and observances which the priests would introduce as its substitute. The offence of the exclusion of these two priests was treated gravely, although it appears that an offering to Mammon assisted in appeasing the indignation of incensed France. The then commodore (Du Petit Thouars) demanded satisfaction, and obtained it at the cannon’s mouth, in the shape of 2,000 dollars, paid chiefly by Englishmen, a letter of apology, and a royal salute in honour of the French flag.

“In 1839, Tahitian kindness, in aiding Commodore La Place to repair his frigate *l’Artemise*, that had suffered much damage on the reef, was repaid by menacing assaults on the independence of Tahiti, and *forcing* Pomare to abrogate her law which excluded Roman Catholic priests from settling in her territories. The Directors offer no apology for such laws—they plead for universal liberty; but they might possibly ask whether France or Spain, Italy or Austria, can conscientiously commence a crusade to force the abolition of such laws among our antipodes, and yet retain others equally hostile to religious liberty over the greater part of enlightened Europe?

“In 1842, the Tahitians were subjected to a fresh insult, in being forced to annul a peaceful and prudent police regulation, but which need not now be detailed.

“At the latter end of 1842, Admiral Du Petit Thouars obtained, by threats and force, the signature of the Queen to a document falsely and basely purporting to be her request to be taken under French protection. On the basis of that document, with its signature extorted under the threat of the military occupation of Tahiti, and at a moment, too, when the courage of any woman might have failed her—on the basis of that document, which the truthfulness and honour of the French government should have instantly repudiated, a claim has been set up for the protectorate of Tahiti.

“Since then further aggressions and violence have been enacted. The Admiral, returning from France, found an occasion for a quarrel in the simple circumstance that



Pomare had introduced a crown into her personal flag, which was flying over her humble palace, as indicative of her presence, just as the royal standard is hoisted wherever her Majesty Queen Victoria may be at the time. That flag was forcibly hauled down by the French troops, and the French flag hoisted, and Tahiti proclaimed a French Colony.

"Pomare immediately protested against the outrage, and appealed to the King of the French against the usurpation of his officers, imploring him to reverse their acts. She appealed also to England, and, in an earnest and unpretending style, solicited the sympathy and aid of Britain's Queen.

"After the lapse of about three months, and while waiting for replies to these communications, the Chiefs and people began to be uneasy. Pomare then wrote to them, recommending her people to do the French no injury, and to wait peacefully despatches from England and France, in reply to her communications.

"This is her letter, written originally in her native language to her *own* people:—

"HEALTH TO YOU ALL. — I make known to you that our ship of war is about to leave—it has been sent for by the Admiral to return to Oahu. There is here a small ship of war to watch over us—another is coming. Do not listen to the men who will pain you by reporting that we shall not be assisted. Britain will not cast us off. Let our conduct be good, and wait until the despatches arrive.

"This is my word to you: do not on any account cause evil to grow. By no means ill treat the Frenchmen. Have great patience. Take me for a pattern, and follow me, and let all of us pray very earnestly to God that He may deliver us from our trials as he formerly did Hezekiah.

"Peace be with you all.

"POMARE."

"Such a communication (continued the Report) did her great honour, but, nevertheless, it gave offence, and it became essential to her personal safety that Pomare should seek refuge under the British flag, on board her Majesty's ketch the *Basilisk*. Some of the Chiefs were apprehended and imprisoned that same evening. Others were sought, but effected their escape to the mountains, and a large body of natives, in a state of excitement, soon assembled there with them. Martial law was proclaimed—a sentinel is said to have been struck by some unknown native, and in reprisal the British consul is imprisoned, and then banished the island. French troops are sent to disperse the assembled natives: on their way some

of them, it is reported, attempted to seize the wives of two Chiefs—a struggle then ensued—the Chiefs were shot—the natives then fired in their own defence and for their wives and families, and blood was shed on both sides.\*

"In such a state of things, what security, the Society asks, is there for their Missions or their Missionaries? What security against the misconstruction of any of the acts of those devoted men, however harmless, or their words, however peacefully intended? To whom, under martial law, are they to appeal? Where is their defence against men who assume the right to imprison and banish an Englishman, and that Englishman the legitimate and constituted guardian of English interests there?

"The Directors do not feel that they ought to wait till all the mischief is done that might be done—till the Missionaries are expelled, and their congregations scattered or destroyed. What has already transpired is sufficient to awaken their fears, and to demand their interference by all the just and constitutional means in their power. It is sufficient that a Missionary may not even land and sleep ashore without permission from the French authorities—that a Missionary is arrested in simply passing along, and told if he ever come that way again he shall not be suffered to leave: it is sufficient that congregations are so far broken up, as that the people must escape to the mountains.

"The Directors have, therefore, summoned their friends, on this occasion, to unite with them in the expression of their deepest sympathy with the Missionaries and their families in the trying and dangerous circumstances in which they are placed, and with the churches under their care;—they call on their friends and constituents throughout the country to unite with them in doing this, and to plead with God, who ruleth among the affairs of men, that he may speedily interpose and save the cause of his truth in that part of the world from the hands of violence and unrighteousness—that he may dispose the hearts of rulers to do the things that are just and equal, and over-rule all the circumstances of trial and perplexity for the advancement of the kingdom of his Son, till the period arrive when to him every knee shall bow, and every tongue shall confess.

"But while expressing their highest hope in God, and their reliance on his Almighty arm, and while commending the cause to him, the Directors cannot but feel deeply persuaded, and they are assured the great body of their Christian friends and supporters unite with them in the persuasion,

\* The Directors felt it to be their duty to convey the intelligence of these events to Lord Aberdeen, as soon as they received it, and did so on the 30th of July and 1st of August.



that there is no rational prospect of tranquillity to the island, nor hope of the peaceful prosecution of the Missions, but in the withdrawal of the French protectorate, and the restored and undisturbed independence of Tahiti. And the Directors would ask, if French magnanimity cannot afford to grant this ?

"No parties can be more anxious to deprecate any serious misunderstanding between the two governments of France and England than this Society. But it asks for truth, and honour, and justice, and mercy ; it pleads for the oppressed and the defenceless ; it is sensitive for the interests of its own Missions, and it is anxious for the welfare of the natives. It is awake to the dangers of Protestant Missions there—not, if left to the mere force of argument and of Scripture, but if assailed by weapons they dare not use, and coerced by threats and schemes which spring only from the wisdom that is from beneath.

"The Directors appeal to the sympathies of all Protestant Christendom, confirmed in the conviction which they published to the world in March, 1843, that the recent aggression on Tahiti 'is only part of an extended design for the forcible establishment of Catholic Missions in all the islands of the Pacific, in which the labours of Protestant Missionaries have proved successful.'

"The Directors, therefore, trust that their friends throughout the empire will meet in every suitable locality, and give expression to their sympathy and feelings, and that in such expression they shall have the hearty co-operation of all who deprecate the yoke of bondage, and who deem it a sacred obligation to stand fast in the liberty wherewith Christ hath made them free."

The Rev. Dr. R. W. HAMILTON then rose to move :—

"That, reviewing the history of the Missions of this Society in Tahiti, and the numerous other islands of the South Pacific Ocean during the past forty eight years ; remembering the former idolatry and degradation of the inhabitants of those islands before the blessings of Christianity had been communicated to them, and the delightful changes which, through the instrumentality of this Society's agents, crowned with the favour of the Most High, have been effected since then ; and contemplating the gradual but surprising advancement of the people in all that constitutes the moral dignity and happiness of a nation, this meeting has heard with grief and anguish, of the events which have recently occurred there, and which endanger not only the prosperity, but even the very existence, of the Missions ; and this meeting hereby expresses, in the most earnest and unequivocal manner, its deepest sympathy with the Missionaries of the Society and their families in Tahiti and the Society Islands generally, and with the Mission churches in their present agitated and alarming condition, and affectionately commends them to the sympathy of all the Protestant Churches of Christendom of every denomination, beseeching them as 'one body,' animated by 'one spirit,' professing 'one faith,' and serving 'one Lord,' to remember their afflicted brethren in the isles

of the Pacific, and to plead in earnest supplication and humble faith, that He who is 'Head over all things to his Church,' may so keep them that none may hurt them, and may overrule the wrath of man to his own glory, and speedily restrain the remainder thereof."

After a few prefatory remarks, Dr. H. said,—We do not come here this day any further than as Britons, Christians, and Philanthropists, to speak our sentiments. There is no spirit with us of nationalism. It is not now whether the lily or the lion shall prevail, but whether or not there shall obtain a triumph of truth and righteousness. Far from us be self-justification. We have read our annals ; we by no means sanction and warrant all our system of conquest and colonization. We can often mark the baneful influence of our country on tributary lands, even as we desecrate the dark shadow of our own earth, upon the disc of the moon. Nor are we at all determined, on this occasion, to take part with any insular law that may have been established—a law that circumscribes the rights of liberty and the indefeasible claims of conscience. I say, in the sight of God and man, according to the natural liberty of prophecy, the Romanists have as much ground on which to enter Tahiti as any of ourselves ; and if a law existed in that island, prohibiting them from landing there, he would say that the London Missionary Society neither dictated nor vindicated that law ; but repudiated and disowned all such compliance. All we say is, that those who complain of the law have the least justification for the complaint ; for they have given to their own compatriots but a very small modicum of religious liberty ; and to no stranger, without a license, is it suffered to tread on their shores.

Early in the history of our Missions our attention was directed to this island. You know that our entry there was not in vain. You might have landed the implements of industry ; you might have disembarked by the score and the hundred the philosophers of this portion of our earth, your naturalists and metaphysicians, and the Tahitian would still have continued as savage as ever in his glen, and as wild as ever in his wood. You found him ignorant—he could only just count his moons, and paddle his canoe. You found him depraved—it was the island of defilement itself. And what has that island become before our mind's eye, ay, and before the ocular demonstration of some around me ? —a Patmos still consecrated by truth : the voice of Jesus, who was dead and is alive again, was heard on every side, and there branched out the golden candlestick. Therefore we felt that much was due to our exertions, under God ; and that we could prefer

some claim on the cities of scholarship and the civilisation of Europe. Now, we had hoped that there was something so holy, so elevated in the character of our Missionaries, that they would have been spared from all the taunts of defamation; that they would have been suffered to pass, as did the ancient herald, amidst contending armies unhurt. We have not found it so; we have not been so regarded by the world; and our Mission, our first-born, the beginning of our strength, has been the fatal spot on which the machinations, and the malignancy of the foe descends: and though we might say, what is there in that islet of the sea to tempt the envy of a great colossal power, yet we perceive that there is a clue to the late procedure. That islet, though not of large size, is the queen of other islets smaller than herself, and she is the highway to that archipelago—that ocean-world.

There now stands before us a helpless sovereign. When she was to be mulcted, she seems to have borne it firmly, most meekly, and to have shown the woman, the mother, as well as the princess. A protectorate is offered to her. They saw her a defenceless Queen, and they offer her a protectorate. Is it that they love their own royalty so well, that they cannot bear a woman's sovereignty? We have not so written our history. Woman on the throne of each homestead, and therefore woman on the throne of the realm. And Protectorate from what? From her subjects? They were loyal. From the Missionaries? They were devoted. From other islands? They were allies and confederates. Protection from whom? Ah! such protection as vultures give to doves, as wolves give to lambs—devouring them. Was it right that that protection should have been offered? Then it was right that it should have been opposed. If it was ever right to accept or to refuse it, it was equally right to disclaim it, because of the bucaneeering acts with which it has been followed. You may say that is not the question, but I say it is. It is done, therefore it must be undone; it is sealed, therefore it must be unsealed; it is solemnly delivered, and therefore it must be retracted. I agree with that able document read by our friend the Secretary,—that we are shut up to one alternative, not to dally with the protectors: it is usurpation, and the protectorate must disperse.

After adverting to the unjust conduct of the French at Tahiti, the dangers to be apprehended from the designs of the Papacy, and the necessity for the prompt and decided interposition of Britain, Dr. H. continued:—Do not trust to Ministers. Do not believe all they say; but go to them; be importunate; be urgent; knock loudly at their door; knock till they shall sleep no more: it is the

only way to prevail. Trust not to civil liberty. I explain myself: dear and sacred is that cause; but while religious liberty will always secure, I am perfectly assured, civil liberty, the latter will not invariably secure the former. We have been too much taken up with that phantom. Trust not to Rome. She is as insatiable for power as she ever was; nor will she ever pause till she be interrupted by the judgments of Heaven. She will, if she can, go on unchecked and unimpeded in her career, till she has made all the standards of the world cringe to her. I believe that our Directors have acted timely and opportunely. We did not speed them, and the fault was ours. But still there has gone forth among the provinces a feeling that you have yielded too much to the bows of the Ministers of the day. It is well to tell you the truth. I trust that every one who henceforth goes up to them, will go up more stout-hearted, more suspicious and jealous, than he would otherwise feel it right to be.

I have sometimes thought that we shall be driven from Tahiti after all. If so, the guilt will not be ours. We may there have been schooled in our lessons, and thence be expelled only to go to the chief of nations—to India and to China. If there we establish ourselves, the artillery of France will not molest us. We read of our country's greatness, and speak of it; but it is not to be found in our untiring industry, or our inexhaustible riches; in our arsenals or our anchored bulwarks; in our loamy manors or our rich enclosures;—no, but in the benevolent purposes which we may accomplish—in that good which we may do. Otherwise, the fingers of the spectral hand may soon come forth, and write our fate, "Thy kingdom is numbered, and is departed from thee." But, one thought more. Whatever may be our destiny as a Missionary Society, I do not doubt that work shall be left for us to do. Driven from one sphere, we shall find another, and God will still say, "Ye shall prophecy before many nations and kings." But this is the thought to which I call attention: the conflict must come—it is with Rome, declared and undisguised Rome. We must then expose the system; and when we expose it, what enormities shall be unveiled! How shall apostles and prophets rejoice over its downfall! How shall we all say, thinking of the system, and not of the adherents, "In the cup she hath filled, fill to her double!" Let us be prepared on our Missionary field, and our Missionary platform, in every nook and corner, to give battle to this foe.

Rev. G. SMITH, in seconding the resolution, said: While it has been represented that those who express decided opinions on Tahitian affairs are endeavouring to stir up

the country to war, we stand here to deny the accusation—and to say emphatically, that we are men of peace. We are not to forget that we are laid under obligation to imbibe the spirit of our Master, who, when his disciples would have commanded fire to come down from heaven upon the Samaritan villages, rebuked them, and declared that the Son of man had not come to destroy men's lives but to save them. In this resolution our attention is directed to a proper point when we are called upon to sympathise with Christian brethren suffering in Tahiti. I fully concur in all the sentiments hitherto expressed on the general question, but I would more especially direct attention to the state of the Christian people in Tahiti. We are called upon to reflect on what Tahiti was, and what it is—to call off our attention from the persecutor to the persecuted—from the spoiler to the spoiled—the people who are driven from their homesteads, from the house of their God, and from the dwellings in which they enjoyed domestic peace. As it has often happened, that, under the varied arrangements of the providential government of God, in order to understand fully the pressure of any peculiar calamity, it is requisite that we should revert to the circumstances in which we were found before the calamity overtook us, and in order that we may understand its nature, so we are under obligation to think of what Tahiti was before the French aggression commenced its work of carnage and death on its shores.

Having briefly referred to the commencement and progress of the Gospel in Tahiti, and the varied and happy effects it had produced, Mr. S. continued,—There is one circumstance in connexion with the present period that cannot fail to affect our minds, and ought to instruct us in anticipation of the future. This is the 50th year of the existence of this Society—the Year of Jubilee; and this year our much-loved and petted mission is trodden to the dust. We have talked of it, loved it, prayed for it, and now we are called to mourn over it. It is all right. There ought to be some bitter ingredients put into our cup, and we are called now to blend the cypress with the laurel which we were about to weave into a crown, and place at the Saviour's feet. There are circumstances in connexion with this affliction that may suitably and powerfully affect our minds in reference to the duty of the Christian church. God is perhaps teaching us by this event, that the work to a certain extent is done in connexion with the islands of the sea; that he has now thrown the world open to us, and that we are to concentrate our energies on the great battle-field. We are not to go

to the thousands, but to the millions, of the human family, and preach the Gospel of the grace of God. Let Africa and India be subjected to Christ, and the isles of the sea will speedily be brought, through their instrumentality, into submission to his government and reign.

Nor can we fail to be instructed, with reference to the circumstances passing over us; as to the spirit in which we should prosecute our work. If we have referred with anything of self-gratulation to one mission above another, it has been to Tahiti. But, by this event, we are called upon to put no trust in princes, in statesmen, or in an arm of flesh. I feel most solemnly that we are called upon especially to stand up and denounce the unchristian character of Popery. We are to have no fellowship with it, and no confidence in it. I feel thoroughly convinced that any apprehension that it is to be influenced and controlled by affection and liberalism is unfounded. I would not deprive any man of his inalienable right to worship God according to the dictates of his conscience; but still I do not think that the spirit of the "Beast" can be tamed by the enchantments of liberalism, that the spirit of Popery can be altered by the advancing intelligence of the times, or that the increase of art and literature will annihilate the Papacy. It is to be annihilated by the outpouring of Divine judgments, the diffusion of the truth, and the communication of the Spirit to the church and to the world.

But now the question comes back, What can we do? A great calamity has overtaken us, and that we are called to take action, cannot be denied. We are called upon, at the present moment, to express our sympathy, and this is of vast importance to Christians in the hour of affliction and the time of trial. We are to sympathise with whom? With that injured, afflicted, and persecuted woman, Queen Pomare. Is she not entitled to our sympathy? In March, 1827, her predecessor asked for the protection of Great Britain, and for liberty to use the British flag. Mr. Canning replied, that "consistently with the usages established among the nations of Europe it would be undesirable." A very different doctrine has prevailed in recent times in France. But his Majesty, he adds, commands him to say, that "although the customs of Europe forbid him acceding to your wishes, he will be happy to offer to yourself and your dominions all such protection as his Majesty can grant to a friendly power at such a distance from his own kingdom."

Now, we are entitled to demand the fulfilment of that promise. We tender to that woman the warm Christian sym-



pathy of our hearts; we commend her to the Father of spirits, in whom the fatherless findeth mercy: he will shelter her with his almighty power, and spread over her the canopy of his unchanging love. And with whom else are we to sympathise? With that beloved and devoted brother, Mr. Pritchard. I trust that God will speedily open a way for his return to those islands, that he may faithfully and affectionately teach and preach the Gospel of Christ. We tender affectionate sympathy to our brethren who are labouring in various parts of Tahiti,—men of God who have gone forth at our request, and who are toiling as our representatives there. They are now, perhaps, in prison, and we know not that some of them may not have died the death. We tender affectionate sympathy to our dear brethren and sisters, the members of our Christian churches in Tahiti; and we pray God to support them under the pressure of their afflictions. The circumstances in which they are found at the present moment should call upon us to combine our energies and to unite our prayers. God has a variety of means by which he can answer our petitions and accomplish the desire of our hearts. We will not cease to hope, and believe, and pray that the mission-church in Tahiti, now contending like the frail barque in the night of storm—now quivering and trembling upon the verge of destruction, will yet outride the tempest; through the providence and the grace of God right herself; and, with favouring breeze, be conducted to the haven of repose.

The resolution was then put and carried.

The Rev. Dr. MORISON rose and said: The resolution with which I have been entrusted is one which will find a cordial response in this assembly, especially the gentler sex, whose hearts are ever tenderly alive to feelings of generous sympathy for the injured and the oppressed. I know that I shall not plead in vain this day with an assembly of British Christians, on behalf of Queen Pomare, in her present humiliating, afflicted, and persecuted position. The resolution I have to submit is as follows:—

“That this meeting, having heard the letter addressed by Queen Pomare to her people, through the Chiefs of Tahiti, exhorting them to the exercise of forbearance, of peace, and of patience, cannot withhold the expression of their esteem and admiration; they regard her conduct on this trying occasion as eminently worthy of commendation, and as beautifully illustrative of the beneficial influence of Christianity over her own mind and that of her people; and, while this meeting sympathises with her, as an injured sovereign, it desires more especially, as a religious body, to express its deep and affectionate sympathy with her as a suffering Christian, and a member of the Mission-church at Papeete.”

Yes, this meeting *has* heard the letter of

Pomare; and, unlike the French authorities in Tahiti, who pronounced upon it their severe condemnation, it will, with a zeal and a determination suited to the occasion, put the seal of its approbation on every sentence which it contains. It is a letter, calm, dignified, and Christian; indicating a strong confidence in God; a just sense of the rectitude of her cause; a firm reliance on the honour of Great Britain; and a warm desire to prevent the horrors of war and the effusion of human blood. We cannot, and we will not, withhold the expression of our esteem and admiration of a Sovereign who, at the moment when she was hurled from her throne, and deprived, by a shameless usurpation, of her just rights, yet counsels her chiefs and her people to peace, to a patient endurance of hardship and wrong, and more especially to a prayerful application to that mighty and merciful Being, who sees the oppressor and the oppressed, and who is able, in his own time, to effect deliverance for his suffering people. We do feel esteem and admiration of such a Sovereign; we do regard her conduct as eminently worthy of commendation; and not only so, but, in the terms of the resolution, as beautifully illustrative of the beneficial influence of Christianity exerted over her own mind and that of her people. She deserves and she shares our sympathies as an oppressed and injured Sovereign, and as a persecuted and suffering Christian, allied to us by ancient and tender ties, as blending in the fellowship of one of our mission churches; herself a convert to that message of divine love proclaimed by the agents of this Society in the South Sea Islands for the lengthened period of forty-eight years. This meek and injured Queen, deprived of her dominions and just rights by one of the most dastardly acts of perfidy and oppression ever perpetrated by a nation calling itself great, appeals to Great Britain, and relies for succour on those in this free and happy country who wield the powers of State, and manage the affairs of Government, in the name of our beloved and youthful Sovereign.

And shall she appeal in vain? Shall her reliance for succour find no echo in the breasts of Queen Victoria's Ministers? Shall Great Britain, by tacit connivance, set the seal of her approbation upon the cruelty and wrong of French officers? It will be a perpetual stain upon her character, if the wrongs which have recently been perpetrated in the South Seas are not in some way effectually redressed. In the case of Tahiti, England, and not France, is the injured party. I contend, that France had no interests in Tahiti, except those which she had in common with other civilised states. But England, and English people,



have stood in close relationship to Tahiti, and the surrounding groups, for half a century. By England the inhabitants of these islands have been raised from a state of the most frightful barbarism—by England they have been blessed with the light and liberty of the Gospel—by England their language has been reduced to a written form, and a literature has been created for them—by England they have been put in possession of the word of God—by England they have been taught to reciprocate a profitable and rapidly extending commerce—by England tens of thousands of British capital have been expended in making these islands what they now are, and in imbuing them with the spirit, the principles, and the forms of that Protestantism which has been the greatest glory of our country, and which is our best hope for ages yet to come. Our relations, then, to the islands in question have been unconstrained, pacific, friendly, humane, Christian, and in the highest degree beneficial. But what have been the relations of France to those islands? Constrained, warlike, unfriendly, cruel, unchristian, and in the highest degree injurious.

But amidst all that is gloomy and despondent in the position now occupied by our Protestant Missions in Polynesia, there are circumstances connected with them which call for devout thanksgiving to God. The Queen of Tahiti, in a season of great trial, has acted worthy of her Christian profession in every respect. Our missionaries have fulfilled the instructions given to them by the Directors of this Society, and have exhorted their flocks to peace and patient endurance. They have been accused, indeed; but, like Mr. Consul Pritchard, no case of wrong, or even of indiscretion, has been fairly substantiated against them, and I am bold to say, will not be substantiated. The efforts, too, of Popery, as introduced at the cannon's mouth—a delightful way of spreading Christianity—have hitherto been in vain. Her priests may take their departure, and go to other fields of action; but in Tahiti the people have their Bibles, and they are able to confront them. And more than all, "the Lord reigneth," and "he must reign till all his enemies shall be made his footstool." He will make even "the wrath of man to praise him, and the remainder thereof he will restrain."

The Rev. Dr. LEIFCHILD, in seconding the resolution, said,—Your sympathies have been enlisted on behalf of a few Christians suffering in Tahiti—the fruit of missionary labour; and the missionaries themselves; that measures may be adopted which shall put a stop to proceedings disgraceful to modern times, and procure us redress for grievances of which we have so much cause to complain. This being the object of the

meeting, I take leave to say that we do deeply and cordially sympathise in the sentiments that have been expressed on this occasion in reference to that subject—sentiments which will travel throughout the country, and lead to the adoption of measures to procure the redress we demand. If there be one individual that has a special claim on our sympathy, it is Mr. Pritchard, who is not an agent of this Society, but of the Government. His own Government retain him in his Consulship, he having done nothing to forfeit it but refusing to act in that capacity to French usurpation. He has, however, not ceased to teach and preach Christianity, while diligently, faithfully, and judiciously discharging his duties as a civil officer. He has been calumniated under the pretext of aiding an insurrection and leading to disturbance; whereas, so long as he remained upon the island, peace was preserved by his salutary and wise counsel. He has been torn from his family, placed in a dungeon, where he lingered several days and six nights, and then was rescued and brought to this country. Whenever you want to persecute a man, nothing is easier than to find a pretext. It is the policy of Nero over again, who covered his victims with the skins of wild beasts, and then caused them to be treated as such. The hollowness of the pretext, however, must be exposed, and the cruelty of the act must and shall be laid bare before the country.

Thus far I go with the sympathies of the meeting; but I confess I do not sympathise with the fears of those who anticipate portentous results from this affair. I have no fear that Christianity will be uprooted in Tahiti. I believe the native converts have been too well instructed in the whole of their religion to renounce or to abandon their convictions from any fear of suffering with which they are threatened, or any hope of protection which they may be promised. Their own natural shrewdness is quite sufficient to prevent them being imposed upon. My friend, the mover of the first resolution, conceived what the natives might have said when they were offered protection. They did happen to say almost that very thing. When it was promised them they said, "Protection from what—from whom? Protection from England? She is our best friend. Protection from America? She is friendly too. Protection from the neighbouring islands? They are all our friends. We are at peace among ourselves. From whom do we want protection? Only from France." My conviction is, that their faith is that pure gold that will abide the fiery trial, and come out of the furnace seven times purified, and fit for the Master's use.

With regard to this country, I think these events will elicit the sympathies of all classes of Christians on behalf of your Society's labours, and excite attention to them where they might not have been heard of before. Your coming Jubilee, I feel persuaded, will not be celebrated with a less thankful heart, and attended with a less spirit of liberality on account of these few strains from Tahiti counter to those from your Missionary stations in other and larger parts of the world. You see how the public press of this country has taken up the matter; it does them credit—and with the feelings of the country, with the public press, and with the principles of eternal justice and truth on your side, what have you to fear? The harp of Tahiti is hung upon the willows, but it is not unstrung; and at no distant day they shall take it down, and strike it to more joyous notes than ever, and make the hills and the vales to resound to the song, "The Lord God Omnipotent reigneth."

I trust that this meeting will be followed by other meetings in every part of the country, and that congregations themselves will join in petitions to our beloved Queen—whom God preserve—and that, in a very little time, thousands of petitions for a redress of these grievances shall make their way to the throne, and produce the very measures that we have in prospect to put an end to these disturbances; for if the Government has the courage to urge them, and fall back upon them, such a representation will be made as will make us rejoice that we have met in this open and bold and candid way, to make our sentiments known.

The resolution was then put and agreed to.

**JOSIAH CONDER, Esq.,** rose to move—

"That this meeting receives with unfeigned thankfulness to God, the intelligence that the efforts of the Romish priests in Tahiti to draw the people from the 'simplicity that is in Christ,' to the corrupt superstitions of the Papacy, have hitherto been without success; and this meeting indulges the hope that the scriptural knowledge, the enlightened conviction, the uncompromising steadfastness, and the humble faith of the members of the church in Tahiti, may be sustained amidst their perils, to the honour of the Saviour, and the triumphs of his truth. At the same time, this meeting records its deliberate protest against the whole scheme of the forcible introduction of Popery to those islands, and cannot but regard the present assaults on the civil liberties of the natives of Tahiti as the true and legitimate results of an unrighteous interference with their religious position, and such as Protestants may well view with jealousy in every part of the world, whether identified with measures on a larger or more limited scale."

It has been objected against the wisdom of expending so much of enterprise and public money upon the Polynesian mission, that those islands contain altogether a population numerically insignificant, and that

it became the Christian churches to turn their attention rather to the millions of the Eastern world. But it is now seen that the Directors of the London Missionary Society are fully justified. It is seen that the little cocoa-nut empire of Queen Pomare is not too insignificant to draw down the attention of the whole French empire. The Papacy has not deemed this little group of islands beneath its notice, or unworthy of being made the object of its enterprise. The resolution put into my hand refers to the first landing of the two Roman Catholic Missionaries from the Gambier Islands. It has been alleged, even by friends of the London Missionary Society, that the first offence was committed by our Missionaries, in counselling the expulsion of those two Roman Catholic priests by force; that in righteous retribution they were brought back by force; and that hence originated the squabble, as it is called, between the two Governments. It is important, therefore, that all the facts of the case should be distinctly understood. Prior to the clandestine landing of the two priests on the shores of Tahiti, a correspondence had taken place, in the course of which they had been informed of the law of the island, which rendered it necessary they should obtain permission of the Queen and the Chiefs, in order to be allowed to reside there. The object which they had in view was no secret. They did not arrive simply as Roman Catholic Missionaries. Their design was to introduce a social revolution—to establish a foreign political authority on the ruin of the moral influence obtained by the Protestant Missionaries. Under these circumstances it was a complicated political question whether they should be allowed to remain. There can, at least, be no doubt that Queen Pomare, as the Sovereign of an independent island, had the right to determine who should and who should not be allowed to reside there. Her right cannot be doubted. The only question then is, whether or not it was wisely exercised. It is alleged that our Missionaries were wrong in advising this intolerant measure, through fear or jealousy of the Roman Catholics. Our Missionaries afraid of the influence of men who were unable to speak a word of the language! The supposition is an absurdity. I know not what advice our Missionaries gave; we have no evidence upon the point; but it is clear, that the French Missionaries were not expelled on religious grounds.

Having referred to the alleged danger of a hostile collision between France and England, in consequence of the language used by the friends of Tahiti, Mr. C. concluded, and,

The Hon. and Rev. BAPTIST NOEL then rose to second the resolution, and said,—

I do not intend to enter into distant events connected with the aggression on Tahiti, but to the more recent facts which constitute the special cause of this meeting; for it ought to be borne in mind that by what is pretended to have been a conspiracy, the inhabitants of Tahiti testified their love for French protection, and for having foreigners presiding over their councils, by refusing fresh provisions to the French crews, by retaining their own property in their own possession, which they had a perfect right to do, and not bringing it into market for the French crews to purchase. The French Government issued an injunction, that all such persons should furnish a list of the cattle they possessed, with a view to compel them to furnish those fresh provisions to the French crews, and upon their failure to comply with that ordinance, they were to be punished by being pronounced rebels, their title to their property to be forfeited, and the territory in which such parties lived was to be laid under heavy fines. Frightened by this ordinance, the Chiefs who refused to comply fled to the mountains. The rest of the population, equally frightened, followed their example. Thus the Tahitians were driven from their quiet homes. I will not enter into details furnished by Englishmen only, but I will quote French accounts of the transactions. Pomare, frightened by the course of events, her own flag being plucked down, sought refuge on board a small English vessel, that she might be safe from French aggression. She was then denounced as being dethroned, and the French protectorate was changed into a sovereignty. Her own residence was converted into a guard-house, and her family compelled to find refuge where they might. The English Consul then interfered, by giving good and proper advice to Queen Pomare; and I have yet to learn that a man ceases to be an English Minister because he protests against a flagrant usurpation. On the showing of the noble Earl to whose statement I refer, I have yet to learn that an English Ambassador ceases to be so because he protests against a tyrannous usurpation that takes place. Because he refuses to acknowledge the usurping power, is he the less entitled to the protection of that Government which sent him out?

When the British Consul at Tahiti gave advice to the injured Queen, he was soon seized, and dragged off, like a felon, to prison, amid the jeers of the French soldiers, separated from his family; and after an unjust detention and imprisonment was expelled that country, to seek reparation for injuries in his own.

Under these circumstances, this meeting has been convened, to express that sympathy with these sufferers which we ought

to feel for fellow-Christians in Tahiti, and countrymen who are there, insulted, menaced, and robbed. I do not conceal the fact for a moment, that the French Government disavows the change of a protectorate into a Sovereignty. Our own Government, in order to repair injury, has expressed a resolution to seek reparation for the wrong done, and likewise express their conviction that the French Government is not backward to give it. But I ask, what reparation the French Government can give for the wrongs inflicted? Our own Government only venture so far as to declare their resolution to secure protection for British subjects, but that Queen Pomare and her people are not British subjects. But, as Christians, it is only due to them to act a Christian part. The whole island has been terrified by French fortresses, and cannons pointed at it. The people have been driven from their homes; their peaceful habits of industry suspended; nay, even when they sought shelter in their mountains, they were attacked, and their women dragged away before their eyes to the French vessels, so that they could only be protected by a direct encounter. What is worse, how can the French give reparation to those families who are now mourning their fathers slain, who are reduced to widowhood and orphanhood, and whose tears will long flow, whatever fine apologies a French Minister may make? A French Minister may declare his resolution, as much as possible, to seek to protect those islanders; but can he compensate for the pain endured by the man who did nothing but his duty, being wounded so as to cripple him for life?

These wrongs cannot be repaired. It is impossible. It is certainly right that we should meet together to declare our determination, as Englishmen and Christians, to do whatever we legitimately can to prevent the repetition of such wrongs. Our own Government, or that of France, could restore that to Pomare which the English Minister said she ought to have—the possession of her rights. But it is not pretended that she should be restored to an independent sovereignty; no—to the blessings of the French protectorate. I wish to call the attention of this meeting to the fact, that all these outrages, except the last, have arisen out of the French protectorate. True, the French officers may be recalled; but what guarantee is there that similar events may not arise in any future year,—that the protectorate may not issue an ordinance to cause the people to fly from their homes,—that the French may not cause every native to be in his own home a evening gun-shot,—that every person out after dark shall not be liable to be shot,—that all through the night any house



may not be entered by a policeman, and searched, and examined, in any part of the island?

It is said that these acts of the protectorate, are likely to bring on a collision between two great nations. Surely, then, the Government should see the propriety of taking measures to stop them, and prevent their recurrence. But what guarantee can M. Guizot give against the repetition of these things? It is right that he should protect them against the introduction of French brandy, against the unjust movements of French priests, against the violent employment of French cannon, against the ungenerous and unprincipled conduct of French consuls, against the licentiousness of French soldiers, and the wicked conduct of the French officers, who permitted it. He should protect Tahiti from that lawless aggression which demanded 2,000 dollars for no offence, and then 10,000 more when they knew the whole island could not furnish that sum, and, in default of payment, insisted on the forfeiture of the independence of the country. Against all such acts the French Government ought to protect that island. But what guarantee can they offer to us, or to them that such protection shall be afforded, if new officers are appointed like those who have been displaced? They ought to appoint men of mild and peaceable disposition—men who have some regard for honourable and moral conduct, and respect for religion. Unless that is done, as long as the protectorate exists it will be the source of discord and mischief to the Tahitians. Neither the French Government nor our own ought to refuse such conditions. What other protection is there against lawless aggression? There is one barrier against it—one telegraph in immediate communication with England, which will speak out—the British missionaries. They are men whose independence of thought, vigour of character, and connexion with this great nation and Government, render them superior to coward fear, and, therefore, they are charged with all sorts of crimes, and never will they be free from those charges until the French protectorate shall cease. It is the duty of this country to protect them against aspersions as well as against violence; and unless a guarantee is given that it shall be so, this country will not have justice done to it.

But can you get that granted? We may send Mr. Pritchard back, as he ought to be sent, as Consul, to Tahiti. We may let it be known that the charges brought against him are sustained by no evidence, and that he goes back with his character vindicated and unstained. But when he does go back, when the French commander knows he dare not any longer treat an innocent, upright,

worthy, estimable, and fearless man with such indignities as those to which he has been exposed, still, I ask whether this is guarantee enough? For this simple reason our Government should take means to protect him against any violence to which any French commander may think it his nationality to aspire; and while every man must see that this is the least which this country has a right to demand, that its subjects should be guaranteed against aggression, so should we protect those whom we have reclaimed from barbarism to civilisation, from idolatry to religion, since they desire our protection. There might come the time when a man, being at the head of the French Government, who would, by unwise and hasty conduct, plunge the whole nation into disasters which would recoil upon themselves. Therefore it is right that we should make our remonstrances against the continuance of the French protectorate.

This must not be an ephemeral idea, but be insisted upon from month to month, and from year to year. Adequate securities must be given; and if they cannot be given to our fellow-subjects, that they shall be at full liberty to pursue their Missionary work, then we must insist that the French Government alone shall no longer be the sole protector of the island.

With regard to the second part of the resolution, it is certainly right that we should protect our own countrymen from hardship and wrong. But when I look at all these outrages, their magnitude and atrocity, I rejoice in the conclusion to which a preceding speaker came, that, though they manifestly interfere with present comfort, and destroy valuable rights, at the same time they fix an interminable hatred against the Catholic system among those to whom it has done mischief. The two religions are now face to face; they are brought into conflict in Tahiti fairly and fully. Protestantism is there; Protestant ministers are there; the Bible is there in each cottage; it is spread through the land, and expounded plainly, and read in each family; and there are the ministers of religion, who have instructed the inhabitants in the truth, and led them to the possession of happiness in this life, and the certain prospect of it in the life to come. Let the two systems fight, without fear or favour. Let falsehood have freedom to talk, but let not the ministers of Divine truth be gagged, and all will be well.

Let me conclude by recalling to your minds an impressive statement made by a preceding speaker. It is a master-thought, to which the Christian turns with joy. The Almighty is the Sovereign of the whole earth. He permits injustice for a moment; but he has given his people many promises,



and will not forget one of them. He will never let the bad cause ultimately triumph, while his people are true to their principles, and act in the spirit he enjoins.

The resolution was unanimously agreed to, and the Rev. J. BURNET rose to move,

"That, as the friends of Christian Missions in Tahiti, this meeting records its deliberate opinion, that the best interests of the Mission there have been endangered from the first moment that the French assumed the Protectorate of the island; that that arbitrary measure ought never to have been enacted; that it never could be enacted without speedily involving the most disastrous consequences; that these have already developed themselves in part, and must continue to do so as long as it remains; and, therefore, that this meeting solemnly asserts its firm belief that there is no security for the civil or religious liberties of Tahiti; no rational prospect of success to Protestant Missions there; no possibility of avoiding misunderstanding, jealousy, and collision, but by the complete withdrawal by France of her assumed protection of the territories of Pomare. And further, that a memorial be presented to Her Majesty the Queen, founded on the resolutions of this meeting; that the members and friends of the Society throughout the empire be requested to adopt such measures as they deem most expedient to express their sentiments and feelings on this critical occasion; and that the friends of Evangelical Protestant Christianity throughout the world be invited to sympathise with them, and to declare that sympathy in such a way as they deem most effective and appropriate."

Such is the resolution which I have been requested to put to this meeting, and I am quite sure, that after all the statements and arguments to which you have listened, you will feel no hesitation in carrying the resolution which I have just read, and in acting upon it. It contains a topic of great delicacy and great difficulty—the idea of the withdrawal of the Protectorate of France from Tahiti. It has been said that, unless we are prepared to follow up any demand of this kind by war, we ought to make no such demand. I object to that doctrine: I have no idea that every measure in which we are concerned between ourselves and neighbouring nations, stands connected, even in the remotest prospect of its consequences, with war. Are we to speak to no man without being ready to tell him that we will blow out his brains? What sort of fellowship could be carried on in the world in this way? We desire no such policy. I take it, we are not to go to war about this or any thing else, unless we are as great fools as our fathers were, when they went to war. I am opposed to all war; and I would not, for the sake of Tahiti, or even our own island, advise any nation to go to war. But, while I take this view, I believe that France has some regard for her character, and that she would not like to be gibbeted before the civilised world for injustice and cruelty. *That she must be, (and for her it is worse than war,) unless she retrieve the evil deeds her subjects have perpetrated in the Southern Ocean.*

But, how is this to be effectually done, except by the strong protests, the manly communications, the just remonstrances of straightforward and honourable statesmen? I do not ask Lord Aberdeen to draw the sword, but I ask him to correspond with France—to lay that correspondence before the British Legislature and the British and European public; and if France, at the close of the correspondence, should say, "No;" then we will leave her to the degradation she has chosen. That is the war I would wage, and I am satisfied that France would wage the old kind of warfare rather than that. I contend, for the reasons so fully stated by the preceding speaker, that security under a French protectorate is absolutely impossible. Can it be supposed that nations speaking different languages, and misunderstanding each other—that nations having conflicting and opposing systems of religion, pursuing different lines of policy, and pretending to rule each other, can go on in this way? There are materials for quarrel, and, in the very nature of things, it is impossible that, under these circumstances, they should work together. Yet these are the circumstances proposed by the French Protectorate.

But it may be asked, whether France has not some lofty interests at stake connected with this Protectorship? How many French vessels make Tahiti in the course of one year? Not more than 20, while England has 80, and America 110. France, therefore, is the least and lowest of the commercial powers having any interest in that quarter; yet she acts as if all her interests were involved in Tahiti. What is France likely to gain by it? She gains a loss of 100,000*l.* a-year. That was the statement made in the Chambers. What, then, is the reason of the capture of Tahiti? It has been said that Popery is nothing in France; but it appears that it is quite enough to make it worth 100,000*l.* per annum. I have no doubt that that is the secret of the whole matter. She is ready to give that amount for the purpose of encouraging the Church of Rome, which embraces a large measure of French influence; and any Government, willing to promote her interests, would secure a considerable degree of popular support. But it may be asked, what right have we to interfere when we find that Tahiti is an independent sovereignty? True, we have no political and formal treaty with Tahiti, as we have with the other powers of Europe. But it is known that documents have passed between Tahiti and England: an understanding was known to exist; and on these grounds British subjects have embarked their capital there, and perilled their lives, while the British Government not only knew it but encouraged it. After this, we have a right to tell France that our

security lies in the withdrawal of their Protectorate.

The Rev. W. ELLIS then stood forward to second the motion. I will, he said, first allude to the existence of the law, in contravention of which, although previously informed of it by their own agents, the Roman Catholic missionaries first went to Tahiti. They sent an individual in disguise: he found that they could not land without the consent of the Queen and Chiefs. He wrote to the bishop of the Gambier Islands, and communicated that fact. The acting according to that law is the only charge that has been brought against the Queen or the people of Tahiti, having the least foundation. The other charges, vague as they are, are gross falsehoods. I mention one. In the Admiral's letter to the Queen, in September, 1842, he complains that a native whom he calls the infamous Moia, the *murderer* of a Frenchman, was sheltered by the Queen. This native was no murderer but a police-officer who, in the execution of his duty, happened to hit against a Frenchman who afterwards treated him shamefully, but which Frenchman, instead of having been murdered, was afterwards married at the residence of the British consul, and was, when the letter was written, living at Tahiti. Allusion has been made to the confusion that would ensue if the French were to withdraw. No confusion would follow. The natives are capable of governing them-

selves. Captain Fitzroy, who visited the island in 1835, so far from speaking of it as being in a state of confusion, bore direct testimony, before a committee of the House of Lords, in 1838, to the contrary. Prior to the arrival of the missionaries no ship could go to the South Sea islands without being exposed to plunder, and the crew to the loss of life; but subsequently supplies have been obtained with safety; and at no station where a missionary has been settled has an European been injured. Order and security prevail wherever the influence of the missionary extends. This will show how deeply the commercial interests of England are affected by the recent events at Tahiti. Within the last two years, five vessels have been destroyed in the South Seas, worth, perhaps, 50,000*l.*; but that has taken place at islands where there has been no missionary. At this late hour I will not add to the statements already offered, but I feel persuaded that, as soon as the facts become more extensively known, the feeling manifested on behalf of Tahiti will be more general, and that it will issue in Queen Pomare's being restored and acknowledged as the legitimate sovereign in Tahiti.

The resolution was then put and agreed to.

Mr. PIPER moved, and Mr. H. BATEMAN seconded, a vote of thanks to the Chairman, which being put and carried, the Chairman briefly returned thanks and the meeting separated.

## COPY OF MEMORIAL TO THE QUEEN.

TO THE QUEEN'S MOST EXCELLENT MAJESTY.

The Memorial of the London Missionary Society, adopted at a Public Meeting of its Directors, Members, and Friends, held at Exeter Hall, London, August 14, 1844,

HUMBLY SHEWETH,—That the London Missionary Society, consisting of Christians of various denominations, was formed in the year 1795, for the purpose of sending the Gospel to the Heathen, and other unenlightened nations.

That the Society Islands, in the South Pacific Ocean, formed the earliest sphere of its benevolent labours; and that for nearly Fifty Years this Society has, at a large annual expenditure, sustained its Missions in that part of the world.

That, when the said Society commenced its labours, Tahiti, in common with all the other islands, was inhabited by people idolatrous, barbarous, treacherous, and cruel; and that for many years the Missionaries continued their disinterested efforts amidst much discouragement, and often in circumstances of great and imminent danger.

That, at length, under the Divine blessing on the instruction of the Missionaries, a happy change was effected in the condition of the people; idolatry was renounced for the worship of the true God, and their state of barbarism was succeeded by the advantages and comforts of civilized life.

That in process of time these efforts to improve and elevate the inhabitants of the numerous groups of the Southern Pacific have been widely extended, other religious Societies in this country having cheerfully taken an honourable part in the benevolent undertaking.

That this Society has, for many years, regarded with special interest the Island of Tahiti as the seat of successful religious enterprise and advancing civilization, of which ample testimony has been afforded by Officers in your Majesty's service, and by other witnesses of unimpeachable integrity.

That the Queen and people of Tahiti have always sought the friendship of the British Sovereign; that they have recognised their obligations to Great Britain for all the improvement they have received, and that in the friendship of England they have always been encouraged to place confidence.

That your Majesty's Memorialists have learned with unfeigned grief and alarm, that this peaceful field of successful Missionary labour has been invaded, and is now threatened with the most imminent danger by a French force.

That the Government of France has assumed the Protectorate of the Island in defiance of the well-known wishes of the Queen and her people; that misunderstanding and collision have resulted from this measure, and that, according to the latest intelligence, hostilities had actually commenced; that the Queen had been forced to seek refuge in a British vessel of war; that the natives had fled for refuge to the mountains; that their Chiefs had been shot—their wives attempted to be carried off by violence; that grape-shot had been poured from a French war steamer on defenceless women and children; that the British Consul, formerly Missionary of the Society, a man of unimpeachable veracity and honour, and whose efforts have been uniformly in favour of peace and tranquillity, had been imprisoned and ultimately banished the island;—and that some of the Society's Missionaries had found their liberty, as British subjects, grossly invaded and their ministerial labours impeded.

Your Majesty's Memorialists cannot but entertain the most serious apprehensions for the tranquillity, the prosperity, and even the existence of their Missions, not only in Tahiti, but in all the islands and groups of the great Pacific, should such a state of things be permitted to continue.

Your Majesty's Memorialists, therefore, most humbly and earnestly implore your Majesty's sympathy and friendship on behalf of Queen Pomare, her defenceless people, and the independence of Tahiti, well assured that no measure can secure the tranquillity of the islands, and the peaceful prosecution of the Missions, but the entire withdrawal, on the part of France, of the assumed Protectorate. Your Memorialists, therefore, venture to implore that your Majesty may be graciously pleased to interfere, trusting that an appeal from your Majesty, on behalf of the deeply-injured Queen, addressed to the generosity and honour of France, may be effectual to save Tahiti from those collisions which your Memorialists believe can end only in the extermination of a noble race of Islanders, and the ruin of Christian Missions dear to the hearts of thousands of your Majesty's most faithful and attached subjects. And your Memorialists will ever pray.

#### JUBILEE MEDALS.

FOUR MEDALS, of different sizes and designs, intended to commemorate the approaching JUBILEE OF THE LONDON MISSIONARY SOCIETY, are in course of preparation, and will be ready about the close of the present month. They will be executed in the first style of workmanship; and it is hoped our friends will the more cordially assist in promoting their sale, when informed that a liberal percentage on the amount received will be appropriated in aid of the JUBILEE FUND.

To be had of *J. Snow, 35, Paternoster-row*, and at the *Mission House, Blomfield-street, Finsbury*.—An allowance of 25 per cent. to Auxiliary Societies and Sunday Schools.

\* \* \* *These are the only Medals sanctioned by the Board of Directors.*



## London Missionary Society.

### CELEBRATION OF THE JUBILEE SERVICES IN THE METROPOLIS.

LORD'S DAY, September 22.

SERMONS will be preached, and COLLECTIONS made, at the various places of Worship connected with the Society.

MONDAY EVENING, September 23.—POULTRY CHAPEL.

The Rev. JAMES PARSONS, of York, will preach to the JUVENILE FRIENDS of the Society.—Service to begin at Half-past Six o'clock.

TUESDAY, September 24.—*Morning*.—SURREY CHAPEL.

A Sermon will be preached by the Rev. WILLIAM JAY, of Bath,

*Evening*.—CRAVEN CHAPEL.

A Sermon will be preached by the Rev. Dr. RAFFLES, of Liverpool.

The Morning Service begins at Eleven o'clock, and the Evening at Six o'clock.

WEDNESDAY, September 25.

A SPECIAL GENERAL MEETING will be held at EXETER HALL,\* at which Sir CULLING EARDLEY SMITH, Bart., Treasurer of the Society, (D. V.) will preside.—The Chair to taken at Eleven o'clock.

THURSDAY EVENING, September 26.

The Communion of the Lord's Supper will be administered in the several Districts of the Metropolis; of which particulars will be previously given.

\* Admission to the Hall will be by TICKETS, for the *Platform*, the *Central Seats*, the *Raised Seats*, and *Western Gallery*, respectively.

The *Platform* will be appropriated to the Directors of the Society, both town and country; the Speakers; and all Ministers who are Members of the Society.

For *Central Seats*, Tickets will be furnished:—

To Annual Subscribers of Five Pounds, or to a Family Contributing Five Pounds or upwards, either to the Parent Institution or to an Auxiliary Society—One Ticket.

To Presidents, Treasurers, and Secretaries of Auxiliary Societies—One Ticket each.

To Collectors of Five Pounds per annum and upwards—One Ticket each.

N.B. No individual can be entitled to a Ticket in more than one capacity.

A Committee for the delivery of Tickets will attend at the Mission House, Blomfield-street, Finsbury, from Twelve o'clock till Three, on Thursday 19th, Friday 20th, and Monday 23rd of September.

Ministers, who are Members of the Society, will be supplied with Tickets for themselves and friends, by their sending, on any of the above-mentioned days, a list of such as are entitled to them, and who wish personally to attend.

### NOTICE.—JUVENILE MISSIONARY MAGAZINE.

WE are happy in being able to state, that new arrangements have been made to facilitate the sale and transmission of the *Juvenile Missionary Magazine*. In future, the *customary allowance* on the amount of sales will be made to the country booksellers, whose orders may be sent in the usual way to their corresponding houses in London; and our friends throughout the country will be readily supplied through the medium of their respective booksellers in the provincial towns.

### BIRMINGHAM AUXILIARY.

THE Anniversary Services of the Birmingham Auxiliary Missionary Society will be held on Lord's-day, September 8, and following days. Dr. Cox and Dr. Dixon, Rev. J. Blackburn, and Rev. J. Fletcher, are engaged to preach on the occasion. Messrs. Milne from China, Vine from Jamaica, and Watt from Benares, are expected to attend the public meeting.

### ANNIVERSARY OF THE BRISTOL AUXILIARY

Will be held on Sunday, 15th September, and following days. Revs. Dr. Campbell, Dr. Hamilton, Dr. Vaughan, W. L. Alexander (Edinburgh,) J. Griffin, of Manchester, and Rev. John Vine, Missionary from Jamaica, are expected to attend and take part in the services.







*Genl. Wm. Lawrence  
Secretary to the Admiralty*

THE  
EVANGELICAL MAGAZINE,  
AND  
MISSIONARY CHRONICLE.

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FOR OCTOBER, 1844.

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MEMOIR  
OF  
THE LATE REV. JAMES DAWSON,

MORE THAN FORTY YEARS PASTOR OF THE INDEPENDENT CHURCH,  
DUDLEY, WORCESTERSHIRE.

THE results of a man's life are usually his best monuments. Excellency of character is to be estimated not by splendid talents, nor by marvelous incidents, but by usefulness and holiness. The names, therefore, of Christian ministers will be had in remembrance when those of heroes and senators shall have faded into oblivion; and the fruits of their self-denying labours shall be gathered when the blossoms of worldlings shall have gone up as dust. The applause of men may be dispensed after an order that sets at nought the Divine judgment; but the sovereign decree prevails in a higher sphere—"They that turn many to righteousness shall shine as the stars for ever and ever." It were well for the improvement of the world, both in honour and happiness, that this rule should be made more prominent, and prevail more extensively.

We have undertaken to lay before our readers another instance, in addition to the many which in time past our pages have recorded, of the imperishable benefits which true godli-

ness confers upon mankind, and of the unfading lustre which it imparts to names excluded from the roll of fame.

Mr. James Dawson was born Feb. 20th, 1779, at the romantic village of Marple-bridge, on the confines of Cheshire and Derbyshire. His ancestors, through several generations, had been eminently pious, and connected with dissenting churches in that part of the country. When he was scarcely a fortnight old he lost his mother, who was then only in her nineteenth year. He was consigned to his maternal grandmother, who nursed him as literally her own. But he was removed while yet a child to the care of his paternal grandfather, who became his first instructor. When he was still in his childhood he returned to his father's home, but not to the tender and watchful care of a mother. His father had married again, and the conduct of his mother-in-law was such as to make a deep impression of unkindness upon his heart. At the early age of nine years, though he had enjoyed the advantage of school instruction, he had

contracted a dislike to reading. A great and sudden change was, however, soon after effected by the reading of a trifling book, which seems to have worked upon his imagination by the amusement which it afforded him. From that time he sought with avidity gratification from books, and became, for a boy, a great reader. But little attention, however, was paid to the class of books, and of course the larger part of those which would excite his attention would be mere trash. The times called the public mind generally to political matters, and though he understood but little of those questions which were then discussed, yet, with his boyish companions, all his enthusiasm was called into play, by the stirring events of the French revolution. It must have been amusing to see him haranguing the band of juvenile patriots while they planted the "tree of liberty." By these events he was brought into connexion with a book or reading society, of a very mixed description, the effect of which had nearly been ruinous both to his principles and his character. The political pamphlets of Paine, which were then much read, became his favourites; but these paved the way for the infidel productions of the same author. Though young Dawson was not prepared for the latter, yet the former led him frequently into company that gradually weakened the restraints of religion, and prepared him to take his part in worldly gaieties and amusements. From the age of fourteen to seventeen his course seemed to promise nothing better than a life of sinful indulgence; and but for the distinguishing grace of God, he had then plunged into a course of sin which might have terminated in the ruin both of body and soul. He had already formed the determination to lead a life of pleasure, and had begun to shake off the religious habits of his youth. Every possible excuse was framed to avoid the duties of the sabbath, and to absent himself from public worship. Still, however, he could not

reconcile his conscience and his moral feeling to abjure religion and embrace infidelity, though he felt many and strong temptations to do so. Books of that description were plentifully supplied by his companions, but God preserved him from the snare. The consistent conduct of his pious relatives furnished an argument in favour of the reality of religion that he could not overcome. Conscience was on the side of piety; he had seen its power, and all that his irreligious associates could say was insufficient to efface the impression. The holy deportment of those professed followers of Jesus whom he best knew preached more powerfully than the pulpit, and proved an impenetrable shield against all the fiery darts of the wicked one. Uniting as he did with those evil companions in everything but their hatred to religion, it is next to a miracle that he was kept from plunging with them into the abyss of infidelity.

It was in his seventeenth year, when returning home past midnight from one of their carousals, that God suddenly, and in an extraordinary manner, quickened his conscience to a sense of the peril to which he was exposing his immortal soul. He describes the thought of his sinfulness as coming upon him like a flash of lightning. The horror of his mind at the discovery thus made to it became indescribable. It was obviously the power of a single thought applied by the influence of the Divine Spirit; and had an angel of light met him on his way, a deeper impression could scarcely have been produced. His own shadow terrified him, and he testifies, "I was afraid to go to bed, lest I should awake in hell." This sudden revelation of his danger was evidently of God. He began to pray, to consult his neglected Bible, and to listen as he had never before done to the preached gospel. The truth, the house, and the service of God, all appeared to him in a new light. He did not lose his taste for reading, but it took a new turn, and good books be-



came his favourites. In about a year he was received into the church at Marple-bridge, under the care of Mr. Joseph Batley. Under his kind and pious counsels Mr. Dawson advanced in mental improvement, and in divine knowledge. His attention was soon excited by the classical and other learned quotations he met with in reading, and the resolution was thereupon formed to apply himself to the acquisition of the learned languages. For a considerable time he pursued these studies without any assistance from a tutor, and equally without any foresight of his future engagements. But Mr. Batley, his pastor, hearing of his taste and assiduity in study, kindly became his tutor, and finding that his mind was disposed to serve God in any way in which he might be useful to his fellow-man, preparatory steps were taken, and, after due consideration, Mr. Dawson was admitted to Hoxton College, then under the care of Dr. Robert Simpson. Upon his removal to London, he was also committed to the pastoral attentions of the Rev. Joseph Brooksbank, of Haberdasher's Hall.

Upon the termination of his academic course, he was engaged to supply for a few weeks the pulpit of the Independent chapel, Dudley, which was at that time in a very low condition. It had arisen out of the labours of Mr. Whitefield, who occasionally preached there, and was carried on by the young men educated by the Countess of Huntingdon. A small chapel had been built, but owing to the debt thereby incurred, and the want of suitable qualifications in some of the supplies who had occupied the pulpit, nothing effectual had been done towards building up a Christian society. Upon the proposal of forming a regular Independent church, several of the neighbouring congregations had pledged assistance towards the debt. Thomas Wilson, Esq., of London, then at the commencement of his useful and honourable career, came forward to encourage the few devoted Christians who wished to see the cause of the

gospel promoted in that populous district, and under his auspices, of which Mr. Dawson never ceased to cherish a pleasing and grateful remembrance, he commenced his labours, though the utmost efforts of his friends could then guarantee to him but the inadequate pittance of thirty pounds per annum. Our friend, however, shrank not from the arduous and self-denying toil, seeing there was the greatest possible need in the state of the town for the faithful ministry of the gospel.

He entered upon his labours Nov. 8, 1801, and on the 1st of June, 1803, felt sufficiently encouraged to receive ordination to the pastorate of the little flock. It soon appeared that good was done, though the patience of the labourer must yet be exercised before anything like a full harvest could be expected. At the first instance of conversion that appeared, Mr. Dawson expressed his great delight, and felt encouraged to proceed. In the year 1804, he was united in marriage to Miss Elizabeth Cox, of Stourbridge, who proved truly a helpmate to him, and contributed greatly to his encouragement and support during the many trials and difficulties of his first years. She was pious, amiable, judicious, and affectionate. Her diligence and exemplary care in the family lightened the burdens of those laborious years in which Mr. Dawson was obliged to resort to school-keeping as the means of supporting his rising family. As time, however, advanced, the cause of the gospel attracted new friends. The blessing of God evidently accompanied his ministrations, while his upright character and holy deportment gradually gained him the respect of his neighbours.

In the year 1809, it was found necessary to erect a gallery at one end of the chapel, and in six years more side galleries were required; these, soon after their erection, were completely filled, and more room was required. In the course of a few years more it was resolved to enlarge the chapel, and in 1823-4, the congrega-

tion, which at his first coming was so inconsiderable, raised, entirely among themselves, eight hundred pounds for this purpose. Still they went on increasing until even the enlarged place of worship became too strait for them—so graciously had God smiled upon the persevering labours of his faithful servant.

In the year 1838, it was resolved to build a much larger place of worship; and accordingly ground was obtained immediately adjoining the site of the old one. An elegant and commodious chapel was erected, and, in the year 1840, opened for public worship. Mr. Dawson continued to labour in it till the autumn of 1843, when symptoms of alarming disease became manifest, and, after languishing in much pain and weakness for about three months, he was removed from his labours to his reward, Dec. 23, 1843.

Through the long course of more than forty-two years, from his first commencement in Dudley, Mr. Dawson saw the cause of Christ advance with such manifest tokens of the Divine blessing as could not fail to cheer his heart and attach him to the place: these were multiplied as he drew nearer to the end of his work, and his last days may indeed be described as his best. The first years of his ministry were distinguished by only slow progress, and were not free from deep anxieties and heavy trials, as a family of six children gradually arose around him. Yet success in his ministry encouraged him to persevere.

In the midst of his usefulness, however, it pleased God to deprive him of his excellent and beloved partner, after severe and long-continued affliction, sustained with Christian fortitude and resignation. She died in the year 1828. Our friend also, in the course of years, lost four children by death. After the remaining two were grown up and settled in life, he married again; and has left the partner of his latter days to deplore her loss.

Few men have been favoured with

a larger measure of success, or with more honour among his own immediate circle and his brethren in the ministry. The secret of that success, next to the Divine blessing, appears to have been found in his full, simple, and faithful statement of the truth as it is in Jesus, accompanied by an upright, holy, and consistent life. Without the gifts of genius, or the accomplishments of the orator, Mr. Dawson was an able divine, and knew how to give to every man a portion in due season. He won the respect of all his hearers by his good sense, his skilful application of the Divine word, and his earnest appeals to the conscience. To young ministers he affords an encouraging example of what may be accomplished by patient perseverance, sincerity, and uprightness. His commencement was modest and humble. He ventured upon a situation which many a young minister would have relinquished in despair. But his course was that of the sun, which, though it may rise amidst obscurity, and advance against thickening clouds, yet shines more and more unto the perfect day. The little company of Christians which, at his first coming, might have been accommodated within the limits of an ordinary chamber, he lived to see multiplied till they prepared for themselves a substantial and handsome chapel, capable of holding fourteen hundred persons. No man could be more sensible than our estimable friend that his success had arisen altogether from the Divine benediction. He came to Dudley in the strength of the Lord his God. He was soon known as the friend of man, the advocate of the poor and neglected, the devoted friend of civil and religious liberty, the patron of whatever could tend to the moral improvement of the neglected masses around him. His duties and privileges as a man and a citizen he well understood and firmly maintained, but never forgot nor degraded the character of the Christian minister.

He finished his course as he commenced it—the plain, faithful advocate

of "the glorious gospel of the blessed God." Many rejoiced in the light which he imparted, and many now cherish the memory of his worth in renewed and sanctified hearts. His last days were days of severe suffering, but his spirit was calm and happy. He pointed to the rest which was prepared for him, and affectionately called upon his friends and relatives to follow him. His remains were committed to the tomb in the spot of ground on which for many years stood his pulpit, amidst a vast concourse composed of relatives,

friends, neighbours, and brother ministers, who all felt that "the memory of the just is blessed." A handsome tablet, erected to his memory in the new chapel, records the affectionate esteem of his congregation, and will transmit his memory to future generations; but his record is on high. Mr. Dawson is succeeded in the pastorate by the Rev. John Raven, late of Birmingham, whose career we earnestly and affectionately pray may prove a counterpart to that of his predecessor.

## THE DEATH OF FAITHFUL MINISTERS

A SOURCE OF LAMENTATION TO THE CHURCH;

*Being the substance of a discourse, delivered in the Congregational Chapel, St. Andrew's, on Lord's day, the 11th August, 1844, on occasion of the death of the Rev. John Watson, of Musselburgh, Secretary to the Congregational Union of Scotland.*

"And devout men carried Stephen to his burial, and made great lamentation over him."  
—Acts viii. 2.

"THE righteous perish," saith the psalmist, "and no man layeth it to heart." Yet, however disregarded or overlooked by the world, we are assured they are not, on that account, lost or forgotten. "Precious in the sight of the Lord is the death of his saints." As they were beloved by their fellow-Christians, while living, so they are lamented when dead. To *themselves* death is great gain; they are "taken away from the evil to come;" they are no more harassed with doubts and fears, or with the temptations and troubles of this mortal state: they depart to be with Christ, which is far better; they join the spirits of the just around the throne, like Lazarus, who was carried by the angels into Abraham's bosom: in the Divine presence they possess a fulness of joy, and taste those pleasures which are at God's right hand for evermore. "Blessed are the dead that die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours, and their works do follow them." The death of eminent ministers, in par-

ticular, is justly regarded, and ought to be *felt*, as a public calamity: their memory is honoured, and their virtues are embalmed in the breasts of all good men. On their *own* account, indeed, there is no cause to mourn; it is the survivors that suffer; and blessed be God, *they* are not forbidden to bewail their loss. We are not, it is true, permitted to "sorrow like others who have no hope;" but it is right that we should *feel* the stroke; and while it becomes us to bow in humble submission to the will of God, we are not to "despise the chastening of the Almighty."

In the case of the martyr Stephen, we see what a high esteem the primitive Christians had for those that were over them in the Lord. He had been originally chosen one of the seven deacons of the church in Jerusalem, chap. vi. 5, and is described as "a man full of faith and of the Holy Ghost:" he had greatly promoted the cause of Christ by his preaching and miracles, and had consequently incurred the resentment of his uncon-

verted countrymen: so we are informed, ver. 8—10 : “And Stephen, full of faith and of power, did great wonders and miracles among the people. Then there arose certain of the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake.” Being foiled by him in argument, they had recourse to the common artifice of persecutors, by resorting to calumny and violence : “They suborned men,” (we are told,) “who said, We have heard him speak blasphemous words against Moses and against God; and they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council,” &c., ver. 11, 12. There they reiterated the same charges, while he was permitted to answer for himself, which he did with great spirit and eloquence. Now, his brethren had seen with what holy fortitude he had borne testimony to the truths of the gospel, under very trying circumstances; they had been witnesses of the supernatural mildness and benignity that adorned his countenance, as he stood before the Jewish Sanhedrim, for “all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel,” ver. 15; they had heard him declare that he beheld the heavens opened, and the exalted Saviour “standing at the right hand of God,” ready to welcome him into his presence, chap. vii. 56; into *his* hands he had committed his departing spirit, and, like his dying Lord, with his last breath he had prayed for his murderers. “They stoned Stephen, calling upon the Lord, and saying, Lord Jesus, receive my spirit: and he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge, and when he had said this, he fell asleep,” ver. 59, 60.

They had thus every reason to be satisfied that their departed brother had made a happy change. He had “fallen asleep in Jesus,” and they knew

that to such death is deprived of its sting. They were now, indeed, about to commit his body to the dust; but it was “in sure and certain hope” of a blessed resurrection to eternal life; at the coming of the Lord, it would be raised in a more glorious form; adorned with new beauty, and fitted for the enjoyment of a blessed immortality. Yet, when they reflected on his eminent gifts and extensive usefulness; when they saw him cut off in the midst of his days, for it is probable he was still a young man; when they recalled to mind the privileges they had enjoyed under his ministry; when they considered the critical situation in which they now stood, as sheep deprived of a faithful shepherd, and still exposed to fresh attacks from the enemy,—can we be surprised that they should have lamented his death? Again, when they contrasted his patience and serenity with the fury of his adversaries; when they contemplated his loved remains as they lay all mangled and bloody from the wounds and bruises he had received, and viewed his closed eyes and his lips now silent in death, is it to be wondered at that their hearts melted within them, and that they testified their inward grief by making great lamentation over him, and sought relief by giving way to a flood of tears? At the same time, they were not afraid to show their respect for his memory, and like Joseph and Nicodemus, in the case of his Divine Master, testified their faith and boldness by securing possession of his body, and giving him an honourable burial; and the most eminent and pious members of the church seem to have come forward on the occasion, desirous of being selected for the honour of carrying to the grave the body of their departed friend. Yet, though they loved him as a brother, and revered him as a saint, they do not seem to have attached any miraculous virtue, or to have paid any religious honours to his remains. No notice is taken of the precise spot where he was buried, nor is the time of his death particularly recorded. Thus every pre-



tence was cut off for paying Divine honours to the martyrs of Jesus, as was afterwards done by the church of Rome. Still, the death of Stephen was not without honour: he was the first of that "noble army of martyrs," who afterwards sealed their testimony with their blood, and who perilled their lives while planting the standard of the cross in the high places of the field; the first witness under the new dispensation, as Abel was under the old.

We may observe, from this history, that the death of pious and devoted ministers is a cause of great lamentation to the church; of such it may be said, in the words of David respecting Abner, "Know ye not that there is a prince and a great man fallen this day in Israel?" 2 Sam. iii. 38. Hence the believing Hebrews are commanded to "*remember* them who had the rule over them," of whom the martyr Stephen was one. The loss of such men is felt more especially by their own relatives, by their personal friends, and by the flock over which they more immediately presided, but ought to be lamented by the churches at large, in the exercise of that sympathy which pervades the whole body of Christ, so that "if one member suffer, all the rest suffer with it." But, more particularly, we notice,

First, That the death of faithful pastors is a source of lamentation, inasmuch as the church and the world are deprived of the benefit of their *public instructions*. Though the written word of God be, in itself, able to make wise unto salvation, and though it be the duty of private Christians to edify one another, as they have opportunity, it cannot be denied that the institution of a gospel ministry is of Divine appointment, and has been eminently blessed of God for the comfort and upbuilding of the church, and for the conversion of sinners. Now, it must be a great loss to be deprived of those who are possessed of suitable talents for the efficient discharge of that office, who excel in communicating instruction adapted to the various circumstances

of the people of God, who know how to encourage the timid, to direct the perplexed, to succour the tempted, to comfort the mourner, to rouse the lukewarm, to reclaim the backslider, and who are able, by sound speech, both to convince and convert the gainsayers; commanding the attention of the careless, proclaiming the terrors of the law, and winning souls to Christ by the invitations and promises of the gospel, and by the attractions of the cross; especially when, to these qualifications, is added a clear discernment of the nature of Christ's kingdom as not of this world, and a stedfast adherence to his revealed will, in regard to every branch of the Christian profession. Such persons are the stars of the churches, the watchmen on Zion's towers; they are eminently the lights of the world, and the salt of the earth; the benefit of their instructions is incalculable, in a period like the present, when so much ignorance, error, wickedness, and sinful conformity to the world prevails; and when they die, it is as when a standard-bearer falleth, or as when one of the luminaries of the moral world is extinguished; there is one less to witness for God in a degenerate age, to plead the cause of truth, and to stem the progress of corruption. It is impossible to estimate the amount of evil prevented, and of good accomplished, by the public labours of one faithful and devoted minister. Such persons, like Elijah, are the true defenders of their country, "the horses of Israel, and the chariot thereof."

Secondly, The death of eminent pastors is a source of lamentation, because the church is deprived of the benefit of their *example*. It is especially incumbent on the Christian minister that he study to show himself "a pattern of good works;" that he be an example to the believers "in word, in deportment, in charity, in spirit, in faith, in purity;" that he embody, in his own practice, those principles which he inculcates on others, and that "he have a good report of those that are without." How much injury has been

done to the cause of Christ by the inconsistent lives of gospel ministers! how has the enemy triumphed in their fall, and how have the friends of religion mourned! Without a holy example, the most eminent talents, profound learning, and commanding eloquence, are but sounding brass and a tinkling cymbal; the most powerful preaching, without godliness, will fall lifeless on the ear; and though unconverted men may have been useful in the conversion of souls, what right have we to *expect* the Divine blessing on their ministrations? On the other hand, when talents and piety go together, how bright is the exhibition! What lustre is shed on the cause of truth! The mouth of the righteous is then as a well of life, conveying the streams of salvation, to refresh and beautify the barren wastes by which they are surrounded.

Thirdly, The loss of faithful pastors is greatly to be lamented, because the church is deprived of the benefit of their *counsels*. The Christian minister should be regarded as the father and the friend of his people; he should be the first to plead for the poor, and to defend the widow and the fatherless. To whom but to the pastor is the young inquirer to seek for direction, the new convert to repair for instruction or admonition, the tempted and the disconsolate to look for consolation and advice? Such was the great apostle of the Gentiles. "Ye know," says he to the Thessalonian converts, "how we exhorted, and comforted, and charged every one of you, as a father doth his children; that ye would walk worthy of God, who hath called you into his kingdom and glory." When such pastors are removed, the poor are deprived of their friend, the mourner of their comforter, the young of their guide; and *all* the members of the flock are left to mourn the loss of one to whom they could repair in all their difficulties, and to whom they could confide their joys and sorrows, without any apprehension of their confidence being betrayed or abused.

Fourthly, The death of faithful pas-

tors is a subject of lamentation, because by such an event the church and the world lose the benefit of their *prayers*. "The effectual fervent prayer of a righteous man availeth much," says the apostle James, when speaking of the benefit which the afflicted might derive from the prayers of the "elders of the church," James v. 17, 18. Who can tell what blessings may be communicated, through their intercession, to their families, to the church, to their country, and to mankind at large! And how much does the prayer of a beloved minister, when poured from the fulness of his heart, in the midst of a worshipping assembly, tend to soothe and elevate the minds of his fellow-worshippers, and to communicate a portion of the same fervent spirit of devotion to their souls! Thus the victory of Israel over Amalek is ascribed to the powerful intercession of Moses, the man of God. "It came to pass, when Moses held up his hand, that Israel prevailed, and when he let down his hand, Amalek prevailed," Exod. xvii. 11. In fine, the loss may be aggravated by certain *excellences* of character, or *advantages* of situation, peculiar to the person lamented; as when, like Stephen, he is cut off in the midst of his days and usefulness; or when he is a man of age or experience, able to counsel his younger brethren; when he has a talent for useful and edifying conversation; when he is animated by fervent zeal for the prosperity of the cause to which he is conscientiously attached; when, from his station in life, he has it in his power to befriend others by his liberality; when he is particularly interested in the spiritual welfare of the rising generation; when he is possessed of firmness and steadiness of character; or, in a word, when he occupies a sphere of more than usual eminence and usefulness in the visible church.

The churches of the Congregational Union in Scotland are now called to lament, in the death of Mr. John Watson, the loss of a man eminently distinguished for these qualities, who held a very influential and responsible office

in the body, and whose name may be said to be identified with the history of the denomination. He departed this life on Monday, August the 5th, after a short, but severe illness, in his 67th year. He was a native of Aberdeen, where he received his first religious impressions, and was present, in 1797, at the formation of the first Independent church in that city, and indeed in Scotland, now under the pastoral care of Messrs. Thomson and Arthur. To this event he referred with much feeling, at the distance of nearly half a century, on occasion of the annual meeting of the Union, in Aberdeen, last year. Shortly after the above period, he was received into the communion of the church, and having given satisfactory proofs of personal piety, and gifts for the ministry, he was admitted, as a student of theology, into Mr. Robert Haldane's fifth class, in Edinburgh, about the year 1803 : there he had, as fellow-students, Dr. Russell, now of Dundee ; Mr. Kennedy, of Inverness ; the late Mr. Dewar, of Avoch ; and Dr. Henderson, now of Highbury College, whose names and labours are well known throughout the churches. Having finished the prescribed course of study, he received a call to the then newly-formed church in Musselburgh, near Edinburgh, formerly constituting a branch of the church in the Tabernacle of that city, under the pastoral care of Mr. James Haldane. There he remained for nearly forty years, till death put a period to his life and labours.

In the year 1812, he and a respected deacon of his church, deeply affected with the critical state of many of the country churches, after the secession of the Messrs. Haldane, conceived the design of forming the Congregational Union. The main object of this institution at first was, to raise a common fund for the assistance of the pastors of those churches, to enable them to devote their undivided attention to the work of the ministry, and to afford an opportunity to the stronger churches of helping the weak. This was a great

boon to the denomination, as it still is, and, under God, prevented the dismemberment of many of the churches, the pastors of which had been previously aided by Mr. Robert Haldane, to a greater or less extent, and who had serious thoughts of resigning their charges, and resorting to teaching, or some other secular employment, for the support of themselves and their families. This general fund, as might be expected, from the difficulties with which the denomination had then to struggle, was at first small ; and the greater part of it was devoted to the assistance of the pastors in the poorer districts. By the eleventh year of its existence, viz., in 1823, the regular income did not much exceed 500*l.* ; it now averages 1,500*l.*, about 1,000*l.* of which are expended on the propagation of the gospel in the Highlands and Islands, and for general itinerancies. To this institution Mr. Watson henceforth devoted the greater part of his time and attention. As general secretary, he was not only expected to draw up the annual reports, to call the committee together, to keep regular minutes of their transactions, &c., but the chief labour of corresponding with the churches and preachers requiring assistance devolved upon him. He also relieved the treasurer, for many years, of much of the burden of his office, by remitting the grants of money himself ; and these remittances were always accompanied with letters, in his own handwriting, conveying advice, encouragement, or sympathy.\* In this way he acquired a thorough knowledge of the state of most of the churches, from the borders of England to the Orkney and Shetland Isles. His great prudence and experience also induced many of them to apply to him for direction and advice, in cases of difficulty, which he was never slow to

\* As it is happily expressed in the resolution of sympathy, lately passed by the committee, which was drawn up by Dr. Wardlaw, " There might truly be said to have ' come upon him the care of all the churches.' The amount of his correspondence was a business of itself.

furnish, (though it was never obtruded,) and which, from the great confidence placed in him, was generally followed. He also wrote the annual circular letter to the churches, setting forth the spiritual wants of the country, and urging to the duty of Christian liberality. Being blessed with a fine natural constitution, he was able to undergo a vast amount of labour, and besides preaching thrice in his own place of worship every Lord's day, he was never once absent from the annual meetings of the Union for thirty-two successive years. He also occasionally travelled through the country, and visited various parts of England, to plead the cause of the Congregational churches, and to make collections. The duty of reading the report always devolved upon him, as well as of laying before the meeting a general statement of the funds. He also commonly made the arrangements for the annual meetings, of which, without assuming any superiority over his brethren, he might be said to be the life and soul; and his open smiling countenance was a faithful index to the benevolence of his heart, and diffused a feeling of satisfaction over the minds of the audience. In the ordinary meetings of the committee for the appropriation of the funds, &c., the members were generally swayed by his opinion and advice. As his office gave him great advantages for becoming acquainted with the state of the churches, so he ever showed the deepest sympathy in their difficulties and trials; and his house at Pinkieburn, a beautiful and romantic spot, was always open to the country pastors, when they had occasion to be in or near the metropolis. Till within the last few years, his services as secretary were entirely gratuitous, when the committee, under an urgent sense of duty, insisted on his receiving a small annual salary, to enable him to employ an assistant. From the effort he made, while labouring under great weakness, to attend the last meeting in Dundee, in the month of April, he never recovered.

His preaching was distinguished

more by sound sense and correct views of Divine truth, combined with great earnestness and affection, than by eloquence or learning. Amidst all his engagements, he was attentive to his pastoral duties, showing a lively interest in the welfare of all the members of his flock, and was much respected, in his own locality, among all classes of the community. While firmly attached to the principles of his own denomination, he rejoiced in the efforts made by the Secession church, and other bodies, for the evangelization of his native country, and cheerfully took part with the ministers of other denominations, in conducting Bible and missionary societies, and in other objects of general interest. He thoroughly understood the principles of civil and religious liberty, and rejoiced in all the great movements of the present day, for the promotion of these objects, whether at home or abroad. Though not a blind or slavish admirer of all the measures of government, he was sincerely attached to the spirit of the British constitution; and among the few appearances which he made as an author, (if I remember rightly,) was a Sermon, which he published in 1817, on the death of the Princess Charlotte of Wales.

With the distinctive peculiarities of Independency he was intimately conversant; and his long experience afforded him ample opportunity of knowing both the inconveniences and advantages of that form of church government. But whatever misunderstandings might arise between pastors and people, in any part of the country, and to whatever trouble he was sometimes exposed on that account, it never shook his confidence in the scriptural character or constitution of the Congregational churches, or lessened his attachment to the principles of the denomination. He was jealous of everything that seemed to entrench on the liberties of the people, and lost no opportunity of stating, both in public and private, that, though it was the duty of the churches to *associate* for



mutual support, the committee assumed no authority over them on that account, and would give no countenance to any measure which seemed inconsistent with the strict independence of each separate church. He was a warm advocate for purity of communion, and never ceased to caution the churches against the danger of courting a specious, but deceitful popularity, by the admission of unworthy persons into their fellowship.

To young men preparing for the work of the ministry, with whom his official situation led him to have much intercourse, he ever proved a kind friend and faithful monitor; he was tender of their reputation, and when duty or necessity called him to admonish them for their faults, it was done in the most private and delicate manner, and with a due regard to the feelings of the individual. It was no easy task to meet the various tastes and prejudices of the churches, in regard to supplies of preachers; and he showed much tact in sending those to particular stations, who, from previous habits or training, were most likely to be acceptable in the locality. The late dissensions among some of the churches and preachers, respecting the extent of the atonement, and the influences of the Spirit, grieved him much, as indicating a difference of sentiment on important subjects, in a body which had hitherto been remarkable for its unanimity; and no doubt these disputes tended to becloud the evening of his days.

In private life, Mr. Watson was a cheerful and instructive companion, and knew how to mingle, in conversation, the pleasant with the grave; he never assumed any airs of superiority over his younger brethren, and did not think it beneath him to consult them in cases of difficulty, as he had opportunity. He possessed great command of temper, and was very successful in healing differences, where a diversity of feeling or opinion unhappily subsisted. By *some* he was blamed for being too tenacious of old opinions and

plans, in regard to the management of the Union, and for not so readily adopting (as might have been wished) those suggestions, in the way of improvement or alteration, which the ever-varying aspect of the times seemed to demand; but every one was willing to award to him the praise of strict conscientiousness and integrity; and his apprehension of change was rather the result of a natural fear of injuring the efficiency of an institution, of which he justly considered himself the founder, than of supercilious disregard for the opinions of his brethren. To the same cause may be ascribed his extreme reluctance to resign the office of secretary, even when his growing infirmities seemed to require a change.

In a word, the committee may succeed in obtaining a secretary of equal, or even superior natural talent, and the church over which he presided may be supplied with a more showy or popular preacher; but it will be difficult to find one in whom so many valuable qualities were united, who knew so well how to temper prudence with zeal, and mildness with firmness. And we may venture to say, it will be morally impossible to obtain a successor more warmly attached to the principles of the body, and more actively alive to everything that seemed likely to promote its purity and efficiency, or one more earnestly bent on promoting the glory of God, and the salvation of souls.

His aged widow (on whose account he latterly suffered much anxiety, from her enfeebled state of health,) is entitled to, and will no doubt enjoy, the sympathy and prayers of the churches; and his bereaved flock, it is to be hoped, will not soon forget his earnest and affectionate exhortations, his edifying example, and his fervent prayers. May the great Head of the church speedily repair the breach, and give them a pastor after his own heart.

In improving this subject, let us, in the first place, often reflect on the shortness of time, on the uncertainty of life, and on the duty of being habi-

tually prepared for death. Let those who are engaged in the work of the ministry be stirred up to work while it is day ; for the night cometh, wherein no man can work. "The fathers, where are they? and the prophets, do they live for ever?" The senior pastors of our churches are being rapidly removed from their spheres of labour, and we who survive are called to occupy their places, and to carry on their work. May we prove equally diligent and faithful, and receive the approbation of the chief Shepherd!

2. We are reminded, amidst the ravages of death, that the great Head of the church remains the same, and while he removes some, he can raise up others, to accomplish his own plans. He walks in the midst of the golden candlesticks, and holds the stars in his right hand ; let us pray that the Lord of the harvest would send forth labourers into his harvest, and give thanks to

God on behalf of our departed brother, for sparing him so long, and making him the instrument of such extensive usefulness.

3. The wicked is driven away in his wickedness, but the righteous hath hope in his death. How superior the unbought tears and lamentations accompanying Stephen's burial, to the most splendid pageant, and pompous funeral rites of the princes of this world. The one is the mere tinsel of rank, the other is the spontaneous tribute to departed worth. "Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant whom his Lord, when he cometh, shall find so doing ; of a truth I say unto you, that he will make him ruler over all that he hath," Luke xii. 42—44.

W. L.

## JESUS CHRIST THE FIRST AND THE LAST.

"These things saith the first and the last."—Rev. ii. 8.

SUCH is the designation by which the Son of God introduced himself to the church in Smyrna. The language is a virtual assertion of his eternity. He often employs phraseology of the same import in application to himself. In the eighth verse of the first chapter of this book, we hear him saying, "I am Alpha and Omega, the beginning and the ending, saith the Lord," &c. Those who deny our Lord's Divinity affirm, that it is God the Father speaking in this passage, and not Christ. It would not perhaps be difficult to show that Christ is the speaker ; but as it is objected against, we are content to waive all evidence derivable from the passage in proof of the eternity of Christ, as that truth is sufficiently established by other passages, where there can be no difference of opinion as to who is the speaker. Go on then to the 11th verse of the same chapter. No one will question that the speaker

here is Christ. What does he say? "I am Alpha and Omega, the first and the last." Now if it be conceded that God the Father is the speaker in the eighth verse, it must be admitted, that here, in the eleventh, we find Christ taking the names and attributes of God, and applying them to himself, which he could not have done without presumption and blasphemy, if he had not been God. In the seventeenth verse he repeats the declaration, "I am the first and the last." In chap. xxi. 6 ; xxii. 13, he repeats the same language, or language of the same import.

By consulting Isa. xli. 4 ; xlv. 6 ; xlviii. 12, you will perceive that this is the very language which Jehovah employs of himself, when he would assert his eternity and deity, and distinguish himself from every created being. "I am the first and the last, and beside me there is no God." He who is the first and the last, is God ; and there is no God

beside him : Jesus Christ, no less than four times, asserts that he is the first and the last, and consequently he is God, and there is no God beside him. Could such language, by any possibility, have been employed by Christ, if he had been nothing more than a man ? Where would have been the propriety of his saying, "I am the first and the last," and what would have been its meaning, if he only began to live when he made his appearance at Bethlehem ; when thousands had, doubtless, come to the very spot in which he was born, for the purpose of registering their names, who had lived before him ; to say nothing of the preceding generations of 4000 years ? Could such language have been employed by him, if he had been nothing more than an angel, even supposing he had been the first angel that ever lived ? For, if an angel, he must have been created, and if created, his Creator must have lived before him. Could such language have been employed by him, on the supposition that he had emanated from the Father—that his existence was not necessary and co-eternal with that of the Father ? If so, then the Father, from whom he emanated, must have existed before him, and he could not have been "the first." I do not see how we can understand this phraseology so as to reconcile it with the truth, and make the Bible consistent with itself, but by admitting the great evangelical doctrine that "The Word was in the beginning with God, and the Word was God."

But there is ample proof, independently of this, that he did live before the day of Augustus, before the foundations of our earth were laid, before the first angel was created.

John the Baptist, when speaking as he was moved by the Holy Ghost, declares, "*He was before me*," that is, in point of time, and not merely in rank or dignity.

In the year that king Uzziah died, the prophet Isaiah was favoured with a vision, in which he "saw the Lord sitting upon a throne high and lifted

up," adored by the seraphim of heaven. The Jehovah that sat on the throne in his glory said certain things to Isaiah, that he was to go and say to the Jews of his time. When Christ was on earth, he quoted these words from Isaiah, and applied them to the Jews that were living then. The inspired writer who relates the circumstance immediately adds, John xii. 41, "These things spake Esaias, *when he saw his glory*," that is, Christ's glory, "and spake of him." Many learned men have argued from this passage, that it was Christ who sat upon the throne, adored by the seraphim, and seen by Isaiah in his day.

On another occasion, Christ himself declared, "*Before Abraham was, I am*," John viii. 58. The whole force of this assertion is not seen, unless the circumstances which gave rise to it are taken into consideration. Bear in mind, then, the following particulars in connexion with the assertion :—1. It was made in reply to the objection urged by the Jews, that he was not then fifty years old. 2. It was introduced by the solemn formula, "*verily, verily*," &c., which generally indicated that some important truth was about to be announced, to which the speaker wished to call special attention. 3. He distinctly asserts the priority of his existence to that of Abraham, who had lived nearly 2000 years before his incarnation. 4. The use of the verb in the present, instead of the past tense, was an assumption to himself of the incommunicable name of Jehovah, Exod. iii. 14, which name implies independent, necessary, and, consequently, eternal existence. 5. The Jews themselves, who perfectly understood the idiom of the language in which he spoke, regarded the assertion as an explicit declaration of his eternity and Deity ; for as soon as he had said this, they took up stones to cast at him, because they thought him guilty of blasphemy, in having claimed for himself eternal existence, thus making himself equal with God.

Again. Our Lord's existence before his incarnation is plainly taught in such

expressions as the following :—John says, “*The Word was made flesh,*” or, *became flesh,* “and dwelt among us.” The expression indicates that he had existed before in some other condition. Christ speaks of himself as “*coming down from heaven,*” which indicates that he had been there before his advent. On another occasion, when his disciples had been offended at something he had said, he asks, “What and if ye shall see the Son of man *ascending up where he was before?*” Addressing his Father in prayer, he presents this petition : “And now, O Father, glorify thou me with thine own self with the glory which *I had with thee before the world was.*” Here his existence before the creation of our world is clearly taught ; which is the case, indeed, with all those passages which ascribe the creation of the world to him. An inspired apostle tells us in one epistle, that *he was rich before he became poor* ; and in another, that *he was in the form of God before he took on him the form of a servant* ; all of which clearly indicates his existence before he became man and appeared in our world. Micah v. 2, determines that *prior* existence to have been *eternal*. That passage refers to the Messiah, the Jewish expositors themselves being judges, Matt. ii. 4—6 ; and it unequivocally declares that his “goings forth,” or manifestations, were “from of old, from everlasting,” the strongest form of expression in the original of which the Hebrew language is capable, to denote infinite duration or absolute eternity.

Having thus shown from the Scriptures that Jesus Christ is the first and the last, permit me to close with a few practical remarks.

1. The eternity and Godhead of Christ should lead us to cultivate towards him feelings of the deepest reverence. Unless we take great care, I am mistaken if we are not in considerable danger here. We are apt to think of the invisible and incomprehensible Father, and of the mysterious and almighty Spirit, with feelings of

sacred awe, and reverential fear ; but from the fact that Christ became flesh and dwelt among us—became subject to many physical infirmities and inconveniences similar to our own—there is a danger that we lose that exalted conception of his true dignity we ever ought to entertain, and fail to cherish towards him those reverential feelings which are as much due to him as to the Father and the Spirit.

2. His eternity and Godhead should enhance in our view the greatness of his condescension in becoming a man that he might die, and the value of the atonement made by his death. O how inadequate are our highest conceptions of his condescension ! Contemplate his eternity—his essential Deity ; think of him as enjoying existence without beginning, without succession, without addition, without change ; now subjecting himself to the changes of human life, the successions of time, and the frailties and sufferings of the flesh ; and say if human language could adequately describe the greatness of his condescension, or human thought form an adequate conception of the value of the atonement effected by his death.

3. The eternity and Godhead of Christ should encourage us in reference to our personal safety, and in reference to the future prospects of the church. Christian, it is the eternal God who has undertaken to secure your salvation ; and who, in order to effect it, assumed a nature like your own, that he might offer up himself a sacrifice for you. You cannot, after such an act, doubt his love ; as little reason have you to doubt his power. The same love and the same power are exercised on behalf of the universal church. Doubting soul, dismiss your fears. With everlasting love and almighty power engaged on your behalf, what have you to fear, either in reference to your own safety or the safety of the church at large ? Your Saviour is eternal and unchangeable—the same yesterday, to-day, and for ever. “Thy God, O Zion, ever reigns.”

Derby.

J. C.



## ON THE WORK OF THE SPIRIT,

AND THE EXISTING CONTROVERSIES THEREON IN SCOTLAND.

## No. II.

*To the Editor of the Evangelical Magazine.*

DEAR SIR,—In resuming this very interesting subject of the work of the Holy Spirit in our salvation, and the peculiar *traits* which belong to him, permit me briefly to remark, that it derives an additional importance in the present day from the state of religious parties in both parts of our island. While Puseyism, or Anglo-Catholic views, are gaining ground on the one hand, by which religion is divested of its spiritual character, and reduced to a merely empty ceremonial without vitality; on the other hand, bold speculations have been sported, tending in a great measure to undermine the doctrines of free and sovereign grace, and the life of experimental godliness in the soul. When we consider these things calmly and seriously, well may we exclaim, how numerous, how powerful, and deceitful are the devices of Satan to mar the Lord's work, and to ruin precious souls! and how great the need of watching unto prayer, crying with the man according to God's own heart, "Hold thou me up," "Guide me in thy paths divine." Our grand adversary will allow us to pursue any form of religious profession, and to be busy about the external parts, only keep away from the heart. Now, God requires the heart, nothing less. "My son, give me thine heart;" and every thing without this is nought in his estimation. But Satan says, Speculate and labour about outward matters in religion as much as you please—feed your pride by pretended rational religion, strip it of its peculiar mysteries, bring these within the grasp of your own feeble powers—give religion all the pomp of vestments and ritual observances, but allow me the citadel. "Whatever has the affections of the soul has all that we can bestow, to such we communicate ourselves so far

as that is possible, and he who has not our hearts, we but mock him by the most costly gifts—we really give him nothing." We shall thus find that Puseyism and the modern speculations that set aside the special influences of the Holy Spirit, and along with these experimental religion—that would vainly and presumptuously try to reconcile man's free agency with God's sovereignty by our limited powers—that these coincide more closely than their authors may be willing to admit—both are like the body without the animating power. In some other matters, also, did space permit, we might trace a coincidence, but at present we forbear.

I would further remark that another important part of Divine truth seems to be held in a very superficial manner. I mean human depravity in its nature and extent. The doctrine of Scripture on this head is clear and decided, and is fully confirmed by the experience of God's people universally in all ages; indeed the whole plan of the mercy of God, the gospel of our salvation by Jesus Christ, is based on this humbling truth—that all have sinned, that the heart is desperately wicked, "that there is no soundness in us." We allow most readily, that when the Divine record declares that we are dead in trespasses and sins, that we have lost none of the powers of the mind, and that man is wilfully and criminally guilty, and that the Spirit of God, when he quickens such, communicates no new faculties to the human soul, but so strong is the enmity of the carnal mind against God, so alienated from him, and so polluted and debased the affections, so proud and insensible the whole man, that none will seek God till he seeks them. None saith, "Where is God, my maker," &c. "I hearkened and heard, but none

spake aright," &c. In regeneration such a change is effected, such a moral revolution takes place, such a different turn or bias is given to all the powers of the mind, sometimes more rapidly, often more gradually, in endless diversity, so that the person now discerns what he never saw before, he now feels what formerly made no impression of a saving nature—God's word appears true and just in its application to himself. The need of Christ and his great salvation is felt, and the glory, the grace, and the suitableness of his redemption is in some degree apprehended. Thus a spiritual and supernatural change is wrought in the whole man, and a right direction is given to all the powers that were debased by sin and enslaved by Satan. This is plainly implied in the strong scriptural expressions, "a new heart," "born of the Spirit," "a new creation," "being quickened," &c. These must convey to us something far more than light in the understanding, or mere knowledge. Ignorance is only one part of our disease. We are alienated as well as blind; we hate the light, not from any mistake, but from deeply rooted aversion to its holy precepts and humbling nature; and the word of God carefully distinguishes between the knowledge that is spiritual and saving from mere speculation, the former being always associated with love and approbation, and producing holy fruits, the other inoperative in its effects, and unaccompanied with gracious affections. We are, therefore, warranted to conclude that any scheme of doctrine which overlooks this state of the human heart is mere delusion, not agreeable to the record of infallible truth; and it may well be questioned how far the abettors of it have as yet had any scriptural experience that would in truth comport with the powerful, heart-searching language of prophets, apostles, and Jesus Christ himself: "Create in me a clean heart," &c.; "Make ye a new heart;" "Ye are of your father the devil," &c.; "They liked not to retain God in their knowledge;" "They say

unto God, Depart from us;" "We ourselves were sometime foolish, disobedient," &c.

Allow me now to proceed with some further brief hints on the *fruits of the Spirit*. Unless these be in us and abound, our discussions on the Spirit's work, however correct, will only be as a sounding brass—as the divines of the 17th century would have said, "We shall at last have but a cold coal to blow." The fate of the foolish virgins shall be ours. In my former letter\* I mentioned self-abasement as being a very principal fruit of the Holy Spirit: excuse me if I add a few thoughts more on this topic, which is closely connected with the above truths, and which holds so prominent a place in Bible religion. To whom are we told will the high and holy One look with peculiar complacency and delight, and with whom does he reside? Isaiah lxvi. 2. Are they not the very characters to whom we allude—the self-abased, the contrite, the meek, the lowly? carrying about with them a feeling sense of their weakness, ignorance, and the innumerable evils that lodge within them. How did Job exclaim when the Lord appeared to him? chap. xlii. ver. 5; how did Isaiah view himself when the glory of Christ was seen by him? chap. vi.

The Spirit of all grace, in convincing of sin, especially of unbelief, opens up to the child of God such a sight of inward corruption and heart sins, and by his daily communications maintains in the mind such a sense of these, that he is kept lowly in his own eyes all his days. This is carefully to be distinguished from silliness, mental imbecility, or slavish fear; it comports well with steady confidence in Jesus and his fulness, exhibited in the exceeding great and precious promises of the gospel, to which he is warranted at all times to apply. On this subject, may it not be questioned whether our teaching in its general strain brings to view this important part of experimental

\* See the No. for August last.

godliness with that prominence that the Bible gives to it, and which it had in the ages gone by? If our fathers, perhaps, made too much of what they called a *law work*, have we not gone into the opposite extreme, and in a great measure left out altogether spiritual and evangelical repentance from our system? Even our devotional exercises partake of this, confession of sin having little place there. How very unlike Daniel's exercises, chap. ix., confessing, pleading, wrestling with God in believing supplications. I have long thought of a striking remark made some years ago on this subject by a shrewd female writer, Mrs. Sherwood. Speaking of the religious profession of one of the heroes of her tales, Charles Lorraine, she describes it as having begun at the *wrong end*. May there not be ground to fear that this is not unfrequently the case, and that sufficient caution is not directed to this quarter? In short, were genuine self-abasement more understood and cultivated, more habitual self-loathing sought after, more intimate acquaintance with our ignorance of God and divine truth, with our spiritual maladies and the devices of our soul's adversaries, the precious gospel would be more relished, and the work of God would supplant puerilities—those bold speculations that agitate and distract the religious community among us at present. There would be more pondering of our steps and more tenderness of conscience, and much less temerity in sporting these raw, crude, "new hatched, unfledged opinions," vainly puffed up by our carnal minds.

Closely connected with this lovely grace of self-abasement, and as springing out of it, we may mention *submission* as a fruit of the Holy Spirit, entire and unfeigned, cordial and child-like *submission* to the Divine will, both as to truth and duty. Does the child of God see difficulties and perplexities, "things hard to be understood," in the revealed will of God, matters too high for his limited powers to comprehend? after being satisfied that they are therein

revealed for the *obedience of faith*, his understanding cheerfully bows to the Divine testimony, his prejudices give way to the authority of God;—he sits at the feet of Christ to learn his will, and the great practical difficulty of unlearning, long-cherished, preconceived opinions gradually gives way. He believes most firmly that the Judge of all the earth will do right, "that God is his own interpreter," and in his own time will make all plain and clear to an assembled world, and he cheerfully waits this period, when all mysteries shall be unfolded. Again, does his heavenly Father, in the way of his providential arrangements, put into his hand a cup that is bitter, such as severe worldly losses, pinching penury, estrangement of friends, calumnious treatment, bereavements of dear relatives, and many similar afflictions?—he is no more tossing, fretting, and fuming, like the wild bull in the net; no more blaming instruments and justifying himself, (the general conduct of the carnal heart,) but meekly kisses the rod, saying with his master, "The cup that my Father hath given me, shall I not drink it?" He has been taught by the Holy Spirit, that he chastens for his profit, to promote his sanctification. "The peaceable fruits of Righteousness" are matured thereby, and he has experience, that as tribulation abounds, so does spiritual consolation, and he feels the truth of the paradox, "The bitter is sweet, the medicine is food." See Heb. xii. and 2 Cor. i.

After what has been said, it is surely not necessary to dwell on the practical and visible effects of these holy and spiritual exercises and inwrought principles. These will be developed in a course of universal and permanent *devotedness* to the service of him who hath bought him with his blood. Those who are "born of the Spirit" are taught by him to consider themselves "not their own;" and are powerfully constrained by the love of Christ to live no more to themselves, as every unconcerned person does, but to him who died that they might live. Thus

they consecrate their talents, be they one or ten, according as they have opportunity, to be useful to their fellow-men, whether old or young, to bring souls to Christ, and in every way to advance his kingdom. Time is redeemed and sacrifices made, ease and worldly advantage given up, that thus we may leave the world in some measure better than when we entered on its course, and so, like David, "serve our generation according to the will of God." Many are the encouraging and stimulating examples we have of such devotedness in the Redeemer's service. Among a multitude of others that might be mentioned, I would only name two, occurring at this moment, and quite recent, the late Rev. J. Campbell, of Kingsland, and David Nasmith, as noticed in your present number. Men signally honoured of God to promote his cause, and shine forth as eminent patterns to those that believe.

But let it not be thought that I am drawing a *perfect* character. We have only sketched, and very feebly, the high standard the child of God habitually and anxiously aims at. He is daily alive most sensibly to his short coming in all his endeavours after the mind that was in Christ, hence his petitions are "Iniquities prevail against me," &c., "Enter not into judgment with thy servant." He is, therefore, *a man of prayer*. A *devotional* frame of mind pervades his whole course. He experiences the fulfilment of that great Gospel promise, "I will pour out the spirit of grace and supplications." He creates in him those ardent desires, those intense aspirations, after full and complete conformity to the image of God, that can only be satisfied from the fulness that is in Christ the living Vine. "His groanings that cannot be uttered," his wrestlings with God for the mortification of sin, and for strength in his daily warfare, bespeak him to be truly one of Jacob's seed. Mercies received and promised lead him back to the gracious giver in holy admiration and lively gratitude, and thus sweet intercourse and spiritual communion are

kept up between the Most High, the God of all grace, and his inward man, which is wholly a mystery to the world lying in wickedness, and no stranger intermeddles with his joy.

When our Divine Redeemer was about to leave his disciples, he promised to "send the Spirit," the other comforter, and he declared "he dwelleth in you, and shall be in you," and would abide for ever with them, John xiv., and thus supply the lack of his personal presence. O what amazing love, what unspeakable condescension, could we realize this fully in our daily course, a guide, a defence, the author of our sanctification and consolation, *the earnest* of the purchased possession! He begins heaven in the believer's soul, he prepares for it, and gives some foretastes of it. He gives some glimpses of the Canaan above, the land afar off, and thus he is "looking for, and hastening unto, the coming of the Lord," when he shall "finish his course with joy."

To avoid prolixity, which both editors and readers dislike, let me, in conclusion, briefly remark, that if the above imperfect sketches, which might have been greatly enlarged, are, in any good measure, in accordance with the oracles of truth, we may learn how far removed from the religion of Christ is the system of dry formalism, or mere outward observances, or a spirit of vain speculation, to gratify the pride of reason. And, moreover, if these things, *the fruits of the Spirit*, be in us and abound, as the apostle Peter says, they will cause us to be neither barren nor unfruitful in the garden of the Lord, but trees of righteousness planted by the refreshing stream, bringing forth fruit in season. There will be a holy uniformity and harmony in the various parts of our Christian character. Our religion will not be one of fits and starts, the creature of mere temporary excitement, now hot, now cold, loquacious and noisy at times, and then sunk in apathy and worldliness, or given over to bitterness and contention; but solid, deeply-rooted Bible principles



will animate the whole man. We know well that the rickety child is not a lovely object, neither is the professor, whose head and heart, whose knowledge, and affections, and conduct, do not in some due proportion harmonize.

Further, we may rest assured, that in vain shall we labour to produce and promote these *Fruits of the Spirit*, unless we honour the Divine Agent, by acknowledging him in all his offices, in beginning the work in his own distinguishing free grace, and his special influences in the hearts of sinners. For the Divine testimony declares, "Of his own will begat he us by the word of truth," the Gospel of our salvation the grand instrument in his hand, "not of him that willeth or runneth, but of God, that showeth mercy;" and by the same Divine Agent and instrumentality he gradually "makes them meet to be

partakers of the inheritance of the saints in light."

In the meantime, the churches may be distracted by these new and plausible modes of dressing up old and long-exploded errors, for they have run their circle long before any of us were born, "but the foundation standeth sure, the Lord knoweth them that are his," and he will keep them as in a garrison through faith unto salvation. Inquirers may be stumbled, and enemies may have a temporary triumph, but the truth, great in almighty strength, will finally prevail, for "Zion's God reigns;" they that are his, and are approved, will be made manifest, while stony-ground converts will vanish like "the morning cloud and the early dew."

Yours, very cordially,

A NORTH BRITON.

Scotland, August, 1844.

## THEOLOGICAL CONTROVERSY IN SCOTLAND.

REFLECTIONS ON THE LETTER FROM THE FOUR PERSONS IN SCOTLAND TO THE EDITOR.

*To the Editor of the Evangelical Magazine.*

SIR,—As I have taken no part in the controversy, though deeply interested in the prosperity of the Scotch Congregationalists, I am exceedingly sorry that duty calls me to interfere. These four persons deemed it worth their while to write a letter to set the public right on a fact that is of no consequence, and instead of taking pains to clear up what is of the greatest importance, their belief of the truth, they may be suspected of blinking the question or of intentional mystification.

Of the following sentence I know not how to speak: "You will give us credit when we say, we found our views in the Bible." Is this simplicity, or is it insolence? They know they are suspected of denying that special operation of the Spirit, by which all the dead are effectually called; and we are to give them credit for sin-

cerity when they say, they "found their views in the Bible!" Yes; just as we should give credit to the atheist, who said he found in the Bible, "There is no God." All we can give them credit for is, fancying they found in the Bible what never was there.

The rest of their letter could not have been intended to clear up their case and prove their orthodoxy, unless they were simple indeed. It seems intended to throw a mask over Arminianism or Sandemanianism. To oppose the impression that we deny "efficacious grace," they say, "we do deny that the influence exerted by the Holy Spirit is irresistible, and his own word declares that it is resisted, Acts vii. 51." Whether or not these persons know—they who set themselves up as they do ought to have known, that two things are here unnoticed which enter into the core of the controversy. First,

that the charge against them is denying *efficacious* grace, and they turn to the question of *irresistible* grace. Now, men that set up for reformers of doctrine within their own communion ought to know that it is one of the first rules of sound reasoning that we must not change the terms of a proposition, and then argue against it in the form we have given, as if it were the original proposition of our opponents; for such tricks are the resources of sophistry, producing all the various kinds of bad arguments — *ignoratio elenchi*; *non causa pro causa*, &c. Thus we have the vicious conclusion not drawn from the true premises. The four letter-writers may say efficacious is the same as irresistible grace. But if so, why change the one term for the other? We, however, deny the identity. Did this quaternion never hear of overcoming a resistance? In that case the efficacious force was resistible up to a certain point, and irresistible beyond that point. Thus sinners resist all the previous methods of grace till it becomes effectual by giving the new heart, and then the resistance is overcome, the man himself being borne along willingly in the direction of the converting force.

But the second is the more important consideration, that the four letter writers have shifted the ground of controversy from the conversion of those who are saved to the non-conversion of those who are lost. By their own statement, the denial of efficacious grace was charged upon them; and how do they meet the charge? Of the observation, "*You will not assert we hold a doctrine because others look on it as a necessary inference,*" I say nothing, for it does not affect *their* sentiments; but all that they say of their own creed is, "We do deny that the influence of the Holy Spirit is irresistible, and his own word declares that it is resisted, Acts vii. 51."

So the question is efficacious grace; and they turn to that which is not efficacious to salvation; the question is, the power that saves believers, and

they turn to that which leaves men unbelievers; the question is, whether it is not a special operation that changes the heart of the saved, and they turn to that which leaves the heart unchanged.

This led me to suspect a mask—Arminianism concealed, or Sandemanianism maintaining that the Spirit is in the word alone. For it looks as if the intention were to imply, without honestly asserting, that there is no other influence exerted upon souls that are saved than on those that are lost; or that all the influence of the Spirit is in the word that comes alike to all. Thus the conduct of the letter writers resembles that of Arminians, who never keep to the question of election, but always turn to that of reprobation, calling the former a cruel doctrine; and when we say, "What! cruel to choose men to life?" they not only reply, "Ah, think of those who are not chosen!" but they imply that these are equally chosen to death. Yet they would deny that the love of God to men was a cruel thing, because the same love was not shown to fallen angels.

As to the Sandemanian notion, that the Spirit is in the word, there is a sense in which it is true. Holy men of God having spoken as they were moved by the Holy Ghost, the Scripture was given by inspiration of God; and the Holy Ghost saith, "To-day if ye will hear his voice, harden not your hearts." They who say, "To-morrow we will," do, therefore, resist the Holy Ghost. But can this prove that there is no other influence of the Spirit? To appeal to the passage quoted by the letter writers themselves:—Stephen, after telling the Jews, "Ye do always resist the Holy Ghost," "being full of the Holy Ghost, looked up to heaven and saw the glory of God, and Jesus standing at the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing at the right hand of God. Then they cried out and stopped their ears." Was not this another opposition to another influence of the Spirit? "There are di-

versities of operations, but it is the same God who worketh all in all." "The exceeding greatness of his power to usward who believe, is according to the working of his mighty power which he wrought in Christ when he raised him from the dead." Power is given to Christ over all flesh, that he should give eternal life to as many as the Father has given him, for these he must bring, and they shall hear his voice. When, therefore, they are asked, "Who maketh thee to differ from those who always resist the Holy Ghost?" they reply, "By the grace of God I am what I am."

The four writers say, "We see no inconsistency in believing this (resistance to the Spirit), and at the same time believing that this influence has been efficacious in millions of instances, and will be so in millions more." Who charged them with inconsistency in believing that sinners resist the Holy Ghost? This was never the question in debate; for, surely, this is not the doctrine of efficacious grace, which is the question in debate. As my object is to elicit and defend the truth, without respect to the persons, of whom I have no knowledge, I must, however reluctantly, drag out to notice what perhaps lurks hidden from many, that THIS influence (which the persecuting Jews resisted) is said by the letter writers to have "been efficacious in millions of instances." Inadvertence may be pleaded in excuse for such language on ordinary occasions, but in a letter, which I must say is artfully concocted by four persons, I treat it strictly, and as they may say severely.

This same influence which the Jews resisted is said to be efficacious in numerous instances. Then it is not the influence of the Holy Ghost, but the previous difference in the subjects on which it operates that makes the difference we find in believers from those who continue to resist the Holy Ghost. His influence is the same; a different result follows, and therefore the cause of the difference must be in themselves. Then they were not

"by nature children of wrath even as others," nor was it God, who, being rich in mercy, quickened the dead in sins, and so made them to differ from those who continue among the dead, but it was some previous superiority of their own which made what was common to all, efficacious to them, and therefore the efficacious something—call it grace or what you will—was in themselves. Because it was not in the Spirit's influence, where that influence did not find it in the subject on which it operated, it was not efficacious, as in the Jews, who resisted it; but where that influence found the efficacious cause in the subject, it is complimented with the name of "efficacious grace," though the utmost compliment that could be expected would be to say that the subject and the Spirit share the honour between them, as in chemistry, the acid and the alkali share the credit of the effervescence produced when they meet. But this is mere compliment. For the same influence is supposed to leave Stephen's Jewish persecutors not only no better for it, but much worse, as every man is for resisting the Holy Ghost, and they were left hardened as clay by the sunbeams, so that this was an evil influence that had no influence upon them, for our opponents would not ascribe to the Spirit the evil influence upon them, but would say that was attributable to the means which are good in themselves, but must, like all mere means, operate *ad modum recipientis*.

Now, we have seen what is called "this influence," leaving the Jewish Sanhedrin, to say the least, none the better for it, and therefore proved inefficacious for their conversion. Yet this is our opponents' efficacious grace. Turn we now to the other side of their statement. "This influence has been efficacious in millions of instances." To this we may reply, "and inefficacious in many more millions." If, then, it is to derive a name from its efficacy for salvation, we have not only a right as good as theirs to give it a name, but far better, and to call it in-

efficacious grace. For hitherto millions justify the appellation we give, and thousands, or hundreds, only authorize their term.

But this influence must be still further examined, to see whether it has any right at all to the epithet efficacious. Here, then, we must ask, efficacious for what? for all efficacy supposes some effect. The Holy Ghost which the Jews resisted, or the influence, as our opponents speak, was efficacious for what it was designed to effect, to vindicate the righteousness of God in giving suitable moral means, and their resistance did not, could not, destroy or prevent that effect. But this is not the efficacy intended by the phrase "efficacious grace," and, therefore, has nothing to do with the question.

The efficacy intended is opening men's eyes, and turning them from the power of Satan to God. Whatever does not produce this effect is not the efficacious grace intended, or the influence meant by that phrase, unless that is efficacious which produces no effect. To say that the influence which left the Jews unconverted is not the influence efficacious to conversion, seems an idle truism, but is necessary to expose the folly of a fallacy. If the means employed upon the Jews left them in a state of resistance, other influence must be employed upon us to produce compliance, unless we are previously better than they, and then the quality that made the means efficacious was in ourselves, and it was not grace that was efficacious upon nature, but nature upon grace. The yielding quality of butter made a knife that was too blunt to cut wood sharp enough. The efficacy of the instrument depended on the subject on which it was to operate.

Now, this is true as far as the gospel is concerned in the way of means, as a mere instrument, and, therefore, it did

not prove effectual on the Jews, through the hardness of their hearts, as is the case with millions even though Paul or Apollos preached; for God giveth the increase; since the gospel was not designed to be a mere instrument in the hands of man, but to be preached with the Holy Ghost sent down from heaven—an instrument to operate on those on whom the Holy Ghost operated. He opens men's eyes to see the truth; he takes away the heart of stone that cannot feel, and gives the heart of flesh that can; he gives repentance to life; faith is the gift of God, and the love of God is shed abroad in the heart in which the law of love is written by him. This is the efficacious grace which produces the effects of grace.

I am aware of the Arminian objections that are made to this grace by which we are saved; but let a man avow himself an Arminian if he is one, and we may meet him in a fair field with his vizor up. He has as good a right to call me a Calvinist; but as I am one I ought to own it.

What I most severely condemn in the letter is the mystification. The writers could express clearly enough the fact which was of no consequence, but on doctrines which are all-important they make confusion worse confounded.

I see error in other quarters creeping in under false pretences, and as I blame the evangelical clergy for not making a nobler fight against Puseyism, so I call upon all Congregationalists to strip the mask from specious errors and expose their ugliness. I say, with the letter writers, "Let brotherly love continue;" but the love of the brethren is for the truth's sake. "Candour" was the watch-word of the Socinians when they were entering our camp. To "contend earnestly for the faith once delivered to the saints" is the most unequivocal proof of love to the opponents.

HONESTAS.



## POETRY.

THOUGHTS ON FRENCH AGGRESSION IN  
THE SOUTH SEAS.

"It is better to trust in the Lord than to put confidence in princes," Psalm cxviii. 9.

Dost thou often go in thought  
To the vast Pacific, where  
God a mighty work has wrought?  
Art thou oft in spirit there?  
Art thou much afraid that man,  
Will undo what God has done?  
Fear it not; he never can.  
Sooner might he quench the sun.

When thou hearest from afar  
News that makes thy spirit sad,  
Think of Him whose all things are;  
Think of Him, and be thou glad.  
Human help may fail—and will;  
But the Lord is still the same,—  
Strong he is, and gracious still;  
Trust thou in his holy name.

See thou make not flesh thine arm,  
Though the arm should royal be.  
Trust in man will do thee harm;  
God is strong, and only he.  
When thou seest danger near,  
Fly to him who faithful is,  
Trust in him and nothing fear,  
Safe are those he owns as his.

What though England's state should prove  
Slow to aid Tahiti's queen;  
And her Gallic foe should move  
With a still more haughty mien?  
Will the Lord less able be,  
Those to save he owns as his?  
Think it not. Thou soon shalt see  
That his arm not shorten'd is.

Woe to those who enter in  
Where the Lord has bid them not.  
They may seem at first to reign;  
But success is dearly bought.  
Yet a little, and the Lord  
Will require it at their hands;  
Fear thou not, but trust his word—  
Jesus by his people stands.

None can do his people harm.  
Safe they are beneath his care;  
Strong because of his right arm;  
Blessed in his love they are.  
But when God his people tries,  
When he sends the chast'ning rod,  
Trust we not in man that dies,  
Look we to the living God.

Go we to a throne of grace,  
Plead we for his people there.  
'T is the Lord's appointed place,  
Where he hears and answers prayer.  
Let us there make known our wants;  
At his feet devoutly fall.  
His is love that freely grants  
All we ask, and more than all.  
*Dublin.* T. K.

## STANZAS TO POETRY.

SPIRIT of Poesy! thy magic power  
Can cheer the lonely, charm the social hour;  
When on the ear thy tuneful numbers roll  
Responsive music kindles in the soul,—  
As rising winds will melody awake  
'Mongst silent groves or o'er the list'ning lake.

Where lurks the savage 'mongst the forest shades  
Thou art enthroned the goddess of the glades;  
'Midst swarthy tribes, who o'er the desert room,  
Thy accents sweet are heard. Thou find'st  
a home  
Where man can make thee vocal, and art  
seen  
Wherever God's creative power hath been.

'Twas in thy tones the holy bards of old  
Their Master's sacred message did unfold;  
And when His mighty acts they would rehearse  
His triumphs swell'd in song, their praise in  
verse;  
No channel deep enough their thoughts to hold  
Till forth in holy poesy they roll'd.

Curst is the man whose impious hand shall dare  
Compel thee in his passions vile to share,  
To lend to sin a charm, to vice a grace,  
Or make thee partner in a purpose base;  
To gild his barb with radiance thou dost bring,  
Or make thee sweeten an envenom'd sting.

As lambent flames seek ever as they burn  
Back to their native planet to return,  
Thy nature ever prompts thee to arise  
Upwards to Him who sent thee from the  
skies,  
And as thou soar'st to lure our souls away  
From earth to heaven, to realms of endless  
day.  
R. C. J.

## REVIEW OF RELIGIOUS PUBLICATIONS.

NOTES of LECTURES on FUTURE PUNISHMENT. By H. H. DOBNEY.

Ward and Co.

WE deem it our duty candidly to declare, much as we admire the talent displayed in the somewhat meagre discussion of the momentous subject of these notes of lectures, and highly as we regard the motives and spirit of the lecturer, that we disapprove of the basis and structure of his argument, and totally dissent from the consequences to which it inevitably leads. The author, we think, betrays too strong a bias to the Neological school of Germany; while the flippant manner in which he refers to orthodoxy indicates no very ardent attachment to the dogmatic theology of his own country.

In the great field of inquiry which the various departments of theology, natural and revealed, lay open to human research, there are mixed subjects which belong equally to them both, in which philosophy and faith may pursue their united investigations, and bring the combined results to bear upon one and the same grand conclusion. There are others which are purely and exclusively the subjects of Divine revelation, the knowledge of which can flow from no other source, and which can derive neither support nor contradiction from the inquiries of unassisted reason, nor the dictates of a logic based on natural or mere human principles.

Among the former may be classed the whole range of ethical theology, which includes moral obligation, its foundation and relations, its duties and sanctions, as existing under an economy of gracious sovereignty and universal equity, designed to correct the disorders of a rebellious and apostate world, and to bring it into a state of harmony with the moral universe. There philosophy can go hand in hand with revealed religion, and it is at its peril that it attempts to traverse the intricate paths of moral science without it, while religion is benefited in return; the analogies of nature support the discoveries of faith, and the virtues of humanity attest the value and proclaim the necessity of a moral system, sanctioned and enforced by the authority of Heaven.

On these subjects the severance of philosophical investigation from the authoritative communications of the Scriptures, and the profound contempt with which theological moralists have regarded the speculations of the mere ethical theorist have been greatly injurious to the real interests of moral science and the practical application

of its principles. Dr. Wardlaw, in his lecture on "the Provinces of Philosophy and Theology," has, in our opinion, settled this point beyond the possibility of a question among those who believe that there is, that there can be, no other object of aught that is entitled to be called philosophy but the discovery of truth. He has clearly shown "that there can be no boundary drawn for the philosophical moralist that does not enclose a portion far from inconsiderable of the territory of the theologian." "Their ground," he adds, "on many points is unavoidably common," and of these two he pronounces "the provinces to be inseparable by any definite and mutually exclusive line of demarcation."

On these subjects, then, let this common ground be occupied, and natural religion be called upon to this extent to furnish her contribution, in the form of collateral evidence, to the ethical doctrines of Christianity; but assuming that the Bible contains a revelation from God, and that it elucidates certain grand moral questions on which philosophy is altogether silent, it surely becomes the philosopher to modify his whole scheme of moral science so as to make it harmonize with the fundamental, peculiar, and distinguishing principles of the Bible. The divine is not to defer to the philosopher, but the philosopher to the divine. So far from its belonging to the divine to harmonize the discoveries of this inspired document with the dogmata of the philosopher, it is incumbent on the philosopher, unless he can fairly meet and set aside the proofs of its inspiration, to bring his dogmata to the test of the document. What the divine has to do,—and this we admit to be incumbent upon him,—is to make good the authority of his standard, and having established this, to elicit with clearness its decisions.

Before a writer ventures upon the consideration of doctrines on which the religion of nature sheds no light, those which are purely and exclusively the doctrines of the Bible, and these are precisely the subjects which Mr. Dobney has, in this course of lectures, undertaken to discuss on philosophical grounds, and with a perpetual reference to "other testimony" than that afforded by the Scriptures, it is of the greatest importance that he should distinguish between the provinces of reason and faith. The men he would conciliate to the doctrines of the gospel which are most repugnant to the pride of the "carnal mind," are the very persons who are practically strangers to faith and the regions in which she reverently delights

to move, while they deify reason and never can be propitiated to admit as consistent with its dictates any idea of future retribution. Their perverted reason may be willing enough to embrace the doctrine of a conditional immortality as an opiate to their fears; but Mr. Dobney may be assured, notwithstanding his well-meant efforts, that they will "take the declarations of the Bible" on his announced subject, "in a way which he must continue to lament over."

There is a grand class of truths which reason is competent to discover, to elucidate, and to establish, without any other aid than that which is afforded by external nature and the exercise of its own powers. There is another grand class of subjects which lie beyond its ken, partly because the evidence on which their existence rests was obscured or obliterated by the original apostasy, and partly because their very nature requires, in order to their being known, a communication from that Being in whom they originate, and who alone can impart them to the mind. Now, though in reference to this most important class of subjects reason has its uses, it has its limits too; and it is because on these momentous themes, involving the mightiest interests in the universe, reason has betrayed her weakness and corruption, and consummated her guilt by insufferable pride and arrogance, that we denounce her as unfaithful to the high trust originally reposed in her by her Creator, the sovereign Reason, and as the greatest enemy of the destinies she presumes to wield. In what we commonly understand by the sciences, reason is a safe and sufficient guide. Here she is in no danger of misleading us. On all subjects capable of demonstration she walks within the circle of her own province. Here she is not likely to err; and if at any time she is bewildered, the aberration is of trifling moment, and may be corrected by a new inquiry, or a more careful induction. It is when, unassisted and alone, she presumes to dictate in morals and religion that she betrays her amazing defection from God, and her dreadful perversion from truth and goodness. Scripture begins where the proper exercise of reason, in discovering truth, terminates. Yet the functions of reason continue, and are to be employed in investigating the evidences and the contents of that very book which sternly rebukes its pride, and says to its insatiable curiosity, "Thus far shalt thou go and no farther." If, like a duteous worshipper, she is willing, with reverential awe, to enter the temple of revelation, and to place herself under the guidance of faith and hope, then will these cherubim of earth ascend with her till they deposit their charge amid the mysterious splendours of the enthroned and eternal Reason.

By many of the readers of this volume these preliminary observations will not be deemed irrelevant or out of place. Had they been sufficiently understood and weighed by the author previously to his entering upon the subject of the nature and duration of future punishment, a very different line of argument would have conducted him to a conclusion more consonant with the generally received doctrine, and as we are thoroughly convinced, in stricter conformity with the Scriptures of truth.

We have made a passing allusion to a passage in the preface and to another in the body of the work which we shall here quote in order that our readers may form some judgment of the characteristic tendencies of the writer's mind.

"To the possession of one virtue he trusts he may be allowed to lay claim—the love of truth and desire to promote it. This alone he pleads as a reason for making public the thoughts he has suggested in reference to the question of *duration*, treated of in the sixth and seventh lectures. Is it not a solemn duty to make known what, after serious, honest, and prayerful investigation, one believes to be true? So at all events the writer is accustomed to consider, although he knows too well the cost at which any man follows truth, if he does not allow himself tremblingly to pause at every step with the anxious question, Is this orthodox?"—*Preface*, p. iv.

The illogical confusion in the following paragraph from the second lecture is not its most objectionable feature:—

"But here perhaps some pious listener might be disposed to say, Why not come at once to the Bible, and tell us what that says upon the subject, and so settle the question? Now, since I propose not to appeal to the Scriptures in the first place, I am glad of an opportunity of explaining to the pious reader of the Bible, who would thus settle the question, why I must pursue another course. To my own mind the statements of Scripture, whenever I have ascertained what they are, are perfectly satisfactory and conclusive on every point. I receive their decisions as infallible; for me it is quite enough to read 'The mouth of the Lord hath spoken it;' this is with me, in my private capacity, as a Christian, 'the conclusion of the whole matter.' But, unhappily, there are those who do not receive the Scriptures as a revelation from God; and they take the declaration of the Bible on our announced subject, in a way which we cannot but lament over. Now, we are debtors to such persons as much as we are to the reverent disciples of Christ; nay, after the example of our blessed Lord, we ought oftener than we do, to 'leave the ninety and nine in the wilderness, and go after that



which is lost, until we find it.' But in argument with one who, unhappily for himself, rejects the Bible, it would be folly to appeal to that blessed book as decisive: we must find some common ground first, where we can both stand. Such common ground we can find; and if we gain the point here, and then show that what is independently ascertained is just in accordance with the Scriptures, we have surely gained something.

"And, again, of those who equally believe the Scriptures to be a revelation from God, some hold views which others pronounce to be most unscriptural, yet all appeal to Scripture. Is it not, therefore, every way desirable to see which way other testimony leans? Besides, revelation presupposes many things ascertained and admitted, as the being of God, etc. Revealed religion, so far from throwing discredit on natural religion, assumes it as a starting-point. May I hope, then, to have satisfied the pious mind as to the wisdom of not immediately appealing to the Scriptures, but of examining other witnesses, if such there be, competent to give evidence, before asking, 'What saith the Scripture?' although to the Christian himself, in his individual capacity, their testimony will ever be decisive and sufficient though alone," pp. 11, 12.

On reading this passage who would not imagine that the writer's design was to prepare the way, by other evidence and other testimony apart from the Scriptures, for the full admission of the appalling doctrine of future punishment as propounded in them, and as thus corroborated and sustained; thus anticipating the unbeliever's prejudice, who, unhappily for himself, rejects the Bible, he was desirous of leading him to some common ground on which they both might stand for the purpose of showing that what was thus independently ascertained was just in accordance with the Scriptures? Yet the very opposite of this is the author's real intention: his whole object is to bring the Scriptures on the point of future punishment down to the level of this common ground, where indeed he cannot find the doctrine of future punishment at all, nor anything analogous to it, for on that common ground he candidly acknowledges the fundamental doctrine of the immortality of the soul has no resting-place, scarcely the shadow of a proof. His reasoning, such as it is, apart from the Bible, has the direct tendency of inducing his readers to pre-judge the question at issue, and before they examine the Scripture testimony to resolve not to find in it the announcement of illimitable duration.

There is the same appearance of disingenuous artifice in the introductory remarks in the first lecture, where by implication we learn that before the author could satisfac-

torily to himself give a course of lectures on the goodness of God, with a view to the question whether God is a Being whom we can reasonably be expected to love, he must get rid of the doctrine of eternal punishment as fearfully opposed to the character of God as an infinitely good and amiable Being, "whose tender mercies are over all his works, and who delighteth in mercy."

Here it is painfully evident that his notions of good and amiable, as attributes of the Divine nature, are at direct variance with the popular doctrine of future punishment, and that whether that doctrine is to be found in the Scriptures or not, it must, at any rate, be got rid of before he can venture to describe God as a Being whom we can reasonably be expected to love. But he must necessarily err who derives his knowledge of the Divine character from one source, and his knowledge of the Divine law and its sanctions from another. The *Scriptural* character of God, and that of the philosopher's idol, are as remote from each other as the heavens from the earth. Mr. Dobney perhaps may not be aware of the fact, but he is evidently more solicitous to be classed with those philosophical divines whose whole study seems to be to remove the reproach of foolishness, which the rejectors of the Bible never fail to attach to the characteristic doctrines of Christianity, than to welcome that reproach, because it is by that very foolishness it pleases God to save them that believe. On all the questions mooted in the pages of this volume the wisdom of the world is foolishness with God.

In order to prepare his readers for the reception of his favourite dogma, the annihilation of the wicked after undergoing a temporary punishment in hell, Mr. Dobney has ventured upon the bold and somewhat novel assumption that the immortality of man is conditional and accidental; that those only are immortal who are believers in Christ; that there is no immortality but one of happiness; that immortality is part of the salvation by grace; and that, consequently, there will come a period when there will be no lost souls in eternity, when wickedness and the wicked will have become totally extinct, and when a heavenly spirit voyaging through the universe to explore the works of God might in the depths of eternity arrive at some remote region and say, "This was once the locality of perdition. Here were the vials of Divine anger exhausted. Here were the dungeons. Mark the fragments of the chains; observe the traces of the fires."

The special pleading, the puerile criticism, and the thousand-times-refuted sophisms of the two last lectures, we had intended to examine and expose, but we are compelled to pass them by with this general censure.



We admit, with the author, that immortality cannot be the necessary and independent attribute of any creature. But that may be natural which is not necessary. The immortality of the human soul, as a link in the order of created being, and therefore of the whole species, though it cannot be absolutely established by unassisted and unenlightened reason, is yet sufficiently demonstrated by "those moral and religious considerations, and from that explicit divine testimony which appeal to our highest and purest sentiments."

Redemption by the incarnation of the Son of God proceeds on the principle, that the immortality of man was so interwoven with the intellectual and moral system of the universe by the wisdom and therefore the will of its Divine Creator, that the extinction of the human race by abrogating the law of its immortality, in consequence of its guilt, would have been a reflection on the perfections of God and an irremediable shock to all the principles of his moral government. It is the light which at every step of its progress the gospel sheds upon immortality, that is the justification of all its marvellous facts and stupendous doctrines.

The doctrine of the destruction or the annihilation of the wicked, we could easily prove to be as unphilosophical as it is contrary to Scripture.

In conclusion, we take leave of our readers by introducing an extract from a sermon of Saurin's. According to Mr. Dobney's principles of reasoning, the doctrine of atonement will meet with just as little toleration as that of the eternal duration of future punishment:—

"Meditate on the incarnate Word; comprehend, if you can, what it is for a God to 'make himself of no reputation, and to take upon him the form of a servant.' Consider the infinite excellence of God; approach his throne; behold his eyes sparkling with fire; the power and majesty that fill his sanctuary; the heavenly hosts which surround his throne and fulfil his pleasure. Form, if it be possible, some idea of the Supreme Being. Then think this God united himself to mortal flesh and suffered for mankind all the rigours that the madness of men and the rage of devils could invent. I cannot tell, my brethren, what impression these objects make on you. For my part, I ingenuously own, that could anything render Christianity doubtful to me, what it affirms of this mystery would do so. I have need, I declare, of all my faith and of all the authority of Him who speaks in Scripture to persuade me that God could condescend to such a humiliation as this. If amidst the darkness which conceals this mystery I discover any glimmering that re-

duces it in a sort to my capacity, it arises from the sentence of eternal punishment which God has threatened to inflict on all who finally reject this great sacrifice. Having allowed the obligation under which the incarnation lays mankind, everlasting punishment seems to me to have nothing in it contrary to Divine justice."

We would even go a step further than this eloquent divine, and would argue that not only will treating the incarnation with contempt merit eternal punishment, but that nothing save the infinite demerit of sin, and that it involved every sinner in eternal misery, could have presented to the Infinite Mind an adequate reason for making such a sacrifice, in order to pardon it and deliver the offender. If we are not saved from eternal punishment, then was the death of Christ too costly an atonement.

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*A MEMOIR of THOMAS HARRISON BURDER, M.D.* By JOHN BURDER, M.A.  
12mo. pp. 168.

Ward and Co.

The responsibilities of the medical profession are very weighty, both in a scientific and moral point of view. In the present age, we have reason to believe that there is a wider diffusion of sound knowledge among those who practise the healing art than at any former period in the history of the world. We would fondly hope, too, that the piety of the profession has improved, that it is less disfigured by scepticism than in former times, and that physicians and general practitioners are more than ever disposed to welcome the offices of religion as important aids to them in their professional walks.

Still, it is greatly to be lamented that a class of persons commanding such free access to their fellow-creatures, in seasons of suffering and in the hour of mortal conflict, should not be more generally influenced by the fear of God, by a consciousness of the value of the immortal soul, and by a feeling of responsibility to those who may soon have to pass beyond the region of hope.

Happily, of late years, we have been favoured with the memoirs of men eminent for their professional reputation, who have not been afraid or ashamed to avow their belief in Christianity, and who have not failed, as opportunity offered, to avail themselves of its warnings and consolations in the sick chamber, and at the bed of death. Such men as the late Mr. Hey, of Leeds; Dr. Hope, of London; and Dr. Burder, of Tunbridge Wells, were not only instrumental in effecting much good in their own immediate circles; but, as men of first-rate ability, they did good service to the public

at large, by demonstrating the fact that fervent piety is not incompatible with the highest medical attainments, and that the physician never acts a more dignified and graceful part than when, in ministering to the bodies of his patients, he pays a becoming attention to the never-dying soul.

The subject of the memoir before us, belonged to a class of men, who, partly from their extreme modesty and diffidence, and partly from physical infirmity, are not so generally known or appreciated as they deserve. With his standard of mind, and elegant and varied accomplishments, he would have drawn towards him the admiration of the entire medical world, if he had possessed a firmer constitution, and had shrunk less from that publicity which a physician's life demands. As it was, even, he shared the confidence and respect of the very first men of his day; and gave ample proof that few indeed outstripped him in the career of professional knowledge.

We are most thankful to see the memory of so excellent a man rescued from oblivion. The only fault we have to find with the writer of the memoir before us is, that he has allowed his relation to the deceased unduly to check the ardour and fulness of his statements,—a fault very rarely committed by biographers in his position. We could have wished, too, that the chapters had been arranged under distinct heads; and that a trifle more of the art of book-making had been displayed in the entire getting up of the work. The author has neither written too large a book, nor given too flattering a portraiture of the deceased. Notwithstanding, he has furnished a most instructive and edifying volume, well deserving of general notice, and likely to be very useful to those who have devoted themselves to the same professional walk as the deceased.

Dr. Thomas Burder gave early evidence of mental pre-eminence, and of devotional habits. From his youth up he suffered frequent interruptions of health, and indicated a delicate sensibility of bodily frame, which, more or less, attended him through life. But it does not appear that his mental ardour was thereby materially quenched; and doubtless it ministered in a high degree to the maturity of his spiritual character.

It is a pleasing feature in the memoir before us, that it enables us to trace the subject of it, in his own written communications, from the school to the hospital, from the hospital to the university, and from the university to the standing of a metropolitan physician;—in which widely differing scenes we perceive the development of a mind of equal compass, refinement, and moral sensibility. To see the scholar, the man of science, and the Christian so happily blended is indeed a spectacle as rare as it is gra-

tifying and delightful. Dr. Burder's letters are all of a superior order; and as they touch upon every successive scene of his life, both as a man and a Christian, they furnish ample materials for an intimate acquaintance with his mental and moral history.

Nothing can be more grateful or instructive than to observe the lovely display of the domestic virtues, so conspicuous in the character of Dr. Burder. His filial reverence and affection; his delicate attachments to his brothers and sisters; his marked tenderness to a beloved wife,—are features, in a professional man, worthy of universal imitation.

From the character of his mind, depending merely on physical causes, Dr. Burder suffered much in the form of occasional visitations of mental despondency. But the power of religion triumphed over the infirmity of nature; and few Christians will rise up from the perusal of this volume without wishing that their hearts may be as sincerely surrendered to Christ as was that of the deceased.

We hope soon to furnish our readers with a brief memoir of Dr. Burder. Meanwhile, we have great satisfaction in earnestly recommending the perusal of this volume to our readers as one of the most edifying specimens of modern biography.

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*The FATHERS and FOUNDERS of the LONDON MISSIONARY SOCIETY. A Jubilee Memorial. Including a Sketch of the Origin and Progress of the Institution.* By JOHN MORISON, D.D., Author of the "Protestant Reformation," "Family Prayers for every Day in the Year," "The Parent's Friend," &c. &c. A new edition with twenty-one Portraits. 8vo. pp. 580.

Fisher, Son, and Co.

With many other friends of the London Missionary Society, we were greatly disappointed at the high price of the first edition of this very interesting work. The portraits, we doubt not, added considerably to the expense of publication; but twenty-eight shillings were next to a prohibition on the sale of the work, and, to say the least, must have greatly limited its circulation. This was the more to be regretted, as there are few publications of modern times better deserving to be read by the friends of missions. The men who laid the foundation of the London Missionary Society were a class of individuals singularly endowed by God for the work to which he had called them; and great justice had been done to their memory by the author of "The Fathers and Founders of the London Missionary Society." But

the price of the work excluded it from many of those circles most deeply interested in all that pertained to the labours of a body of men so justly dear to the Christian church.

It is, therefore, with great satisfaction that we announce to our readers a new, elegant, and cheap edition of "The Fathers and Founders of the London Missionary Society." Hitherto the work has circulated mainly among the wealthier friends of the institution; but now it will be welcomed into the houses of the middle classes and into the cottages of the poor. As a jubilee memorial, it will furnish an appropriate memento of the devoted men who, fifty years ago, were directed and assisted by God to lay the foundation of an Institution which has diffused unnumbered blessings at home and abroad.

We will only add, that the indefatigable author has performed his task in a manner which entitles him to the gratitude of the present age, and which will secure for him the respect of posterity.

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*The DOMESTIC PRAYER BOOK; or, a Course of Morning and Evening Prayer, for one Month; with Occasional Prayers and Thanksgivings. By GEORGE SMITH, Minister of Trinity Chapel, Poplar, London. 12mo. pp. 244.*

Ward and Co.

As every author has his own mode of handling a subject, and his own circle of readers, we cannot but rejoice to receive another manual of family devotion from the pen of one so well qualified to write on such a theme, and so influentially known to the Christian public. We have looked at the volume before us with great care; and, though we frankly confess our partiality to the author, we feel that we can be under no mistake in giving it all the benefit that can accrue to it from our hearty recommendation. It breathes in every page the spirit of a deep and chastened devotion; affords strong indications that the author is himself a man of prayer; and seems well entitled to the full confidence and adoption of those heads of families, who, though convinced of the duty of instituting domestic worship, are not yet possessed of requisite confidence for conducting it without the aid of a form. To such individuals we cordially recommend the volume before us; earnestly exhorting them to commence the use of it with a solemn vow, as before God, that they will only use it till they can shake off the fear of man, and feel themselves warranted and encouraged to conduct their family devotions, with freedom and confidence, as aided by the Spirit of grace and supplication. This

modified recommendation of a manual of family devotion is all that we can conscientiously give; and we believe it is all that the author would approve.

While such works are required, and in many instances we believe they are required, "The Domestic Prayer Book" will be a safe guide to put into the hands of young disciples.

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*PAGANO-PAPISMUS; or, an exact parallel between Rome-Pagan and Rome-Christian in their Doctrines and Ceremonies. By JOSHUA STOPPORD, B.D., Rector of All-Saints, in the City of York, 1765. 12mo. pp. 432.*

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This is a very seasonable reprint of one of the most effective exposures of the paganism which runs through the whole papal system, both in its doctrines and ceremonies. It is a book of immense learning and research, from which the best weapons are supplied for assailing Rome on every side. Every successive chapter increases the conviction that Popery is but a refined heathenism, grafted upon the facts of the gospel; and utterly ruinous to the souls of men.

In this volume, too, a mirror is supplied, in which the Puseyites may see reflected the heathen propensities with which they have been visited.

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*HALLELUJAH: or, Devotional Psalmody; being a Selection of Classical and Congregational Tunes of the most useful Metres, from the works of Handel, Haydn, Purcell, Croft, Boyce, Wainwright, Harrington, and others; together with a few chants; the whole arranged in four parts, with Organ and Pianoforte Accompaniments, and adapted for use in Divine Worship, both in the Family and in the Sanctuary. To which are prefixed, Essays on Psalmody. By JOHN BURDER, A.M., and J. J. WAITE. Sixth Thousand. 2s., 2s. 6d., 3s. 3d., and 4s.*

J. Dinnis.

We take some credit to ourselves for having done something to bring this excellent sample of church music into notice. If all thought of it as we do, it would supplant more than one half of all the Congregational Psalmody used in Dissenting places of worship. The author has made a noble stand for right principles; and the general adoption of them would not only improve our taste, but advance our piety. We are happy to learn that Mr. Waite's work has reached the sixth thousand. This is a very hopeful sign of the times.



## NOTICES of WINDSOR in the OLDEN TIME.

By JOHN STOUGHTON. 12mo. pp. 248.

D. Bogue, Fleet-street.

This volume deserves to be regarded as an antiquarian gem, sufficiently free from what is cramp and recondite, to interest common readers, of an intelligent class. From his long residence in Windsor, the respected author has naturally been led to feel a deep interest in this ancient seat of royalty; and by the research of an inquisitive and well-informed mind, he has produced a volume which will in future be referred to by all who take upon them, in prose or poetry, to celebrate the events which have transpired in this time-honoured domain of British sovereigns. Our author has shown himself to be master of his theme; he has communicated what he could of Windsor "in its earliest days;" and has rapidly glanced at its history in the fourteenth, fifteenth, sixteenth, and seventeenth centuries, giving to all his details an air of peculiarity bordering on romance. The work is deserving of, and will secure, a wide circulation.

*The HISTORY of the LONDON MISSIONARY SOCIETY; comprising an Account of the Origin of the Society; Biographical Notices of some of its Founders and Missionaries; with a Record of its Progress at Home and its Operations Abroad.* By WILLIAM ELLIS, late Foreign Secretary of the Society, and Author of "Polynesian Researches," &c. In 2 vols. 8vo. Vol. I.

John Snow.

We can only just announce this seasonable volume, for the present month, which we do with much pleasure. It appears to have been prepared with great labour and accuracy; and will leave nothing more to be desired on the part of the friends of the Society in full development of its rise and progress, and present state.

## WORKS RECENTLY PUBLISHED.

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2. *The Union Bible Dictionary.* Prepared for the American Sunday-school Union, and Revised by the Committee of Publication. 18mo. 648. This work should be republished in this country.

3. *The Fathers and Founders of the London Missionary Society.* A Jubilee Memorial. Including a Sketch of the Origin and Progress of the Institution. By JOHN MORISON, D.D., Author of "The Protestant Reformation," "Family Prayers for every Day in the Year," "The Parent's Friend," &c. &c. 8vo. pp. 580. A new edition, with twenty-one Portraits. Fisher, Son, and Co.

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## OBITUARY.

MRS. MORRIS.

MRS. MORRIS, the wife of the Rev. J. Morris, late of Olney, now of London, was the daughter of Mr. Dryden Smith, of the Manor-house, Sherrington, Bucks. Bereaved of her mother at an early age, she was placed under the care of a highly-esteemed instructress of youth in a neighbouring town. There she had the privilege of attending the faithful ministry of the Rev. William Bull, the personal friend of

the Rev. J. Newton and the poet Cowper. Under the maternal care of the above-mentioned lady and the ministry of Mr. Bull, her mind, while yet young, was embued with the great principles of Divine truth, and gradually with the knowledge of the way of salvation by faith in our Lord Jesus Christ. Influenced by the fear of God, her conduct was remarkably blameless and exemplary during the twelve years she spent under the roof of her beloved instructress,



whose object was ever to train those committed to her care in the way of truth.

About the age of twenty-one, she became the wife of her now bereaved and sorrowing partner, and a valuable member of the church. In reviewing her past life, as an intelligent, affectionate, and devoted wife and mother, he would gratefully acknowledge the Divine goodness in sparing her to him and his family for the space of nearly twenty-seven years, as a help-meet in his domestic concerns and public ministry. During this period, while she was ever ready to every good work, it is recorded to the honour of religion and the praise of that grace which formed her religious character, that her judicious and prudent conduct preserved to her the unimpaired esteem and love of the families of her husband's flock, to whom she was ever an example of that godly sincerity and Christian charity "which vaunteth not itself, is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth." So amiable was her natural disposition, that she retained through life the esteem and friendship of those who were likeminded, and were the friends of her youth; some of whom had the mournful pleasure of witnessing her faith and patience under affliction, and of ministering to her the consolations of the gospel on her dying pillow. To the duties of her family, and the welfare of the young, she especially devoted her energies, her influence, her prayers, and a large portion of her time. She had the satisfaction of mainly establishing two infant school clothing clubs, for the poor of the congregations under her husband's care, and two Christian instruction societies. For years she maintained a correspondence with ladies who kindly furnished her with useful garments for destitute children of the Sunday-school. To the little flock now under her husband's care she was becoming increasingly attached; and when the subject of its continuance, or the fear lest the present ministry should be suspended or relinquished, she said, with tears and much emotion, "It is an affectionate little flock; it would be a great pity that it should be scattered." As long as health allowed, and beyond it, she constantly attended the Sabbath-school and all the usual services of Divine worship. During the last summer she laboured under the exhausting effects of influenza, and in September was disabled from attending public worship. From that period alarming symptoms appeared, but her mind was remarkably calm and peaceful, resting firmly on the Rock of ages; not a murmuring word escaped her lips, nor was a cloud more than once permitted to overcloud her mind, or the great enemy to assail her faith. Deeply

sensible of her condition as a helpless sinner, she gave utterance to her views in the expressive lines of Watts to a friend:—

"A guilty, weak, and helpless worm  
On thy kind arms I fall;  
Be thou my strength and righteousness,  
My Jesus, and my all."

For some time past she had no expectation of recovery, and was very mercifully enabled to commit her numerous family to the care of her heavenly Father, having a desire rather to depart and be with Christ, remarking, "The conflict will soon be over, and then glory." Once only, a few days before her departure, her faith for a moment seemed to falter; she said, "Oh! how dreadful, if, after all, this calm I have enjoyed should prove a delusion, and I should sink into perdition; but I have never loved the company of the wicked here, though I feel I am nothing but a poor sinner." "No," it was replied, "and you will never dwell with the wicked hereafter: you know you are complete in Him." "O, yes, that is my consolation, Ye are complete in him." Then, with holy triumph, she repeated that beautiful verse—

"His very word of grace is strong  
As that which built the skies;  
The voice that rolls the stars along  
Speaks all the promises."

Through the whole period of her affliction, the happy measure of resignation to the will of her heavenly Father, and the spiritual mindedness which she evinced, were edifying to those kind friends who visited her; and the gratitude she expressed was truly affecting and delightful. "I don't know how," she said, "to be sufficiently thankful for all the mercies that have been mingled with my affliction. Our children are so affectionate and attentive, and my mind has been so calm throughout; I feel my unworthiness, but I am trusting alone to the blood and worthiness of our Lord Jesus Christ for all my salvation."

A few lines of her own will best show the frame of her mind—

"We think of the realms of the blest  
Amid sorrow, temptation, and care;  
We're seeking that haven of rest,  
And oh! how we long to be there!"

An hour before her departure, she affectionately pressed her weeping husband's trembling hand, and exhorted him to be "calm, and composed, and resigned to the will of God." Shortly after, she fervently prayed that God would bless all her children; and especially that he would dispose the heart of one, whom she named, to read the Bible she had given to him a short time before, and that he would grant them all his grace. Her last words were, as far as they

could be gathered from the broken sentences she uttered, an expression of her own hope of salvation—"by Jesus Christ," "through Christ." Then her sight and hearing failed; the world receded and disappeared: she gently fell asleep in Jesus.

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THOMAS WARD.

It is with feelings of sincere regret that we announce the decease of Mr. Thomas Ward, one of the publishers of the magazine. The event took place on Saturday, the 24th of August, at his house at Clap-

ham. He had suffered considerably for months past, from an oppression on his breathing, but no serious apprehensions were entertained, till within a few days of his death, when alarming symptoms rapidly developed themselves. He died in peace, avowing the consolation which he derived from the precious volume of inspiration. He has left a widow and six children to mourn their severe loss; but he was a man of prayer while he lived, and his prayers will draw down blessings on his family. He was interred at Norwood cemetery, on Tuesday, September 3rd, Dr. Morrison officiating on the mournful occasion.

## Home Chronicle.

### WELCOME

TO THE

## JUBILEE OF THE LONDON MISSIONARY SOCIETY.

OF all the interesting epochs of time which we are called upon to observe, in connexion with the church of Christ and the evangelization of the world, there is no one more sacred in importance, or more richly fraught with instruction, than that which marks the present period, and which, in the gracious providence of God, we are now permitted to see. This month introduces the jubilee of the London Missionary Society, a society which, in its formation, progress, and usefulness, demonstrates, to a most happy degree, the power of Christian principle, and the efficiency, under the Divine blessing, of Christian efforts for the evangelization and improvement of mankind. Fifty years ago this month, the foundation stone of that noble structure was laid, and now, at this stage of the building, and at this period of its progress, it may be permitted to review the past, to contemplate the present, and to indulge in holy anticipations of the future, whilst, amidst all, we prepare a stone of help, and placing it in some conspicuous part of the elevation, gratefully inscribe upon it, "Hitherto the Lord hath helped us."

That must be an insensible state of mind to all that is holy, benevolent, and divine, that can look on, unmoved, on such a scene as this, and feel no interest in the progress and achievements of such an institution as that which the present period commemorates. If to record the progress of maritime discovery, of commercial enterprise, of scientific improvements, or of philosophical investigations, be both obligatory and honourable, how much more so to ob-

serve the wonder-working hand of God in connexion with a society formed for the sole, but glorious purpose of conveying the gospel to "heathen and other unenlightened parts of the earth." Assuredly, this must embrace within it the germ of every improvement, personal, social, and moral, of which the nature of man is susceptible. It carries in its very front the motto of the descending Saviour, and the inscription over the portals of Christianity from the beginning, "Glory to God in the highest, peace on earth, and good will to man."

Deeply interesting is the present time, as the completion of an important space in the history of such an institution, and solemn and instructive too is all that it involves. Fifty years is an important period in the life of man—its greater period—whilst comparatively few attain it. It is more than is allotted to a generation. It is a space during which, for good or for evil, the world is rapidly advancing: momentous changes are made: humanity is rising or falling: and the principles of the empire of darkness, or of light, have made no small progress towards ascendancy. It is a period over which the eye of every pious and philanthropic mind must glance with the deepest emotion.

Who then can be insensible or indifferent to such a consummation as that which is now fast approaching in reference to one of our great evangelical institutions, over which fifty years of time's eventful course will soon have rolled, and these years too fraught with interest and magnitude to the universal race of man. A missionary so-

ciety entering on its jubilee is an object, we may suppose, on which superior spirits look down with holiest interest and concern, and in proportion as they can appreciate the moral government of God, admire and extol. Not the jubilee of an earthly kingdom, not even that of the ancient Hebrew land, can be in their estimation of so much concern. It is the jubilee of a combination formed for the turning of the nations of the earth from darkness to light, and from the power of Satan unto God, and for accelerating the reign and kingdom of God's beloved Son. Hail, sacred jubilee! Welcome to thy rising dawn! May the hearts of unnumbered thousands beat in unison with thy claims, and in gratitude for thy joys. As millions in both worlds will have to adore the Author of all their blessings that ever such a jubilee in the lapse of time shed its influence upon them, so now may corresponding humiliation, joy, and praise, mark thy arrival.

With what views and feelings should we commemorate such a period as the present? Surely it calls upon us to be observed,

1. *As a jubilee of grateful remembrance.*

"The memory of the just is blessed." And never truly was this sentiment more properly verified than in reference to these noble-minded men, who, fifty years ago, laid the foundation of this institution, and originated, in the spirit of the gospel, this great design. "Our fathers, where are they; and the prophets, do they live for ever?" No. But they have left behind them, in this society, a memento of their zeal, and a monument of their piety, faith, and love. Amidst the convulsions which marked that period, the wars and rumours of wars which then spread over the earth, the distractions which desolated Europe, and the danger that threatened our own beloved land, their Christian minds rose above the turbulence of the times, and peaceably devised a plan for sending the glad tidings of revelation to every kindred under heaven. It was the "little seed" cast into the earth, which should germinate, and spring forth, and bear fruit in every clime. It was the small "cloud" in the horizon, like that which the prophet's servant saw, no larger at first than a man's hand, but spreading, enlarging, and falling, to fructify every land. It has now descended in copious showers on many fields of the earth, and by its influence the wilderness and the solitary place are beginning to be made glad, and the desert to rejoice and blossom as the rose. All honour to the men whose efforts deposited that seed in the soil, whose prayers caused that cloud to arise! They were men above and before their times, whose minds were illumined with light, and whose hearts were embued with love from on high. Whilst the world was sleeping, they were

awake; and whilst earthly potentates and warriors were combining to destroy men's lives, they were uniting to save them. Many were their fears, and formidable their foes; numerous their difficulties, and appalling their dangers; but their faith was great, and God was with them. In the midst of discouragements on every hand, with indifference from some, and opposition from others, they engaged their hearts to this work, and devised, and matured a plan, the framework of a society which has been a blessing in the earth, and the admiration of every Christian land. Devoutly ascribing the glory to Him from whom "every good and perfect gift" descends, we give honour at the present period to whom honour is due. Luther, and Calvin, and Knox, for the Reformation; Whitfield and Wesley for the Revival; Bogue, Haweis, Hill, Eyre, Hardcastle, and others, for the glorious missionary combination which marked the close of the century past. Long let them live in our grateful reminiscences! We glorify God in them. We do honour to their memory this day!

2. *As the jubilee of Christian compassion.*

Nearly fifty years have now rolled away of manifested compassion to the heathen world, and of tender commiseration for the manifold evils, which, as rational, accountable, and immortal beings, they endure. Christian sympathy has looked upon them with kind and considerate regard, and, not imitating the conduct of the selfish Levite, who "passed by on the other side," but that of the good Samaritan, has sought to pour in oil and wine, and bind up their wounds. It is a delightful, it is a glorious display of the tender mercies of Christianity, and of the "bowels of compassion" which the religion of Jesus inspires, that by this society (not at present to mention others) a helping hand has been stretched out to save the heathen from death, and a willing ear has been given to the cry, "Come over and help us, ere we die." There is not a more lovely manifestation of the spirit of the gospel than this, nor one more just, truthful, and consistent with its principles. It is a religion of mercy; an emanation of mercy from the throne of the Eternal: nor does it vindicate its own glory, or prove its own heavenly origin, till, by those who have received it, that mercy is shown to others. That "it is more blessed to give than to receive," is at once the determination of its Author, and the exemplification of its own spirit, and the charm and the honour of the missionary enterprise has been, that by it that maxim of the kingdom of heaven has been embodied and presented to the heathen world. Paganism may impoverish and depress; Mohamedism delude and destroy; and both combine to rob mankind of their present



rights, and of their hopes and prospects for immortality, but the prerogative of Christianity is to give, and by its influence secure to man his noblest possessions for the life that now is, and for that which is to come. All hail to thee, thou jubilee of missions! for by thee, for so long a space, has this feature of the "incarnate Mystery" been presented to the ruined family of Adam. "God is in Christ reconciling the world by Jesus Christ to himself," and by thee has this aspect of the gospel been shown to mankind. Christian mercy has held up the proclamation of heavenly mercy to the world. Not to the extent that it ought to have been, but to a glorious degree, the followers of the meek and merciful Redeemer have exhibited "the same mind which was also in him." Compassion for dying souls has lifted up its finger to point to the cross of salvation, and employed its tongue to tell of Him who came to seek and to save the lost. This has been its occupation for the last half-century; nor is it yet weary. Still shall the world know that they who have received Christ Jesus the Lord, delight to show the mercy they have found.

3. *This is a jubilee of Christian love.* For a long period it has been shown, especially by that society whose jubilee this year celebrates, that beneath the missionary banner, and around the cross of Immanuel, Christians can "dwell together in unity." It has been the distinguishing honour of this great institution from the beginning to unite all parties, men of every Christian name, that hold the Head, and are prepared to do homage to King Jesus, in one general crusade against the kingdom of darkness upon earth, and in one general attempt to establish that of light and holiness upon its ruins. Herein the London Missionary Society has been unlike the rest, and, to its everlasting honour, it has shown to the world how Christians of various minor distinctions could associate for the one great purpose of evangelizing the heathen. It said to the Churchman and to the Dissenter, to the Presbyterian, the Independent, and the Methodist, "We wish to send the glad tidings of mercy to the nations, can you join in this godlike design?" and instantly these different tribes of our British Israel replied, "We can." Ephraim and Judah, and Manasseh and Benjamin, rallied around this standard of the true army of the faith, and merged their differences in one combined attack on the forces of the alien. It was a glorious sight. It was an auspicious day. And, blessed be God, this holy alliance still continues. In this, our honoured and beloved Society, we have Christians of every name. One vexes not, nor envies another. All are combined to do God service, to honour the "King of saints," and

to tell the story of his love to the perishing heathen. "One is our Master," say they, "even Christ, and all we are brethren." We may worship apart, but in spirit we are one. Different forms of ecclesiastical discipline may divide and distract us, but we are one in heart, in subjection to Christ, and especially in this great purpose of seeking the world's salvation. In other things we may differ; in this we are all agreed; and our love is strong as death. Welcome jubilee, that has perpetuated for fifty years such a scene in the church of God and in the world as this! Still closer and closer let the silver bands be drawn. May nothing touch, nothing hurt them. For many jubilees may their strength and beauty remain. "That they all may be one, as thou Father art in me, and I in thee, that the world may believe that Thou hast sent me."

4. *It is the jubilee of Christian enterprise.* Fifty years of plan and effort have been employed for the diffusion of the everlasting gospel, and for aiding the angel's flight to convey it to every kindred and people and tribe under heaven. Such a space has well nigh elapsed since Christian enterprise undertook to visit the isles of the South Pacific, and to commence the work of evangelisation there. Counsel, thought, liberality, prayer, put forth their appropriate efforts and united energy to make known the name of Christ where it was unheard before. From that time to the present the projects of Christian heroism have enlarged, and borne down by its spirit every tide of opposition by which its progress has been stayed. Mountains before it have sunk to plains, and valleys risen at its approach. It has braved the storms of the ocean, the heat of the tropics, the cold of Siberia, and the deleterious influence of all inhospitable climes. It has encountered the deadly stroke of the east, the horrors of slavery in the west, the barbarous habits of the south, and the torpid manners and shivering habitations of the north. It has assailed the bloody rites of Paganism in one part, the strongholds of idolatry in another, the gloomy fears of superstition in a third, and, with its indomitable powers, has now well nigh visited, and stood erect on every shore. With much more glory than the celebrated Roman once acquired, and with greater triumphs than his, might it exclaim, "*Veni, vidi, vici*—I came, I saw, I conquered." Not a form of human speech but it has attained: not an army of difficulties but it has conquered: not a barrier of prejudice but it has overcome. Where commercial speculations have failed, where warlike preparations have been in vain, and the light of science and philosophy had never penetrated to discover the darkness, or to heal the sorrows of humanity, Christian enterprise has led



the way, to commiserate man, to ameliorate his condition, and to elevate the degraded and the fallen. Amidst scenes of opposition and difficulty which nothing else would have endured, it has stood, firm, patient, unmoved. This it has done, sustained by its own energy, and sanctioned by smiles from above, without human resources to rely upon, or an arm of flesh to deliver. Often has it had to encounter the scoffs of the indifferent, and the scorn of the adversary at home, as well as the power of all earthly, and sometimes of all hellish hostility abroad; but, firm to its purpose, it has calmly received the one, and, by perseverance, conquered the other. What Christian heroism will venture to undertake, and what through the benediction of its Divine Author, it will perform, let none doubt, let none question now. Morrison and Milne, Vanderkemp and Des Granges, Williams and Moffat have lived, and the fruits of their enterprise are before the world. The man of science may refuse to go; the lover of philosophy prefer his speculations at home; the genius of commerce may shrink from the task; and the warrior retire from the field; but the Christian missionary will attempt it, and neither faint nor flee, till his work is done.

5. *This is a jubilee of Christian success.* With joy and gratitude we record, to the praise of the glorious Lord of missions, and to the honour of his grace, that the past has been a period of gratifying success in the work of evangelizing the heathen, and of recompense, far above our expectations, and beyond our deserts. In proportion to the amount of our instrumentality put forth, the scanty resources applied, the feeble efforts and the feeble prayers that have been employed, the success has been wonderful, and the inroads made on the superstitions and idolatries of the nations are enough to constrain us to exclaim, "What hath God wrought!" His "tender mercy" has been displayed in strengthening his servants in every land, in enabling them to surmount the mightiest difficulties which stood in their way, and oftentimes in giving them no small favour in the sight of the heathen. By his gracious assistance they have been enabled to conquer the most difficult languages, to decipher the most hieroglyphic tongues, and to reduce the most barbarous forms of speech to written order and visible signs. This, in itself, ought to be viewed as almost a miracle in modern times, and correspondent to that of the day of Pentecost, by which Christianity was diffused at the beginning. But the use made of the attainment has been more gratifying and glorious still, for by it millions of the race of man can now read in their native tongue the records of redemption, and "the won-

derful works of God." The principal dialects of the earth are now the vehicles of communicating the mind and will of Jehovah; and the Chinese, and Hindostanee, and Bechuana tongues, with many more, respond to the notes which Hebrew prophets and apostles employed. How great in importance this part of the work has been, and of what magnitude its results, no mind can fully conceive. The future lapse of time must testify it, and the nations of the earth will one day know. But assuredly it looks like the preparatory work, the provision made to "destroy the face of the covering cast over all people," and to let in upon a benighted world the light of heavenly day. Nay, more. It is the first call of the nations to the footstool of the Eternal; the first accents of the good Shepherd's voice on the mountains and deserts of the earth, inviting the wandering sheep to return, and assuring them of a safe conduct into his heavenly fold. The work is done. The charter of salvation is in almost every tongue, nor can all the powers of darkness obliterate or destroy it. In every land shall it remain, the monument of missionary patience, perseverance, and success, prepared of God, as a light to enlighten, and a beacon to save the Gentiles. No sooner shall the living voice succeed, and the Holy Spirit descend, and the conversion of multitudes follow, than they shall find at their side, the river of the water of life, food for the soul, and aliment for life eternal—that very tree itself, which bears "twelve manner of precious fruits, and yieldeth her fruit every month, whose leaves are for the healing of the nations."

But far from the truth would it be to stop here, and to limit our success to the glorious achievements of the translation of the word of God into the principal languages of the human race. This, magnificent in itself as it is, is but the means to an end, and, like all other means, must precede the accomplishment of the object desired. It has led the way, or, rather, it has accompanied other efforts, which are still more in unison with the Saviour's great commission, and with the express wording of his command, "Go ye into all the world, and *preach* the gospel to every creature." This, according to the measure of ability and opportunity afforded, has been done by the London Missionary Society, in many different languages, and its heralds and its agents are now employed in lifting up their voice like a trumpet on almost every shore. It was by the living voice, and by men of "like passions with themselves," that the omniscient Redeemer would have his followers show unto others the "will of God for their salvation." Accordingly, for this express purpose, the Missionary Society

was formed, and by its instrumentality in this way, what glorious things hath Jehovah done among the heathen! The blind are illumined, the deaf hear, the rebellious are humbled, the hardened are penitent, and the wandering are reclaimed. Systems of idolatry, which have stood the lapse of ages, are beginning to yield, to totter, to fall. The idols are utterly abolished; the marae are forsaken; the temples are ruined. Bel boweth down; Nebo stoopeth; their priests are confounded; their worshippers are scattered; the groves and images, who shall set them up? The mythologies of the heathen are waxing old, and seem ready to "vanish away." Amidst these signs of decrepitude and confusion, the Christian church is rising, and acquiring new vigour at home and abroad; her members are found in many lands; her fellowship is budding and blossoming on many a shore. The north has "given up," the south has "kept not back," the sons and daughters of Jehovah are coming from afar. Already the islands of the sea have yielded their quota, and the continents of the earth their "firstfruits" unto Christ. In China, in India, in Africa, in the great Pacific, converts to Immanuel are found, and in the isles of the west they "fly as a cloud, and as the doves to their windows." Many and great are his trophies. The drops of the morning dew will soon be the emblem, for number and for beauty, of his willing people among the heathen, made willing in "the day of his power." Glorious things are spoken of thee, O city of our God, and in our day have some of those glorious things come to pass. The hand of the Lord has been made bare, and to not a few hath it been revealed among the nations. Already they gather around the feet of the Mediator; already they embrace his salvation; already they raise their voice to their great Deliverer's praise, and have entered on the "new song," which shall one day rise from every land, "Blessing, and honour, and glory, and power be to Him that sitteth upon the throne, and unto the Lamb for ever and ever." Blessed jubilee, let *thy* glorious morning dawn; and welcome the present as the harbinger and pledge of *thine*. All glory to the Lord of the harvest, for the success he has permitted us to enjoy!

Once more. We may view and celebrate the present grateful period as a *jubilee of progress towards the world's salvation*. We have not laboured in vain, nor spent our strength for nought, and that labour and that strength have been employed in forwarding the world's salvation. Deep sunk in ignorance, vice, and idolatry, as the human race long has been, we know it is destined to arise, and shall not always remain the prey of the mighty, and the cap-

tive of the great despoiler. This globe has been the theatre of redemption, and is intended to become a restored, obedient, and happy province of the empire of the Eternal. For this purpose He gave his beloved Son to die, to endure the agonies of the cross, and to conquer death in his own dominions. That Saviour, in the holy anticipations of his love, foretold, "I, if I be lifted up from the earth, will draw all men unto me:" nor will He be satisfied, or see of the travail of His soul, till this shall come to pass, and unto Him, as the predicted Shiloh and the Prince of peace, the gathering of the nations shall be. Already the pledge is given in His exaltation to the Father's right hand. He has "asked," and prevailed. The grant has been made of the heathen for his inheritance, and the uttermost parts of the earth for his possession: "Yea, all kings shall fall down before Him, all nations shall serve Him." Hence our hope—hence our joy. A brighter day is awaiting this benighted world. The time of its deliverance is approaching; and we welcome this auspicious period, because it is a jubilee in its progress—a jubilee in advancement towards that desired and glorious consummation. To say the least, the world has not gone back during the last fifty years. It has progressed, and progressed in the direction of truth, knowledge, and righteousness. The leading superstitions and chief idolatries of the earth are undermined, shaking, and preparing for their fall. Paganism has lost some of its strongholds. Mohamedism is suspected by its votaries, and its delusions beginning to be exposed. The "man of sin" himself, though raging for conquest, is obliged to alter his policy, and has lost much of his former power. Infidelity is ashamed, and dares not lift up its head in the light of open day. Slavery, and war, and oppression are beginning to be held up as an abomination to all nations, and tyrannic governments will scarce long be able to keep in thralldom the "bodies and souls of men." There are signs of progress. Light, liberty, salvation, are coming. Already their precursors are heard, and their elements are spreading over the earth. God is taking to himself his great power, and preparing for the final overthrow of his enemies. They have taken the alarm, and are marshalling for the fight. Fearful will the onset be, and terrific the encounter. But we know on which side victory will determine, and whose the conquest will be. "These all shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and King of kings; and they that are with him, are called, and chosen, and faithful." Intimations of His prowess have been given, and preludes of His triumph have been heard; and we hail

the arrival of this hallowed period, because it sounds a jubilee note in the progress and triumphs of our King. Many a conquest has the past beheld, and each one is the pledge of future and greater. He whose prerogative is to go forth "from conquering to conquer" will not pause in His progress now, nor suffer His enemies to gain the advantage over Him. Mystery may sometimes invest His proceedings, and to our short-sighted view His counsels be unknown, but still His purpose shall stand, and he will do all His pleasure. "Wonderful in counsel and excellent in working," there are no devices of His adversaries but he can frustrate, no power on their side but He can overcome. Immortal Lamb! we hail thy titles, and the triumphs thou hast won. Let these be but the premonitions of more. "Come forth out of thy royal chambers, O thou Prince of the kings of the earth! Put on the visible robes of thy imperial majesty, and take up that unlimited sceptre which thy almighty Father hath bequeathed thee; for now the voice of thy bride calls thee, and all creatures sigh to be renewed;" and we will view and celebrate this auspicious era as the jubilee of thy progress, and that of the world's salvation. "Hallelujah, for the Lord God omnipotent reigneth."

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## PROVINCIAL.

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### PORTSMOUTH.

On Tuesday evening, the 30th of July last, a public meeting was held in Highbury Independent chapel, St. Mary-street, Portsmouth, for the purpose of forming a Congregational church in that new and beautiful place of worship. The congregation having greatly increased during the last three or four months, the time for constituting a Christian church was thought fully to have arrived. The persons who were to form it had previously sent in a request, individually, and then collectively, to that effect, to the Rev. George Jones, their minister, who, accordingly, adopted the necessary steps to accomplish their desire. The services were conducted by the neighbouring ministers, Independent and Baptist.

The Rev. Mr. Varty, of Fareham, commenced with reading the Scriptures and prayer; the Rev. J. D. Morell, A. M., of Gosport, stated the principles of a New Testament church; and the Rev. T. Cousins, of Portsea, presided at the Lord's-supper. The questions were first asked, whether a desire had been expressed, on the part of those who were about to be joined in church fellowship, that they should unite in that capacity? And, secondly, whether the proper testimonials and dismissals had been

received respecting them, from the churches to which they had previously belonged? Satisfactory replies having been given to each of these questions, the Rev. T. Cousins then delivered an address on the duties of church members, and administered the Lord's-supper to the new community, all the ministers present uniting. The Rev. Mr. Guyer, of Ryde, concluded with an address to the congregation. The other parts of the service were conducted by the Rev. Messrs. Silly, of Gosport, and Jones, of Buckland (Independents); and the Rev. Messrs. Burton and Room, of Portsea (Baptists). The chapel was crowded, and, although it was a protracted service, the most thrilling interest was sustained to the last.

On Wednesday evening, the 14th of August, or a fortnight after the preceding solemnity, another important service was held in the same place of worship, to recognise the Rev. George Jones, late of Lyme Regis, Dorset, as the pastor of the newly formed church. The Rev. E. Giles, of Newport, stated the nature of a Christian church; the Rev. Mr. Scamp, of Havant, proposed the questions as to the course of providential events which led to the union of Mr. Jones with that community as its pastor. The Rev. T. Durant, of Poole, offered up the recognition prayer; the Rev. T. S. Guyer, of Ryde, addressed the minister on his peculiar and sacred duties; and the Rev. T. Adkins, of Southampton, concluded this impressive service with a sermon to the church and congregation. The chapel was densely crowded, and hundreds went away unable to gain admission. About 120 gentlemen and ladies sat down to a plain and substantial dinner in the former part of the day; after which, many delightful addresses were delivered congratulatory of the formation of an Independent church, and the settlement of a minister, in this populous and long-neglected neighbourhood.

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### ALLER, NEAR LANGPORT, SOMERSET-SHIRE.

A neat Independent chapel was opened in this village, on the 17th of July. It is capable of accommodating 130 persons. Two sermons were preached on the occasion, by the Rev. A. J. Morris, of Holloway. In the afternoon, a public meeting was held, when Mr. Fowler, of London, took the chair, and several ministers addressed the congregation. The opening services excited great interest. The chapel was crowded in the evening. There were two rows of people in each pew, while the Rev. Mr. Baker preached in the street to a considerable number, who could not obtain admission. The collections were good, and ex-



pressions of satisfaction and delight were visible in every face.

The circumstances in which this little sanctuary originated were peculiarly interesting. In January last some extracts were read from the pulpit of Holloway chapel, from a paper containing instances of poverty and persecution in connexion with our agricultural churches. The case of —, “a village blacksmith,” who had suffered sorely for righteousness’ sake, excited peculiar attention, and a communication was opened on his behalf between a generous member of the congregation and the Home Missionary, from whom the account had come. This led to a representation of the religious destitution of Aller, the blacksmith’s cottage being the only place which could be obtained for the preaching of the gospel among 500 souls, who would thus be left in a miserable condition, if his removal from the neighbourhood, which was in contemplation, took place. It happened providentially that a cottage was, at this particular time, to be sold, and the generous individual before referred to, with the concurrence and assistance of his pastor, undertook to obtain and furnish it for the preaching of the gospel. More than 50% were contributed by the congregation at Holloway, and with the assistance of friends elsewhere, a freehold chapel, neatly fitted up, has been presented to the villagers of Aller, free of debt.

The results are already cheering and delightful. The chapel is crowded with attentive hearers every sabbath, and those who, on former occasions, have knocked down our preachers, thrown fire into the congregation, dragged out their relatives by brute force, &c., are gladly receiving the word of God. What hath God wrought!

The poor blacksmith is still in circumstances of great distress. Just as he was about to remove, to take a situation offered him in London, symptoms of consumption appeared, which compelled him to remain at Aller, where he is now “hoping, and quietly waiting, for the salvation of God.”

His interesting wife, about to be left with four small children, is well-nigh broken-hearted. Should any readers of this account be disposed to alleviate her distress, the Rev. A. J. Morris, of Holloway, has consented to receive any contribution on her account.

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#### THEOLOGICAL COLLEGE OF THE PRESBYTERIAN CHURCH IN ENGLAND.

The synod of the Presbyterian church in England has recently determined to institute a theological college for the training of young men for the ministry. The college will be in London, and the classes will be opened in the beginning of November next. The following appointments have been already made:—The Rev. Peter Lorimer, of London, Professor of Biblical Criticism and Interpretation; the Rev. Hugh Campbell, of Manchester, Professor of Ecclesiastical History and Jurisprudence; and the Rev. James Hamilton, of Regent-square church, London, Professor of Pastoral Theology; the Rev. J. P. Menge, from Germany, will act as Hebrew and classical tutor. The appointment of a Professor of Systematic Divinity and Christian Ethics, is for the present postponed. The students will avail themselves of the classes of University College for instruction in mental and physical science, and the course of study will extend to four years.

The synod of the Presbyterian church in England, is a body holding the same principles as the Free Church of Scotland, and maintaining intimate communion with it; but it is not a *part* of the Free Church—it is not under its jurisdiction, but is in every respect a distinct and self-regulating body. It has hitherto been dependant on Scotland and Ireland for its supply of ministers, and its object in instituting the college about to be commenced is to remedy this defect by training up ministers for itself, who may give to evangelical Presbyterianism in England a more English aspect, and so extend its usefulness and efficiency.

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## General Chronicle.

### CHINA.

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#### PROSPECTS OF THE CHINESE MISSION.

*Victoria, Hong Kong, 9th April, 1844.*

To Joseph Fincher, Esq., and the Deacons of the Church assembling in Trevor-chapel.

MY DEAR FRIENDS, — Your kind and interesting reply to my former letter reached

me in Singapore, while I was preparing to leave that island, and embark for this new scene of our labours. I feel very grateful for the affection and sympathy which breathe in many of your expressions. The whole letter, indeed, came home to my heart, as if I had been listening to your prayers for myself, and for the Lord’s cause. I could not but be encouraged to go forward in the Lord’s work, trusting that I should be as



sisted by your prayers to fight the good fight, and turn not a few of the Chinese from darkness to light, and from the kingdom of Satan to that of God's dear Son.

It is now about nine months since we arrived in this settlement. During that time my health has been mercifully preserved, but you are aware that there have been much suffering and sorrow in my family—but our mercies have also superabounded. My dear wife has been raised up from a state of much weakness and depression, and a dear child, on whom we had been looking for nearly six months as one as good as dead, has suddenly begun to mend, and to regain her strength. God has been dealing with us in the way of chastisement, but He has at the same time vouchsafed so many tokens of his love, that we cannot but regard the inflictions as those of a father on his children, intended to cure our waywardness, to teach us more implicit submission to his will, and to make us partakers of His holiness.

During the months of August and September, all the brethren connected with the mission to China were assembled here for the purpose of deliberating on various points referred to us by the directors. I am persuaded the result of our meeting will be that a oneness of plan and a harmony of operations will characterize all our future proceedings. Arrangements were suggested for occupying every one of the newly-opened ports, and, in the course of a few months, wherever British merchants find entrance into China to pursue their traffic, there also will be missionaries of the cross, inviting the heathen to "come and buy wine and milk without money and without price." Of the brethren who came up from the Straits of Malacca to attend the conference, it was ordered that the body of one should be laid in China. Fever attacked Mr. Dyer, while on a visit to Canton, and though he appeared to recover for a time, it proved ultimately fatal. He had embarked on board a vessel in hopes of being swiftly borne by it to rejoin his attached and expectant family; but before it left these shores, his mortal remains had been consigned to the earth, close by the grave of Dr. Morrison. There sleep together the first Protestant missionary to China, and one who followed him with no unequal steps. Mr. Dyer was an eminent Christian and a devoted missionary. That mind dwelt in him which was also in Christ Jesus—a mild humility and a most self-sacrificing spirit. His attainments in the Chinese language were of a high order. The providence that removed him was most mysterious; but God carries on his own work independent of any particular individuals. It is for us humbly to adore the doing of Him whose judgments are a great deep, and to take from such a dispensation the in-

junction of scripture more deeply to heart, and work while it is called to-day, because the night cometh in which no man can work.

Hong Kong is a missionary station of great and increasing importance. All sections of the church of Christ which direct their efforts to China will find it necessary to maintain a mission here, as a root and *point d'appui* to their other stations along the coast. But in itself Hong Kong presents a large and inviting sphere. The Chinese inhabitants amount already to many thousands, and are steadily increasing. They manifest, also, a disposition to listen to the preaching of the gospel. The Baptist brethren from America have conducted Divine service in two chapels, which have been well attended almost ever since the occupancy of the island.

On the second sabbath of January I opened a small chapel in the most populous part of the Chinese bazaar. The attendance has far surpassed my warmest hopes. The room will only seat comfortably between seventy and eighty, while the congregation often amounts to more than a hundred. You would be delighted to perceive the people, sitting quietly and attentively, listening to the proclamation of Divine truth by myself or a native assistant. I expect that great things will be done there in the name of Christ. Why should we not believe that many will be found to believe and be saved through the foolishness of preaching? Service is conducted three times a week, twice on the sabbath, and on Wednesday evening. Last sabbath I intimated that I would attend in the chapel an hour likewise every Friday morning, for the purpose of meeting and conversing with any who might wish to know more accurately of the things which they had heard. I am sure, my dear friends, your fervent prayers will mingle with mine, that the Spirit may be poured on us from on high, and that the regards of the heavenly hosts may often be bent on our humble assemblies by tears of repentance, and hearts melted by the influence of redeeming love.

There is another service in which I take much interest. The Medical Missionary Society have a hospital here, under the care of my friend and colleague, Dr. Hobson. The patients are numerous, and every morning before Dr. Hobson commences to examine and prescribe for their maladies, a native assistant expounds the Scriptures and prays with them. I have lately made it a point to take this duty on Wednesday mornings, and to spend an hour or two afterwards in conversing with the patients, and trying to lead their minds to the great Physician of souls. The case of Elijah, contending on Carmel with the priests of Baal, occurs to my mind in connexion with this

service, "We have built an altar unto the Lord: we have put the wood in order: the burnt-offering has been cut in pieces, and laid upon it: we wait for the fire from heaven." "Hear us, O Lord, hear us, that this people may know that thou art the Lord God, and that thou hast turned their hearts unto thyself."

An opinion has become widely prevalent regarding this island, that its climate is unhealthy and pestilential; and in truth one has only to cast a glance over the churchyard, crowded with graves in so short a space of time, to perceive that death has here one of his most fruitful fields. In my opinion, however, a majority of the deaths that occurred last year might be accounted for without impeaching the salubrity of the climate, and ultimately missionaries and others will find Hong Kong more healthy than many parts of India.

The principal obstacles which we have to encounter arise here, as elsewhere, from the habits of the people. Few or no respectable families of Chinese have yet settled in Hong Kong. The population is composed of young unmarried men, and of others who have left their wives and children in their native places. The consequence of this is, that multitudes of abandoned female characters have been brought to the island, and exert a wide and baneful influence. This evil, however, will gradually be remedied to a considerable extent. When the colony shall have assumed a settled character, no doubt many thriving Chinese will make it their home, and the general tone of morals assume a higher standard. In the mean time the sword of the Spirit, if properly wielded, will be found efficient to destroy all that is impure and unclean.

Another vice to which the Chinese of this settlement are excessively addicted is opium smoking. In some streets I do not think there is a single house in which the drug is not prepared and smoked. A person whose nerves are liable to be affected by the fumes cannot pass through them in the morning, though he may keep the centre of the road, without receiving a headache. Many, I have no doubt, who found a residence in China uncomfortable, in consequence of their addiction to this habit, have resorted hither, where they are not at all interfered with by the governing powers. The influence of opium is slow but sure in the destruction both of the physical and moral powers of those who are enslaved by it. The casual indulgence grows rapidly into a confirmed habit, and the individual listens with intelligence to representations of his danger; but, alas! his will is feeble as an infant's. He hears, and is convinced, but pursues the same downward course as before.

It is an afflictive thought connected with this vice, that its extensive prevalence is owing to the all-absorbing love of wealth, that influences those who are called by the name of Christians. There are difficulties connected with the suppression of the growth of the plant in India, and of the traffic with this country; but the whole question is like that of slavery, and will not bear to be looked at in the light of Christianity. Try it by the simple principle of "doing to others as we would that they should do unto us," and it will be seen that nothing but the abandonment and abolition of the trade will satisfy the demands of conscience. Commerce is productive of innumerable benefits to mankind, but if opium is to be a principal article borne to China, it were better that her shores had never been visited by foreigners.

I do not think that anything is more calculated to inflict an injury on the honourable character and moral elevation of England than a perseverance in the opium trade. The late contest shows how feeble China is when brought into contact with British power—she proved but as an infant in the hands of a giant. Her weakness and her ignorance appeal together to our compassion and our kindness; and is it Christian—is it benevolent—is it honourable—to respond to that appeal by taking advantage of the craving of millions of her inhabitants to enrich ourselves through ministering to their depraved and suicidal appetite?

It is to be wished that our merchants, men otherwise of high integrity and good character, would look at the subject in this light. Surely, if they gave it their serious consideration, they would not hesitate to abandon a traffic, which, though very enriching to them, is destructive to the bodies and souls of so many thousands.

It appears from some correspondence that has just been published between Sir Henry Pottinger and the acting-governor of Kivang-Tung and Kivang-Se, that the Chinese are thinking of vigorous efforts to put a stop to the unauthorized pushing of the trade along the coast. It is to be hoped they will accomplish their object without any acts of violence and bloodshed, which might carry sorrow into many an English home.

I find it necessary to bring this letter to a close. You will not fail to remember me and my family and the cause of missions to China in your prayers, both in public and private. My dear wife and myself greet the whole church, with whom we have so often enjoyed sweet fellowship. May the word of Christ continue to have free course and be glorified among you.

I remain, my dear friends,  
Yours in the bonds of Christian love,  
JAMES LEGGE.

THE  
MISSIONARY MAGAZINE  
AND  
Chronicle.



SOUTH SEAS.—HURRICANE IN THE ISLAND OF RAIATEA.—Page 538.



## RAIATEA.

## HURRICANE AT THE MISSION-SETTLEMENT OF UTUMAORO.

IN the islands of the Southern Pacific, the occurrence of violent and destructive storms is not infrequent; and our Mission-stations but too often share in their desolating effects. An instance of this kind, which happened towards the close of last year at Raiatea, is described in the subjoined communication from the Rev. George Platt, whose preservation, with his family, under such perilous circumstances, is matter for devout thankfulness to him who is able to deliver. Mr. P. writes as follows:—

“At the conclusion of last year, we were visited by a tremendous storm and heavy sea, by which immense damage was done. At Vaoaora, the place where the former settlement stood, on Raiatea, the people were building a new chapel; but the sea broke in and swept away everything—houses, fences, gardens, chapel and all, without leaving a single vestige. The force of the inundation also carried away two women and two children, and another woman has since died of the injuries she received. The wind blew with such violence that it uprooted the trees which stood beyond the reach of the sea.

“At this settlement we fared, through mercy, rather better: the sea reached only a few of the houses, some of which were knocked down, without being carried away. As individuals we were highly favoured. Only one bread-fruit tree, with the larger branches of a few of the others about the house, was blown down. It was awful in the dark night to hear the crashing of the trees around us amid the roaring of the wind and sea. We could not repress a feeling of apprehension, as the house violently trembled, and our beds shook beneath us.

“When the commotion had reached its height, suddenly a part of the thatch, with the rafters, was torn up, and the door of the house was burst open with the fury of the wind. One of the boys cried aloud with a voice of terror, ‘The house is coming down, the house is coming down!’ I started up, and found that the rain was driving fiercely and heavily through the house, deluging my books, and the furniture. On looking out I could not see the extent of the calamity, it was so dark. (*Page 537.*) Having conducted Mrs. P., and the more helpless portion of the family, to a small house in a sheltered situation, I proceeded to call some of the neighbours to help us to secure the remainder of the roof, and the house itself.

“When I reached the main road, I found myself wading in the sea, stumbling over canoes and logs of wood, which the waves had drifted to the spot. In most of the houses I found only women and children collected in groups; the men being away after provisions. At length I found some men who went with me. The houses on the beach were abandoned. Two stout men mounted on the roof of my dwelling, and we below secured the remainder of the thatch, and brought it together, so as to keep out the great body of water, by tying boards and logs upon it down to the sills.

“As daylight advanced, the violence of the wind abated. Had it continued much longer, it would have unhoused us altogether. It was a visitation, but in much mercy to us. Next morning we picked up some pieces of driftwood floating in front of our house, which I recognised as belonging to the chapel on Borabora: we needed no letter to inform us that dreadful work had been done there. The chapel on Tahaa was blown down, but not many of the houses. In some parts of this settlement the storm overthrew almost all the trees.”



## SAMOAS.

## ACCESSIONS TO THE CHURCH AT SAVAIL.

(From Rev. G. Drummond, Falealupo, Feb. 28, 1844.)

I am happy to say, we have had the inexpressible pleasure of receiving into church-fellowship two new members. One of them, Malupo, the son of a Chief, was first led to see himself a lost sinner under the preaching of Mr. Pratt, at Matautu. When he came to reside at this station, he only knew the alphabet. But although he is a man considerably advanced in years, he soon mastered every difficulty, and became a very good reader. I have often been quite delighted with his perseverance. He would come to school, sit down on the floor, commence his task and go through it without seeking assistance from any one. He spelled and read aloud, and if any one looked over his shoulder, he was not at all disturbed by his presence, but continued to read on. If any assistance was offered, he thankfully received it, but did not seem to mind much

whether it was tendered or not. In this way he continued week after week, until he became one of the best readers in the Bible-class.

He understands the doctrines of the Gospel well, and I have every reason to believe that he loves the Saviour. His conduct previous to his profession of attachment to Christ was very wicked; but now he exhibits a walk and conversation consistent with the Gospel. In his case it may, indeed, be said, that the lion has been changed into the lamb.

The other member that we have received is a daughter of Tagalooa, one of the principal Chiefs of the village, and one of my teachers. She is a very intelligent young person; reads, writes, and understands the Gospel well; and I have every reason to believe she has given her heart to the Lord.

## RENEWED EVIDENCES OF THE POWER OF THE GOSPEL AT TUTUILA.

(From Rev. A. Murray, Papopago, Jan. 23, 1844.)

On reviewing the past year, there appears solid ground to conclude that some considerable progress has been made during that time in the evangelisation of the people. During the months of September and October, we had a considerable movement which I did not notice particularly in my last letter, though it was in progress at the time I wrote. I was desirous of further testing it before mentioning it in my communication to the Directors. A powerful influence from above appeared to accompany the means of grace, and the results so far are of the happiest kind.

The church, generally, was revived, and upwards of 100 were brought under convic-

tion. These continue to go on hopefully, and many of them will, I trust, in due time be consistent and useful members of the church. This awakening had all the usual accompaniments of a genuine revival. It was preceded, accompanied, and followed by substantially the same exercises and experience among the people of God, as also among the unconverted, as that with which we were favoured in the close of 1839, and in 1840. Would that it had been equally deep, extensive, and continued. Blessed, however, be our gracious God, the fountain of all blessing, for the manifold favours he has conferred on us and our poor people.

## ACCESSIBILITY OF CHINA TO MISSIONARY LABOUR.

THE following statement on this subject by two American Missionaries, Rev. Messrs. Abiel and Lowrie, who visited Amoy, Cheang Chau, and other Chinese cities, in October last, appears in a recent number of the Boston *Missionary Herald*:—

Our visit to Cheang Chau was interesting, as bringing to light a number of facts. It shows what a change has been effected, if not in the disposition, at least in the policy, of the government towards foreigners. A very short time since, and no stranger could have penetrated to Cheang Chau except in disguise. Then, instead of condescending to reason with us, brute-force would have been applied. The least they would have done, would have been to con-

vay us unceremoniously to a boat, and command the boatman to be off without delay. Now they not only allow us to reason with them, but they yield, at least practically, to the force of our arguments. It is highly probable that the Emperor, having been compelled to throw open certain ports for commerce, has sent down his command requiring his officers to prevent any intrusion into other places; but to do so by means which will not disturb the present peace.

Hence their firm but not invincible opposition. At present, it would be very difficult, perhaps impossible, to make the larger cities Missionary stations. Still I see no reason why they might not be considered as outposts, to which we could make frequent visits for preaching the Gospel, and scattering the good seed in the written page.

At the smaller places, where there are no mandarins, it would be less difficult to get a foot-hold. That the Missionary might visit villages almost without number, and of all sizes, with little or no molestation from Government, appears highly probable. As far as our observation goes, the country is extensively open to itinerant labours. We confidently believe that any number of en-

terprising men, having their head quarters at Amoy or Kulangsu, could find abundant employment in this populous region. That there is any necessity for having our permanent residence at Kulangsu or Amoy, remains to be seen. We need a larger force to make such experiments, and until the work prepared to our hands is less neglected, it is folly to look out for more. Our prayers have been heard; our sanguine hopes exceeded. God has done great things for China, whereof we are glad. And now who is there that will "come over and help us?" Who will go up, and, in the name of its Sovereign, take possession of this goodly land?

THE animating fact of the accessibility of China to Missionary labour, as stated in the foregoing article, is amply confirmed and exemplified by the following communication from the Rev. W. H. Medhurst, who writes from Shanghai, under date May 1, ult.

The facilities for the communication of the Gospel in this city are as great as we could have expected. From the tenor of letters sent home last year, both from Sir Henry Pottinger and the Missionary brethren, the Directors will have seen, that, as the propagators of a new religion in cities but recently opened to foreign intercourse, we are somewhat delicately situated. Our movements are watched with a jealous eye, and there seems not to be wanting the disposition, probably from mistaken views, to interrupt them altogether: especially should the Chinese authorities manifest a wish for our removal. Under such circumstances, though as yet no objection to our residence in the five ports has been raised, it would appear to be the dictate of prudence to conduct our operations with as much caution and stillness as possible. With this view on our first arrival we forbore from distributing tracts openly in the streets, and contented ourselves with giving away a few to those who came to our houses.

Latterly, however, we have been more free in the distribution of tracts, and wherever we have seen respectable persons in the tea-gardens and shops, we have not scrupled to give them such small publications as we could carry about with us. In the temples, also, when plays were not being acted, nor crowds assembled, I have stood up and addressed those who gathered round, and have invariably been listened to with great respect and earnest attention. Some have been noticed on such occasions eyeing the preacher with intense interest, and expressing their unqualified approbation at the close of the discourse. In the temple dedicated to the Queen of Heaven, especially, where the Fokien people continually resort, addresses in that dialect have

been drunk in with avidity, and the greatest satisfaction manifested.

Our great anxiety, however, has been to establish a regular service in our own dwelling; this began with two or three who assembled in our apartment with closed doors on Sabbath afternoons. Being satisfied with what they heard, they asked if they might not bring a friend, and he another, and again another; so that though we still conduct our meetings professedly in private, with the doors shut, and in an upper room, yet has our congregation increased to about thirty or forty adults, always including our early friends, who have regularly attended ever since. Several have expressed a wish to learn the doctrines of our religion, with a view to their adoption; and have said, what a pity it was that we had not visited Shanghai fifty years earlier, when thousands might have believed and been saved.

Such is the growing interest of our native congregation, that I have adopted measures for the securing of a building contiguous to our own dwelling, which might be appropriated solely to the purposes of Divine worship and instruction, as it is impossible for us to accommodate the increasing numbers that attend in a small apartment. We intend, however, to adhere to the plan of making our meetings as private as possible, and of granting the right of admission only to the favoured few. Were we to throw open our doors, and placard the streets regarding our meetings, we might have crowds to attend; but we should, on the other hand, be in danger of attracting the notice of the magistrates, who might feel themselves called upon to apply for our removal. May the Lord in infinite mercy smile upon our endeavours, and add to the favourable openings of his providence the richer effusions

of his Spirit, that these perishing pagans may be brought to the knowledge of the truth and be eventually saved.

With regard to our residence at this place, we conceive that no apprehension need be entertained about its continuance. Mr. Lockhart being a physician, and having gratuitously relieved about 4,000 patients

in three months' time, may lay claim to a residence on the best grounds; and, indeed, his removal would be considered as little less than a public calamity.

I trust that the above account will prove sufficiently encouraging to induce the Directors to send out an accession of labourers to this place.

### ITINERANT LABOURS IN BENGAL.

At the commencement of the present year, our brother, the Rev. T. L. Lessel, accompanied by two native Evangelists, proceeded on a visit to several towns and villages in the neighbourhood of Berhampore, for the purpose of distributing Christian tracts and books, and making known the way of life among the heathen. From the narrative of his labours at this period we give the subjoined extracts, which we are assured will be read with interest:—

#### *Delusive confidence in heathen priests.*

January 4. — *Bohoramgunge*.—Preached Christ to the people as the only Saviour, and urged their acceptance of his offers of mercy as the only way of escape from coming wrath. The two Catechists expatiated on the same topics. After the assembly broke up, I had some conversation with a shopkeeper. He said it was of no use to talk to him about religion—he was ignorant, and therefore he had no sin. The Hindoo pundits, he said, would come to the fair to-morrow, and would talk with me; he left these things to his gooroos, (or spiritual guides,) the pundits, and they were answerable for him. I said, A man may not be a pundit, and yet may know many things to the full as well as a pundit. An ignorant man or a child knows the nature of a promise just as well as a pundit; an unlearned debtor knows as well as a learned debtor that he must remain in prison, or be beholden to a security. In a storm, suppose a pundit and you were together in a boat about to sink, would his learning secure him from drowning, any more than you? You know that an ignorant man who transgresses the law of the land cannot plead his ignorance in vindication of his conduct. Again, how foolish it is to leave everything to your gooroos: the gooroos must give an account of themselves to God, as well as all others. You know your gooroos cannot assist you at death—at death they must leave you, and you them. Your gooroos abandon you in the hour of difficulty, and unless you pay them they will not come near you at death. Why then leave every thing to them. Besides, your gooroos themselves are sinners, and, therefore, helpless; and, if the foundation of a house give way, the house too must fall. Forsake, then, such gooroos; and embrace him who is the true gooroo, “the way, the truth, and the life.” Hereupon I left some tracts with him, and returned to our tent.

#### *Signs of the declension of idolatry.*

Jan. 19. — *Allyakaukeparu*.—Where we at present are I see the cars of Juggernaut neglected and falling into ruin, and many of the temples in the same condition; and no formidable stand made by the votaries of Hindooism to defend the system. They simply quoted, without point or relevancy, passages from their shasters. When we prove that these shasters are not from God, they are either silent or return abuse for argument; or try to say something personal, witty, or abusive, to divert attention from the subject. They seem determined that they will not have Christ to reign over them. May we have grace to persevere! This country is part of the land of promise to Christ. As Abraham traversed the land of Canaan while as yet he had not a foot of ground or a son, so the messengers of the Gospel, by faith traverse this land which Christ shall in the fulness of time occupy. It shall be filled with his spiritual offspring as surely as Canaan was filled with the natural descendants of Abraham. On the strength of the promises, therefore, we ought to go forth, even though we should have to hope against hope, and to wait long. The land is the Lord's in every point of view. The dominion of Satan in it is rank usurpation. When we labour to reclaim the land, it is only bringing back to Christ those who are his own. Christ is the injured party! He is not gathering where he has not strawed, nor reaping where he has not sown; but Satan is doing this wherever his dominion prevails. It is a righteous thing, therefore, to labour to bereave the devil of his possessions.

#### *Pride overruled for good.*

Jan. 26. — At Akreegunge, where we offered the people books, the elderly people generally, and particularly such as have had their minds chafed in debate, say with disdain, “We don't want your books; give



them to these boys to play with." Now, it is a happy circumstance that there is always a great eagerness on the part of the young to take our books. It is among the rising generation that we look principally for converts; and that is the very class of persons who are most ready to take our books who are freest from prejudice, and least liable to persecution if found reading them. The adults think that they cannot more effectually show their disdain than by saying, "Give your books to the boys." Thus are they outwitting themselves, and undesignedly furthering the cause they affect to despise, and endeavour to obstruct.

### *Controversy on the origin of the Bible.*

Jan. 28.—This morning went to Dowai-poor, a village to the eastward, and took up our station opposite a shop where were assembled a number of Brahmins. We pointed to the condition of man in consequence of his breaking the law of God; and showed them the way of salvation from the guilt and the pollution of sin, through a crucified Saviour. Sadhu followed up what I said, after which ensued a good deal of discussion. A young man, evidently in a pet, insisted on our shaster being from Satan. This Sadhu met by saying, that Satan in our shaster is held up to our abhorrence; that he is designated man's greatest enemy; that our shaster calls on us to resist the

devil, and seek for the destruction of his empire; calling him a liar, a deceiver, a murderer. Could such shaster, he asked, be from Satan?

### *Secret desire to obtain Christian books.*

An old Brahmin then appeared, conducting himself towards us in the most contemptuous manner: this we bore with composure. I told him that his *debtas*, (of whom he was so boastful,) if such beings indeed ever existed anywhere than in the Hindoo mythology, must be in hell, and there would remain. That this must be the case was evident, if the account given of their bad lives in the Hindoo shasters were true. How then, I asked, could such beings, themselves in hell, save others. On coming away they all, some through disdain, and some through fear, declined taking our books. When we had stepped away a few yards, one man had the courage to ask a book; others followed; and afterwards nearly all the Brahmins asked for books: last of all, the old supercilious Brahmin came after me with his boy in his hand, begging and entreating for one; not for himself, but for his boy. Others, also, asked not for themselves, but for their children. My impression was, that, though ostensibly for their children, it was in reality for themselves. May it be for the good of both!

## ENCOURAGING PROSPECTS AT BANGALORE.

(From the Rev. James Sewell, Bangalore, April 24, 1844.)

The great work in which we are engaged becomes daily more and more interesting. Facts and circumstances are now constantly occurring in every direction, where Missionaries have laboured, which convey the strongest conviction to the mind of the thoughtful and believing observer, that the truths of the Gospel are working powerfully, though silently and unobservedly, in the minds of many. Within the last few months, an unusual number of baptisms have taken place in connexion with the Missions of various Evangelical Societies. Of these, three or four are young Brahmins; and all the others appear to be persons in respectable circumstances. The great majority of converts have hitherto been from the very lowest classes, and only a few of them have fully risen above the depressing influence of their former position.

The present movement, therefore, which seems to have risen to the higher grades of society, may justly be regarded as a more glorious triumph of the Gospel; and must, we think, prove the harbinger of still more extensive and delightful changes. Most

Missionaries seem now to be of opinion that the great crisis for which they have been long looking, and labouring, and praying, is rapidly drawing near. When a few of the higher classes have set the example, it is thought numbers will be emboldened to act out their acknowledged and sincere convictions, and enrol themselves as the disciples of Christ. Whether, however, the work proceed in this way or not, proceed it must, for "the mouth of the Lord hath spoken it." May we never be "weary in well-doing," knowing that "in due season we shall reap if we faint not."

I trust I feel it to be a greater privilege than ever, to make known the Gospel of salvation to the perishing heathen around, many of whom do now really seem to thirst for the water of life.

Our friends at home should not be surprised if we manifest some impatience at the tardiness with which they furnish the materials, without which we cannot proceed. While the whole heathen world is presenting a scene of such intense interest, and souls are, as it were, waiting to be born again, it is to us a great marvel that



many of the followers of Christ, to whom God has given wealth, should cling to it in the way they do. O that I could persuade them to give it to the Lord! I would, in his name, venture to promise them immortal souls—redeemed and sanctified souls—in exchange. And are *they* not more beautiful than silver and gold? *That* will soon

perish for ever; but *these* will be everlasting wealth; and, oh! what precious, what glorious wealth! May the Lord open the hearts of all his people to give liberally, as he has prospered them, that the Gospel of the kingdom may be preached to every creature, and all nations disciplined into the school of Christ!

### SHORT ACCOUNT OF JANET CRAUFURD TENNENT.

THE subject of the following narrative is a native orphan girl who was received some years since into the school at Bellary, under the superintendence of Mrs. W. Thompson, and whose heart it has pleased the Lord to open by his grace. She is supported by a friend in this country, under the name of Janet Craufurd Tennent, and from the account now presented, for which we are indebted to her kind instructress, it may be hoped she will soon be competent to enter upon a sphere of active usefulness, and live to exemplify the holy principles with which her mind has been imbued:—

#### *Reception to the orphan school.*

Janet was born at Madras, about the year 1829. When she was very young, her parents removed to Sholapoor, where her father deserted his wife, leaving her to provide for herself and two children. In 1835, she came to Bellary, bringing with her Janet and her infant brother. Being very destitute, she received a small monthly allowance from the Bellary Poor-house, which, with a little she earned, enabled her to maintain herself and children. In 1838, she died of cholera, and shortly afterwards Janet and her brother were taken into the orphan-school by Mr. Reid. It is needless to say that they, in common with the other children, received from Mr. and Mrs. Reid, much care and kindness; and, I think, Janet retains a grateful remembrance of their goodness. Her natural disposition is gentle and amiable, and her appearance and manners are gentle and prepossessing. She has always been diligent and attentive, and very anxious to please. Her acquaintance with Scripture is considerable, and her views of doctrine clear: her progress in her lessons is satisfactory, and she sews, knits, and marks very neatly.

#### *Decline of first love.*

She was much attached to Eliza Boyle,\* and, before the latter was married, used often to retire with her, while the other girls were at play, for reading and prayer. It is now above a year since she first appeared to be under serious impressions. These she attributes partly to the conversations she had with Eliza. Her love to the Saviour seemed at the time to be ardent, and she expressed a great desire to join the church. Mr. Thompson and myself, and also Mr. Shrieves, conversed with her fre-

quently; but, after a time, it became evident that she did not take the same pleasure in religious conversation as at first, and that her wish to be received into church-fellowship was not so strong. I grieve to say, that she became so cold and careless, that we thought it our duty to keep her back from joining the church, until we could see a decided change in her. She continued for some time in a state of indifference, and never came of her own accord as formerly, to talk with me. We were much grieved, and began to fear that all our fond hopes regarding her were to be disappointed.

#### *Renewal of the power of grace.*

But it pleased God in mercy to rouse her from this state, and bring her back to herself. She appeared much grieved, and humbled on account of her backsliding. For some months she attended a weekly meeting of inquirers at Mr. J. Flavel's house, and had many conversations with him. During this time she gave satisfactory evidence that her heart was changed. She professed to trust in the Saviour alone for pardon and acceptance, feeling that in herself she was utterly helpless. Her love and gratitude to him seemed greater than at any former period, and as we had now every reason to believe that she was indeed a child of God, she was baptized and admitted into communion with the church on the 22nd of October, 1843. It was to us a most interesting and delightful occasion, though we rejoiced with trembling.

#### *Beneficial influence of her example.*

Janet has since continued consistent and steady in her behaviour. She seems fond of her Bible, and retires three times a-day for reading and secret prayer. She is a

\* "Missionary Magazine," October, 1839, p. 151.

great check on the younger girls, and I trust some of them may soon be led to follow her example. We are training Janet as a schoolmistress, and intend to employ her in that capacity, as it is not likely she will ever be otherwise provided for. Though interesting in appearance, and of amiable disposition, and fitted to be an excellent wife, it has pleased God to afflict her with a kind of leprosy, which, though not at all

infectious, cannot be checked, and will gradually spread over her body. She is, however, cheerful and contented, and is already of great use in looking after the other girls.

It is our earnest prayer that she may be preserved by the grace of God from every sin and danger, and may be made instrumental in bringing others to give themselves to him in their youth.

### BENARES.—ROBERT VAUGHAN'S NATIVE TEACHER.

THIS devoted evangelist, whose native name is Isaidas, receives his support from Christian friends connected with the church and congregation lately under the pastoral care of the Rev. Dr. Vaughan, at Kensington; and, in compliance with their wishes, he has assumed the respected name he now bears. The following brief notice of his Christian character and labours has been received in a recent letter from the Rev. J. Kennedy, of Benares, the station to which he is attached:—

Nearly a year ago I wrote a letter to Dr. Vaughan about Isaidas. I have little to add to what that letter contained. Isaidas continues to give us great satisfaction by his holy consistent walk: his whole character bears the clear impress of the Spirit's influence. He has made progress during the past year: formerly he was not able to speak for any time consecutively, especially if an opponent was present, but during the past year I have heard him deliver some very interesting addresses. His own soul feeds on the great truths unfolded in the word of God, and he delights to state them to others. He is like the rest of us, exposed to the temptation of leaving these truths to attend to silly cavils and objections, and he sometimes falls into the temptation. When he gets on the subject of idolatry, and of objections to Christianity, you will not be astonished to hear that not unfrequently his zeal outsteps his wisdom.

When not deterred by either personal or domestic affliction, he goes daily to the city, and embraces every opportunity presented to him of showing to his fellow-countrymen the way of salvation. He seems to have increasing unction in prayer. A few evenings ago I heard that one of his children was sick, and I went to his house. On reaching it I found he was conducting family worship. He was praying for his child with touching tenderness and fervour, and his supplications, for the spread of the Gospel in this dark wicked country, were characterized by more than wonted unction. My mind was forcibly carried back a few years to the time when he himself was foremost in the service of idols; and I could not but indulge the hope that God was about to arise and bless us, by vouchsafing to many the grace which has been so signally displayed in the case of Isaidas.

### ARRIVAL OF REV. R. MOFFAT AT THE KURUMAN.

(From Rev. R. Moffat, Feb. 24, 1844.)

On the 13th of December, we were once more seated in our own habitation at the Kuruman. Our minds were overwhelmed by the recollection of the varied scenes through which we had passed during the last five years. We had been the recipients of innumerable favours and mercies poured out on us from the Divine hand. For a long season we had felt ourselves in the atmosphere of Christian kindness and love, and had quitted our native shores with the benedictions of thousands. Thus laden with benefits, still one thing was lacked: it was to be once more with the people who had been for so many years the objects of

our most anxious solicitude; again to gaze on their well known-faces, and receive the cordial greetings of welcome; to mingle once more with them in their solemn feasts, and tell to them over again the tale of divine love.

But this also has been abundantly realized. Many were the hearty welcomes we received, all appearing emulous to testify their joy. Old and young, even the little children, would shake hands with us. Some gave vent to their joy with an air of heathen wildness, and some in silent floods of tears; while others, whose hearts had sickened with deferred hope, would ask again

and again, "Do our eyes indeed behold you?" Thus we found ourselves again among a people who loved us, and who had longed for our return. Indeed, whenever we came in contact with old acquaintances we received the same testimonies.

For many successive weeks the station continued to be a scene of bustle: the great influx of strangers and believers from the different out-stations made us feel something like what we did among the excitements of England. At one time there were no fewer than twenty wagons belonging to Bechuanas, which had arrived laden with visitors, including almost every member of the Batlapi royal family, besides several subordinate chiefs. Mothibi, the old king, stooping with age, came with his wife Mahuto, on whose brow the evening-shades of life were fast spreading, both members of Christ's mystical body, a brother and a sister beloved.

It was to us an affecting sight to witness this aged couple alight from their wagon, and, with their sons and daughters, enter our house and testify with an ecstasy of feeling their thanks to God for having brought us back, and permitted us to see each other once more in the flesh. Here they were met by their children from Likhatlong, who had come with a company from that place, including the native teacher. Gasibonoe, Mothibi's son, and regent, from Borigelong, and also his uncle, Mahura, the influential Chief at Taung, with their respective trains of followers, came to bid us welcome. The most perfect harmony prevailed. Little petty differences and jealousies, if there were any, were lost in the unanimity of joy all appeared to feel at our

return. For several weeks our chapel witnessed overflowing congregations, who listened with the greatest attention to the message of Divine mercy. We had also the communion of the Lord's Supper, when about four hundred sat down. The season was one of impressive interest, while a solemn sweetness pervaded the whole assembly, and delightful had been the task in the preceding discourse to contrast the present with the past, from these words, "The Lord hath done great things for us, whereof we are glad." On the same day six were received into church-fellowship from our two out-stations on the Kolong River.

After about two weeks' stay, the chiefs departed to their respective homes apparently in high spirits, each promising to visit us again, when they hoped to enjoy more of our company than they had done, owing to the great number of visitors at the time. We cannot help believing that this will be attended with important results to our missions in this quarter. Such a reception by the Chiefs and people I never for one moment contemplated.

It has also afforded us hallowed delight, and often called forth from our hearts the liveliest gratitude to God to witness the progress of the knowledge of divine things, and of the power of the Gospel among the people connected with this place, as well as at our out-stations. We were particularly struck with the numbers possessing the New Testament and Psalms in their own language. These have proved a boon, indeed, to all our Bechuana Missions, as well as the new and enlarged edition of the Scripture Lessons to our schools.

### REV. DAVID JOHNS.

THE numerous friends of our late Missionary brother, Mr. Johns, who died at Nosibe, in August, 1843, will feel a mournful gratification on learning that, through the Christian kindness and generosity of Sir JOHN MARSHALL, Commander of H.M.S. *Isis*, an honourable public tribute of respect has been paid to his character and memory, by the erection of a suitable monument over the place of his rest in that island. The following passage of a letter,\* written by Sir JOHN from Mauritius in May last, to a friend at Cape Town, enables us to record and to acknowledge this noble and touching action; and also, to supply several particulars, in addition to those we formerly presented, respecting the death of our devoted Missionary:—

You will long since have heard of poor Mr. John's death, and his widow's return to England. A course of untoward events prevented our meeting on my return hither in August last, from the Cape. He had just sailed for Nosibe, where he died. I went to Rodrigues, and on my return I in-

tended to have urged the Governor to have given him the task of directing the religious instruction of the natives there, where he would have been happy, and quietly doing good in a charming healthy climate. But it pleased God that he should never return. He is sincerely lamented by all that knew

\* Published in the South African Commercial Advertiser, June 8, 1844.



him, for his unaffected piety and honesty of purpose. Whilst in those seas I went to Nosibe, intentionally to ascertain all the particulars of his removal from this world into another and a better. I was moved to this inquiry by the earnest solicitations of his respectable widow. He suffered long, and the French authorities were kind to him, and soothed his bed of sickness by every attention in their power. He died unattended by any friend, kin, or countryman—if I except his two Christian Malagash servants, who never left him, and who did, I believe, everything in their power to assuage his sufferings; and they, with the French officers and residents, though few in number, procured him decent burial, and followed his respected remains to the grave, which the French afterwards enclosed with a strong palisade fence. It is situated on an eminence close to the French palisaded barracks. They promised me they would plant four trees at the angles of the enclosure; and being myself desirous that the French, as well as the natives, should witness the degree of respect, and the estimation with which we regard our Missionary brethren, added to my personal knowledge of the worthy man, as also of his virtues, induced me to apply my utmost though humble ability, to do honour to the self-devoted and undaunted minister, who sacrificed his life in obedience to the dictates of a conscientious desire to perform his duty.

The French would not receive any remuneration for funeral expenses. I immediately adopted the erection of a tablet to the memory of poor Johns, and having procured a large and heavy block of beautiful hard-wood, I had it handsomely carved and ornamented, with a suitable inscription carved in large letters. It took some time to complete it; and I obtained Admiral Bogaltie's, the Governor of Bourbon's, sanction to its erection, which was granted, and I sent it to Nosibe in a French brig of war from this, about the middle of March. Mr. Johns died at Tasandra, a military post on the island of Nosibe, opposite to the mainland. There his remains rest. I so highly prize the value of the Missionary's labour in Madagascar, although that fertile

field for spiritual instruction is abandoned for the present, I am persuaded that it may be resumed with safety at St. Augustine's Bay, in the S.W. part of the island. At this time there is but one Englishman resident in Madagascar, if my information is correct. This is, however, supported by my own observation a year since, taking as we do, little or no trouble to keep up our communications with that vast island,—I mean in any systematic manner for the attainment of information respecting its population, so that the little we had collected is fast fading away with the stream of passing events. We know that the cruelties inherent to idolatry still continue undiminished; and that nothing but the inspirations of the Gospel, and the knowledge of our Saviour, can withdraw this demoniacal shedding of human blood. It is an island full of interest to the world at large; but to us in particular—being the centre of our colonial circle in the Indian Ocean.

This is a copy of the inscription on the tomb of Mr. Johns, abovementioned:—

#### SACRED

To the Memory of the Reverend

#### DAVID JOHNS,

An English Missionary, in connexion with the London Missionary Society. He toiled zealously many years in giving Religious Instruction to the Natives of Madagascar, until the Christians were cruelly persecuted by the Hova Government. He lost his life in the affectionate endeavour to rescue his brother Christians from their persecutions, and died at Nosibe on the 6th of August, 1843, aged fifty-five years—a victim to fever and dysentery, leaving a Widow and Children to lament their irreparable loss.

The French Authorities humanely soothed his sufferings by their attentions, and finally followed his remains to the grave.

This Tablet was erected by

Capt. Sir JOHN MARSHALL, of H.M.S. *Isis*,  
from regard to the Memory of a conscientious good Man, whose amiable disposition caused him to be universally beloved and respected.

#### DEATH OF THE REV. JOHN BEIGHTON AT PINANG.

THE friends of the Society will be concerned to hear of the decease of our beloved and devoted brother, the Rev. John Beighton, who departed this life after a lengthened course of Missionary labour at Pinang, on the 14th of April. The Directors gladly take this opportunity of bearing their cor-

dial testimony to his Christian fidelity and diligence during a residence of twenty-five years in that island, and they are fully persuaded that his labours were not in vain in the Lord. He possessed a perfect knowledge and command of the Malay language, and to a few of his Mohammedan hearers



his ministry proved, through grace, a savour of life unto life. In the schools which he formed and superintended, multitudes of the young were instructed in the principles of Christian truth; and the fruit of these efforts will, doubtless, be gathered at some future day. Our brother devoted unremitting attention to the work of translation and printing, and he was enabled to issue a vast number of tracts and books, which have produced a powerful effect in convincing many of the Malay population of the errors of Mohammedanism, and we may hope in disposing them to receive the faith of the Gospel. The intelligence of his death has been received in a letter from his fellow-labourer, the Rev. A. Stronach, of which the following is an extract:—

“Since the commencement of the present year our departed brother suffered from daily increasing debility; but on the day previous to his death he was seized with paralysis all over his right side, and was then completely deprived of the power of motion, and also of consciousness; and in this state he remained until he breathed his last. Previous to this I was in the habit of visiting him almost daily, and felt happy in seeing him able to realize the comfortable assurance of his interest in Christ.

“During more than a week previous to his death, our brother was generally cheerful in the prospect of his departure. One morning, with a smiling face, he repeated

to me part of 2 Tim. i. 12, and said, that now he could use these words of the Apostle Paul as expressive of his own cheerful confidence and hope; ‘I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day:’ and he then spoke with animation of the truthfulness of every word of God. Now he is departed, I trust, to realize eternally the blessedness of the fulfilment of God’s faithful promises, which are all yea and amen in Christ Jesus.

“Mr. Beighton’s funeral took place on the afternoon of last Monday, the 15th day of April. In a paper our brother left behind him, and which he had written some time ago in anticipation of his departure, we found instructions regarding the way in which he wished his funeral to be conducted. He desired that his remains might be conveyed into the Mission-chapel, previous to their being removed to the place of interment; and that his colleague should read to the company assembled the 39th Psalm, and the 15th chapter of the first epistle to the Corinthians, and that an address should be delivered over his lifeless body, ‘only for the sake of the living, without any allusion being made to himself or to his labours, as he wished to be regarded simply as a sinner saved by grace.’ These instructions were punctually attended to, and a large and respectable congregation assembled in the chapel, when a deep impression seemed to be generally felt of the solemn realities of eternity, lighted up as these are with the glories unfolded in the Scriptures.”

#### ARRIVAL OF MR. WATT FROM INDIA.

ON Saturday, June 29th, the Rev. D. G. Watt arrived in London, on a visit to his

native land, from Benares, *viâ* Calcutta, by the ship *Queen*, Captain M’Leod.

#### ARRIVAL OF MR. MILNE FROM CHINA.

ON Friday, July 26, the Rev. W. C. Milne, accompanied by a Chinese Teacher, arrived on a visit to this country from Macao,

in the *Duke of Northumberland*, Captain Scott.

#### RETURN OF MRS. WRIGHT FROM AFRICA.

ON Saturday, September 7th, Mrs. Wright, widow of the late Rev. Peter Wright, of Griqua Town, arrived with five children,

from Philippolis, *viâ* Cape Town, in the ship *Thomas Snooks*, Captain Lang.

## TAHITI.

Our readers will have heard, through the ordinary channels of intelligence, that the horrors of war had been added to the other aggravated evils inflicted on Tahiti by French usurpation and tyranny. Our latest communication from the island is dated March 20, *prior* to the period at which the war is said to have commenced, and we are consequently unable to furnish any direct or authentic information respecting it. But, in an early number, we hope it may be in our power to communicate a full and correct account of this calamitous event. Meanwhile we would indulge a devout and ardent hope that, by the gracious interposition of the God of peace, the effusion of human blood has been already stayed, and the wronged and suffering islanders delivered from the scourge of war.

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## THE JUBILEE.

By the time our present number is brought into circulation, the Jubilee Services of the London Missionary Society, to which so many had looked forward with feelings of holy and joyful anticipation, will have been held in the Metropolis. As we write previous to their commencement, we must be satisfied, on this occasion, with expressing our lively and confident hope that the expectations of our Christian friends, as well as of those of the Directors, will be amply realised; and that our Meetings in the Metropolis will prove the happy precursors of many similar meetings in various parts of the kingdom during the progress of the Jubilee Year.

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## HISTORY OF THE LONDON MISSIONARY SOCIETY.

BY REV. WILLIAM ELLIS, VOL. I.—SNOW.

WE are sincerely gratified in being able to introduce to our readers the first Volume of this truly interesting work. Its publication will convey to our readers an intimation which they will receive with cordial delight,—that the health of our esteemed brother, Mr. Ellis, is sufficiently restored to sustain the anxieties and labours of authorship. They will find an ample recompense for the attentive perusal of this volume in the interesting and accurate details it gives of the formation and early progress of the Missionary Society, and particularly of the Missions in Tahiti, and other Polynesian groups. We deem its publication at the commencement of the Jubilee Year as seasonable; and we doubt not that it will prove very conducive in permanently promoting the important objects of the Society.

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## REV. WILLIAM GILLESPIE.

THE safe arrival of Mr. Gillespie, at Calcutta, was reported in the *Missionary Magazine* for August. In a letter since received from the Rev. Thomas Boaz, pastor of the English congregation at Union Chapel, in that city, we are informed that, through the generous influence of one of the members of his church, Captain Boothby, Mr. G. has been provided with a free passage to China in the *Rob Roy*, Captain White; the latter gentleman having readily responded to the application made to him for that purpose. The Directors gladly avail themselves of the present opportunity to tender their grateful acknowledgments for these acts of kindness, by which an expense of at least 40*l.* has been saved to the Society.

## MISSIONARY CONTRIBUTIONS.

*From the 1st to the 31st of July, 1844, inclusive.*

£ s. d.	£ s. d.	£ s. d.			
Mrs. Alliston .....	0 15 0	Rev. Messrs. Mann and Parry .....	29 19 0	Tickhill .....	8 5 0
An humble offering from a poor man .....	0 10 0	<i>Kent.</i>		<i>SCOTLAND.</i>	
W. G. ....	1 0 0	Gravesend, Messrs. Mumery and pupils .....	2 10 0	Dumfries, per Rev. J. Cameron—	
Widow's Mite .....	1 0 0	Margate, F. W. Cobb, Esq. ....	5 5 0	Independent Chapel ...	12 9 6
Holywell Mount Ladies' Branch .....	12 5 11	For Nat. Tea. Francis T. F. Cobb, Esq. ....	1 1 0	Free Church, Rev. Mr. M'Kenzie .....	6 1 0
Marlborough Chapel, Pusey-road, Sunday-sch. and Mr. Day .....	2 0 0	<i>16l. 6s.</i>		Free Church, Maxwelltown, Rev. Mr. Clarke ..	3 10 0
Well-street .....	23 0 10	<i>Lancashire.</i>		Mrs. Sampson .....	5 0 0
Duke-street, St. James's Juvenile Society .....	1 0 0	East Aux. per S. Fletcher, Esq. on account .....	268 1 0	Do. for Boy at Benares ..	3 0 0
Legacy under the Will of J. R. Harrison, Esq. late of Highbury Vale ..	90 0 0	Rochdale on account—		Do. for building Sch. at ditto .....	1 0 0
Mr. Kendall, for native girl at Madras, Sarah Kendall .....	3 3 0	Providence Chapel .....	26 5 8	Sundries .....	1 13 10
Two friends to Missions, for the education of a girl at Bellary, to be called Marg. Weston ...	10 0 0	St. Stephen's Church ...	18 14 4		
Per Rev. D. G. Watt, for the Chapel at Benares—		<i>45l.</i>		Less expenses .....	32 14 4
W. Vansittart, Esq. B.C.S. ....	7 0 0	<i>Lincolnshire.</i>			0 9 0
Capt. Symmons, B.A. ...	3 0 0	Thealby Brigg, Misses Sewell, for Canarese Schs. at Bangalore .....	8 0 0		
<i>10l.</i>		Miss Barker, do. ....	0 3 6		32 5 4
For the Ship, Messrs. R. Nicoll and Co. ....	3 3 0	<i>8l. 3s. 6d.</i>		Dunse, Relief Church, including 1l. for the Bible in Chinese .....	3 10 0
Mr. Augustine Styles ...	10 0 0	<i>Middlesex.</i>		<i>Collections by the Deputation.</i>	
Tanner's-hill Juv. Assoc. ....	0 11 0	Hammersmith, Broadway Chapel .....	5 18 11	Dundee—	
A pair of child's socks sold	0 5 0	Uxbridge, Mr. Campbell ..	1 1 0	Ward Chapel .....	46 0 0
Proceeds of Tickets for Steam Packet .....	45 5 8	<i>Monmouthshire.</i>		St. John's Free Church ..	5 17 4
<i>Bedfordshire.</i>		Monmouth, Rev. Messrs. Loader and Blow .....	19 5 2	Tay-square Chapel .....	5 5 0
Woburn, Friends, per Mrs. Gascoyne .....	5 0 0	<i>Norfolk.</i>		Lindsay-street Chapel ..	2 5 0
<i>Buckinghamshire.</i>		Harleston, Mrs. B. J. Crisp, for native girl, Adeline Taylor .....	3 0 0	Princes-street Chapel ...	23 0 0
South Aux. per Mr. W. T. Butler—		Norwich, J. Venning, Esq. for two girls in Mrs. Maul's School .....	5 0 0	Ward Chapel, Juvenile Meeting .....	7 6 10
Wycombe .....	30 7 9	Wymondham, for an orphan boy in India, to be called John Abbott ..	3 0 0	Do. Public Meeting ...	33 4 4
For So. Sea Teacher, John Williams .....	10 0 0	<i>Somersetshire.</i>		Less expenses .....	122 18 6
Beaconsfield .....	7 12 1	Bath, per Rev. J. Owen, for Mrs. Johns .....	19 8 0		
Less expenses .....	47 19 10	Bristol-hill, Barton-hill, Bible-class, for the Ship ..	0 14 0	Newport, Society for religious purposes .....	2 0 0
	5 1 6	<i>Surrey.</i>		Mr. H. Henderson .....	0 5 0
		Guildford, on account ...	6 11 11		
		Richmond, do. ....	11 12 8		121 18 2
		<i>Warwickshire.</i>		Edinburgh Aux. Soc. per G. Yule, Esq.—	
Newport, for Mrs. Johns, per Rev. J. Bull .....	2 10 0	West Bromwich, Ebenezer Chapel .....	15 6 4	Montrose, Children of Miss Aitken's Sabbath-sch. for the Ship ..	0 3 0
<i>Cambridgeshire.</i>		For Nat. Tea: J. C. Galaway, and G. Whitehouse .....	20 0 0	Kirkaldy, Mis. Soc. at Mr. Bain's .....	3 0 0
Royston District, on acco ..	15 10 0	<i>35l. 6s. 4d.</i>		Greenlaw Bible Society ..	3 4 6
<i>Essex.</i>		Birmingham, Mr. J. Davies, Medallist for the Ship .....	5 0 0	North Leith Sabbath-schools of Young Men's Society .....	3 16 0
Barking .....	8 14 0	<i>Yorkshire.</i>		Cowgate United Seces. Ch. for Nat. Tea. William Bruce, ½ year ..	5 0 0
Colchester, Legacy under the will of late Mrs. A. Fuller .....	90 0 0	Per Mr. M. Trowsdale—		<i>15l. 3s. 6d.</i>	
<i>Hampshire.</i>		Appleton Wiske .....	11 6 3	Mr. D. M'Laren, for the Chinese Mission .....	3 0 0
Ilavant, Legacy of late Miss Thornton, per Rev. W. Scamp .....	10 0 0	Welbury .....	3 10 0	Forfar, by Rev. Dr. Russell—	
Petersfield, for Nat. Tea. T. Wallace .....	10 0 6	By Cards .....	4 5 10	Osnaburgh-st. Chapel ..	2 0 3
Ringwood .....	10 10 4	Less expenses .....	0 3 0	Free Church, Rev. W. Lowe .....	3 16 3
Titchfield, including 2l. 10s. for Surat .....	9 0 0			Parish Church, Rev. Mr. Stephenson .....	2 15 6
<i>Herefordshire.</i>		Bridlington, Miss Myles, for Canarese School at Bangalore .....	1 10 0		
Huntington and Gore ...	2 14 0	Hull and East Riding Aux. on account .....	239 18 3	Less expenses .....	8 12 0
<i>Isle of Wight.</i>		Leeds Branch, on account ..	30 0 0		0 6 6
East and West Cowes,					8 5 6

£	s.	d.	£	s.	d.	£	s.	d.			
Glasgow, per J. Risk, Esq.—			Mrs. M'Gilp's Mis.-box	0	10	10	Haddington, Rev. T. Thompson .....	4	4	4	
A Friend, J. D. ....	5	0	0	Irvine, Seces. Chapel,			Female Servant, by				
Kettle, Mr. Robert.....	2	2	0	per Rev. Mr. Jukes...	4	8	0	a Lady .....	0	5	0
Back Wynd Cong. Sab-				Breakenridge, Mr.				Two little girls .....	0	2	0
sch. per Mr. Cairns..	0	14	6	James .....	0	10	6	An Old Friend, by			
Glassford-street Young				Crawford, Capt. Salt-				Mrs. Swan.....	1	0	0
Men's Sabbath Morn-				coats .....	0	11	0	Mrs. Muir, for Mrs.			
ing Meeting, for Rev.				Ferguson, John, Esq.	1	0	0	Johns.....	2	0	0
W. Mills's Boarding-				Perceton Sabbath-sch.				Do. Boys' Mission			
school, Apia, Upolu,				per Mr. Connell ...	0	7	6	School .....	2	0	0
Samoa Islands .....	2	10	0	Watt, Mr. J. H. ....	1	0	0	Do. Girls' Mission			
Rutherglen Farm Sab-				Watt, Mr. Hugh.....	100	0	0	School .....	1	0	0
sch. per W. Moore	0	5	0	Kilmarnock, Relief Ch.	3	12	3	St. Andrews, by Rev.			
<i>Collections by the Deputation.</i>			Largs, Free Church ...	14	17	1	J. Jukes .....	13	16	7	
Aldrie, Public Meeting,			Paisley, Rev. Mr.				Arbroath, Mrs. Straten-				
per Rev. Mr. Jukes..	3	7	0	M'Naughtan's Ch. ...	5	3	5	per Rev. J. Jukes	2	0	0
Ayr, per Rev. Mr. Jukes	2	11	0	Rev. Mr. M'Lauch-				Montrose, per Rev. J.			
Henry Cowan, Esq....	0	10	0	lan's .....	2	12	0	Jukes.....	9	10	7
Mrs. Bryce .....	0	5	0	Female Association..	0	8	0	For Kat River.....	2	0	0
— Miller, Esq.....	1	0	0					Dundee, Mrs. Wright..	5	0	0
Dunoon, Rev. Mr. Tur-				Less expenses .....	5	6	1	Hetherington, per Rev.			
ner's Church.....	4	12	0					Dr. Halley.....	2	0	0
A little boy .....	0	2	6					Rothsay, Rev. Mr. M'Nab	7	11	8
Fairlie, Free Ch. Rev.								Helensburgh, a Friend,			
J. Gemmell's.....	2	0	0					by Mrs. M'Gilp .....	20	0	0
Glasgow, Albion-street				* Including 1851. 17s. 7d.							
Cha. Rev. Mr. Ingram	3	10	0	previously acknowledged.							
Mr. A. Brown .....	1	1	0	Juv. Asso. per Mr. R. Bell	90	0	0				
George-street Chapel,				Paisley, Thread-st. Relief							
Rev. Dr. Wardlaw	57	6	6	Church .....	5	5	0	Thurso, a Friend, for the			
Grey Friars Church,				Perth, per Mr. Bower—				Jubilee .....	1	1	0
Rev. Dr. King.....	11	11	5	Mill-street Chapel .....	6	16	0	BOSTON, UNITED STATES.			
Hutchesontown Re-				Miss Gordon.....(D.)	0	10	0	Francis Alexander, Esq.			
lief, Rev. Mr. Taylor	11	5	0	Free Church, St. Leon-				per W. Ropes, Esq. for			
Nicholson-street Cha.				ards .....	4	2	0	Mr. Moffat .....	10	10	0
Rev. Mr. Russel...	6	10	0	Anonymous, for Chinese				ST. PETERSBURGH.			
Nile-street Chapel,				Mission, per Rev. Mr.				Per W. H. Ropes, Esq.			
Rev. Mr. Thomson	9	19	6	Johnstone.....	1	0	0	for general purposes, Ro.	2320	70	
Tron Free Church,				Public Meeting .....	9	11	11	For Nat. Tea. Alexan-			
Rev. Dr. Buchanan	18	5	1					droff-ky, and W. Swan	500	0	
Wellington-st. Rev.				Less expenses.....	0	13	3	For China, A. Mirrie-			
Dr. Robson .....	16	9	4					lees, Esq. ....	100	0	
Gourock, Rev. Dr.								For Widows and Orphs.			
M'Leod's Church ....	3	1	0					of Missionaries .....	500	0	
Greenock, George-sq.				A Friend .....	20	0	0	For Nat. Girls, E. Gell-			
Cong. Church .....	11	15	6	Peebles, for the Nat. Tea.				brand, S. N. Mirrie-			
Free Church, Rev. Dr.				Thos. Peebles, at Mr.				lees, E. Harvey, S.			
M'Farlan's .....	4	0	0	Calderwood's Station...	11	0	0	Knill, A. E. Mirrie-			
George-square Chapel				Col. by Rev. J. J. Freeman—				lees, and M. Ropes...	360	0	
Sabbath-school .....	4	4	0	Edinburgh, a Friend by				Roubles.....	3780	70	
Proceeds of 31 Mis-				Mr. Macle hose.....	2	0	0	or, £173	0	0	
sionary-boxes, per				Young Ladies at Miss							
Mr. J. M'Lean.....	4	6	6	Finlay's School, for							
Missionary Meeting	1	0	6	Salem .....	6	0	0				
Proceeds of 26 Mis-				Miss Finlay .....	1	0	0	A Mirrielees, Esq. for			
sionary-boxes, per				Do. for China .....	1	0	0	the Tunnel at Hankey	3	0	0
Mr. J. M'Lean.....	3	13	6	Miss Pringle, for Ber-				IRELAND.			
Meeting .....	1	16	0	hampore Orp. Asyl.	1	0	0	Hibernian Aux. Soc. on			
Hamilton, Muir-st. Ch.				Mrs. Elmslie, do. by				account .....	100	0	0
Rev. Dr. Halley .....	3	13	0	Miss Muir .....	1	0	0	Mayherafelt, some chil-			
Helensburgh, Pub. Meet.	1	0	0	Mr. John Watson ...	2	0	0	dren for the Ship.....	0	0	8

*From the 1st to the 31st of August, 1844, inclusive.*

Mrs. Lewis, for Nat. Girls, M. J. Willis, and Jane Phillips.....	5	5	0	Westminster Chapel, on account.....	24	10	0	Sch. in the South Seas <i>Cumberland.</i>	10	0	0
Mrs. Honnor, by Rev. Dr. Leifchild.....	1	0	0	Sunday-school, St. John's Chapel, West-st. Wal- worth.....	2	18	7	Wigton, col. by Miss Kel- sey.....	1	12	3
Clapham, col. by Misses Mancel and Stapelton	8	10	7	A thank-offering to God from A. M. A. for deli- verance from a domes- tic trial; for the Chinese Mission.....	5	0	0	<i>Derbyshire.</i> Matlock Bath.....	12	0	0
Claremont Chapel, on ac- count.....	20	0	0	Horselydown, do. ....	10	0	0	<i>Devonshire.</i> Newton Abbot.....	13	6	0
Hackney, Mr. Gervis.....	0	10	0	Col. by Miss Gervis ....	0	11	6	Oakhampton.....	17	4	0
Queen-street, Ratcliffe...	5	8	6	Newbury, a Friend, pro- duce of trinkets sold ...	1	6	0	Torquay, per C. Holm- wood, Esq. ....	20	0	0
Walthamstow, for Nat. Girl, Sarah Grace ....	1	16	0	<i>Berkshire.</i> <i>Buckinghamshire.</i> High Wycombe, Ladies'				<i>Essex.</i> Brentwood, P. Baddeley, Esq. for South Africa...	2	0	0

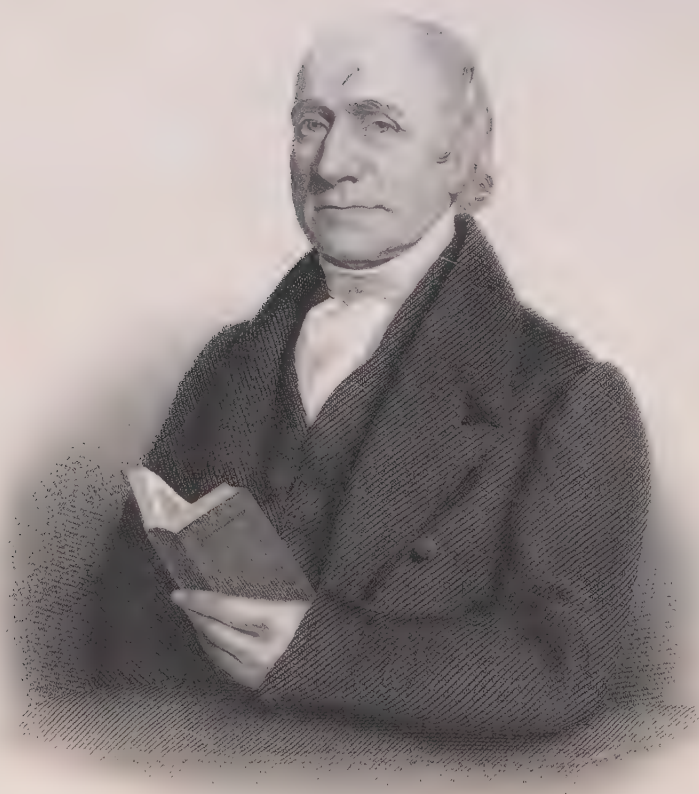


£ s. d.	£ s. d.	£ s. d.				
<i>Gloucestershire.</i>						
Gloucester, H. V. S. for Chinese Mission .....	5 0 0	Esq. for Nat. Tea. R. Chamberlain .....	10 0 0	Wrentham .....	22 18 6	
Miss H. Bevington, for Native Girl, Martha Fearnot .....	2 5 0	<i>Suffolk.</i>			1345 9 0	
7l. 5s.		Society in Aid of Missions, per S. Ray, Esq.—		Less expenses .....	29 2 3	
Stroud, Bedford-st. Cha.	16 6 0	Alderton .....	5 17 3	*1316 6 9		
<i>Hampshire.</i>			Beebles .....	62 4 6	* Including 1137l. 2s. 3d. previously acknowledged.	
Fordingbridge .....	14 2 10	For Nat. Tea. J. Crisp	10 0 0	<i>Warwickshire.</i>		
Cripplesty .....	1 3 2	Bergholt .....	15 1 6	Birmingham, Mr. J. Davis, for the Ship, 2nd donation .....	5 0 0	
15l. 6s.		Boxford .....	3 7 0	<i>Worcestershire.</i>		
<i>Lancashire.</i>			Bungay .....	23 0 6	Blockley, Legacy of late Mr. George Wilkes, per Mr. Ebenezer Herne .....	500 0 0
Preston Aux. half-year...	80 2 2	Sunday-sch. at Broom, for Agnes Blakie...	3 0 0	<i>Yorkshire.</i>		
For Wid. and Or. Fund	4 4 10	For Orphan in Mrs. Maul's School .....	1 4 0	Sheffield Aux. Soc. per J. W. Smith, Esq. on acco.	103 6 4	
For Nat. Girls, Margaret Aughton, and Hannah Rodgers ...	5 13 0	Bury St. Edmund's, Whiting-street .....	32 9 0	Selby, proceeds of Missionary basket, for Schs. at Bellary .....	5 0 0	
90l.		Northgate-st. Chapel, Legacy, late Mr. W. Portway .....	58 14 10	West Riding Aux. per W. Stanchfield, Esq.—		
Per E. Shorrock, Esq.—		Clare .....	14 5 0	Churchwell .....	15 0 0	
Darwen, Ebenezer Cha.		Debenham .....	29 8 6	Cleckheaton .....	21 0 0	
Col. 18th August...	234 3 6	Falkenham .....	1 0 0	For Nat. Tea. Isabella and Wm. Scott .....	20 0 0	
Tockholes .....	2 4 0	Framlingham .....	19 2 2	Mrs. A. Dixon, for Sch. at Benares ...	10 0 0	
236l. 7s. 6d.		Hadleigh .....	155 0 8	Gomersall .....	14 10 0	
Ashton, Mr. W. Simpson	1 0 0	For Nat. Tea. C. Kersey .....	10 0 0	For Nat. Tea. James Burnley .....	10 0 0	
<i>Lincolnshire.</i>			Halesworth .....	32 17 10	Halifax, Mrs. Sloan's Missionary-box .....	3 5 0
Stamford, Miss Fysh .....	5 0 0	A. Johnson, Esq. ....	5 0 0	Heckmondwike, Upper Chapel .....	23 11 7	
Miss E. Fysh .....	5 0 0	For girl in Mrs. Porter's School, H. Sheppard .....	3 0 0	Holmürth, col. by Ladies .....	12 0 0	
<i>Middlesex.</i>			Ipswich, Tacket-street	82 0 9	Idle .....	5 0 0
Highgate, friends at .....	2 2 0	For New Chapel, Colerburg, So. Africa ...	20 6 8	Morley, Rehoboth Cha.	20 8 0	
Mill-hill, Pupils at Grammar School, by Master J. R. Goutly .....	3 4 0	For F. S. Grimwade, Berhampore .....	3 0 0	Old Chapel .....	9 9 0	
Tottenham, Legacy of late Mrs. Frances Dalley .....	10 0 0	Mrs. Buck & Friends, for Nat. Girl, Eliza Crisp .....	2 10 0	Northwram .....	2 0 0	
<i>Monmouthshire.</i>			Rev. J. T. Nottidge..	1 1 0	Otley .....	28 12 9
Newport, Hope Chapel, Sunday-sch. for Ship ...	0 6 7	J. T. Shewell, Esq. ...	1 1 0	Pateley Bridge .....	1 0 0	
<i>Norfolk.</i>			Claydon School, Nat. Tea. Eliz. Notcutt	2 10 0	Penistone, Thurlston, and Stocksbridge .....	9 10 0
Yarmouth, Mrs. Beaumont, for a Chapel in India, to be called Geo. Beaumont's .....	10 0 0	Sunday-sch. children, for Ship (additional)	1 0 0	Wakefield, Zion Chapel	27 1 3	
<i>Nottinghamshire.</i>			Nicholas Chapel .....	53 12 8	Miss Morris's Seminary .....	3 18 0
Aux. Soc. per R. Morley, Esq.—		Lavenham .....	17 9 7	For Nat. Tea. J. D. Lorraine and Sarah Bruce .....	20 0 0	
Nottingham, Castlegate	95 6 8	L. G. for Nat. Tea. I. Meeking .....	10 0 0	256 5 7		
St. James's-street ...	15 9 1	Lowestoft .....	7 13 4	Kirby Moorside, per Rev. W. Campbell .....		1 2 0
Friar-lane .....	30 0 6	Rev. F. Cunningham	1 0 0	Rillington, ditto .....		4 5 0
Public Meeting .....	21 11 3	Nayland .....	6 12 9	<i>SCOTLAND.</i>		
Mission. Communion	11 13 9	Rendham .....	22 16 10	<i>Collections by Deputation.</i>		
Overplus at Breakfast .....	3 0 10	Southwold .....	14 10 7	Remitted by Mr. J. Macnochie—		
Donation .....	0 10 0	Stansfield .....	17 4 9	Aberdeen, George-st. Cha.		6 0 0
Hyson-Green Sunday-school .....	0 4 0	Stowmarket .....	84 0 11	Children's Meeting .....		2 7 8
Moor-Green .....	1 13 6	For N. Tea. J. A. Webb	10 0 0	A Teacher in Sun-sch. ...		0 10 0
Selston .....	2 5 8	For Nat. Girl, S. A. Knill .....	2 0 0	Mr. R. Stevens, per Rev. A. Thomson ...		1 0 0
Radford .....	5 17 0	Village Stations .....	10 5 6	Mr. Stevens' Sab. Morn. Class, for Fem. Or.		
Sutton .....	6 1 10	Col. County Meeting	15 10 9	Refuge in India .....		0 9 6
Keyworth, for the Ship	0 3 4	Sudbury Old Meeting...	81 7 2	Do. Sab. Evening Class		0 10 6
Mansfield .....	40 8 6	Trinity Chapel .....	7 13 10	Blackfriars-st. Chapel		11 0 4
For work made and sold by a Lady .....	3 13 6	Mr. Large .....	20 0 0	Public Meeting .....		6 4 0
By two young Ladies, for Mr. Moffat .....	1 1 6	Legacy of late Mr. Gainsborough ...	19 19 0	Sabbath-school .....		0 10 0
Less exps. 28l. 6s. 11d.	210 14 0	Wattensfield .....	13 10 3	Frederick-st. Chapel ...		1 11 8
<i>Shropshire.</i>			For Nat. Tea. Wattensfield .....	10 0 0	Monthly Mis. Prayer Meetings .....	1 13 8
Ruyton, Mr. W. Croft ...	2 0 0	Friend to Missions, by Rev. W. Garthwaite .....	195 0 0	Mrs. Innes, per Rev. Mr. Wallace .....		0 10 0
<i>Somersetshire.</i>			Walpole .....	10 4 3	Mrs. Paterson, per do.	0 2 0
Clevedon, H. W. Benison,		Wickham Market .....	3 0 1	Elspet Inch, per do.		0 2 0
		Wickham Brook .....	15 15 8			
		Woodbridge, Quay Meeting-house .....	19 3 6			
		R. N. Shawe, Esq. ...	2 0 0			
		Major Moor .....	1 1 0			
		Rev. E. Moor .....	1 1 0			
		Mr. Jessup, for Schs.	0 10 0			
		Beaumont Chapel ...	34 7 5			
		Chinese Fund .....	1 17 0			

£	s.	d.	£	s.	d.	£	s.	d.			
Sabbath-sch. children	0	5	8	The Widow's mite, per		Methlic Mis. Society .....	6	9	0		
Rev. Mr. Sedgewick's				Rev. C. Thomson.....	1	0	0	Schivas Bible and Mis. Soc. 2	5	0	
congregation .....	2	0	4					Tain, Free Church, col.			
Free Trinity Church ...	5	8	4		113	10	9	by Rev. J. A. Shurman	7	0	0
Free South Church.....	2	2	3	Less expenses .....	2	0	6	Duncanstone, Independ-			
Missionary Society.....	13	0	0					ent Church .....	14	0	0
Female Missionary Soc.					111	10	3	Keith, Indept. Ch. col. by			
per Mrs. W. Leslie ...	7	9	8	Remitted by G. Yule,				Rev. J. A. Shurman ...	3	12	6
Printfield, Sabbath-sch.				Esq.—				New Mill Sabbath-sch.			
and Prayer Meeting,				Edinburgh, Broughton-				Mis.-box .....	0	6	10
per Rev. J. B. Laing	1	10	9	place Church .....	15	7	5	Indept. Ch. do. ....	0	16	0
Blackhills, Skene, per				St. George's Free Ch....	10	1	4	G. D. do. ....	1	7	2
Rev. Mr. Monroe ...	1	1	0	Argyle-square Chapel	38	0	0	6 <i>l.</i> 2 <i>s.</i> 6 <i>d.</i>			
Inverury .....	1	14	0	Albany-street do. ....	13	10	7	Per Mr. J. Cruickshank—			
Ellon, per Rev. Mr. Ire-				Do. Public Meeting (in-				Huntly Mis. Society ...	16	7	8
land, for Orps. in India	0	5	0	cluding a ring).....	10	13	9	Do. Female Mis. Soc....	6	0	0
Stewartfield, Old Deer,				Nicolson-street Church	10	0	0	Mr. Spence's Sun.-sch.	0	12	0
Society for Rel. Purp...	5	0	0	Richmond-place Chapel	3	7	7	Muir of Rhynie Mis. Soc.	8	0	0
Col. Indept. Chapel.....	3	6	0	Rose-street Church ...	13	15	1	For Dr. Legge's Schools			
Strichen, Free Church ...	1	1	8	Bristo-street Church ...	3	9	5	at Hong Kong—			
Fraserburgh, Indept. Cha.	12	16	0	J. Whigham, Jun. Esq.	1	0	0	Huntly Mis. Society ..	2	10	0
Free Kirk.....	4	4	0	Free Church Normal				Do. Youth's Mis. Soc.	7	10	0
Parish Kirk.....	3	14	6	School .....	1	0	0				
Roseheart, Mis.-box in				Children of a pious Pa-							
the shop of a friend to				rent .....	0	10	6				
Missions .....	0	10	6	Leith, St. John's Free Ch.	5	0	0	Dumfries, per Rev. James			
	98	1	0	Donation from Leith				Cameron—			
Less expenses... ..	2	9	0	Aux. Mis. Soc. for aid-				Indept. Chapel, Rev. J.			
	95	12	0	ing Foreign Missions,				Cameron .....	12	9	6
Remitted by Rev. J. Ken-				per W. Alexander,				Free Church, Rev. Mr.			
ned—				Esq. ....	6	8	6	M'Kenzie .....	6	1	2
Culsamond Indept. Ch.	2	0	0	Portobello, Rev. Mr.				Free Church, Maxwell-			
Elgin Missionary Society	16	0	6	Lang's Chapel .....	3	13	1	ton, Rev. Mr. Clarke	3	10	0
Do. including 18 <i>s.</i> 8 <i>d.</i>				Mis.-box in Chapel.....	1	14	3	Mrs. Sampson.....	5	0	0
col. by Miss Gordon,				Master Wemyss, do.	0	7	0	Do. for Nat. Boy, John			
for a youth for South				Col. by Mr. W. Lawrie	0	4	11	Sampson .....	3	0	0
Sea Mission .....	3	10	0	Do. by Mr. J. Currie ...	0	15	5	Do. for Building School			
Congregational Church,				Do. by Mr. A. Banks...	1	4	9	at Benares .....	1	0	0
Mr. M'Neil .....	3	15	0	Do. by Miss E. Stewart	0	4	0	Sundries .....	1	13	9
For an Orphan at Ber-				Do. by Miss Newlands	1	2	0				
hampore .....	3	0	0	Do. by Miss Kedzlie ..	0	19	3				
For a Female Or. do.	3	0	0	Do. by Miss Drew ....	1	6	9				
Rev. A. Lind's Cong...	5	0	8	Monitors of Female Sch.	0	10	0	Less expenses .....			
Int. on the 2 first sums	0	2	6	Master J. Colquhoun's							
Boghole, Secession .....	2	0	0	Mis.-box, for Mr.							
Forres, Secession .....	6	7	6	Moffat .....	1	14	10				
Nairn, Free Church .....	6	0	1	Dalkeith, Rev. J. Brown's							
Secession do. ....	2	17	0	Church .....	6	4	0	Moneyhive, Mutual Im-			
Independent do. ....	3	4	0	Sabbath-school.....(D.)	1	0	0	provement Young Men's			
Do. Sabbath-school.....	4	0	0	Dumfermline, Rev. Mr.				Society, Ayr-street .....	0	5	0
Do. Monthly Mis.-box.	2	5	7	Thomson's .....	4	10	6	Dalkeith Relief Church ..	5	0	0
Public Meeting .....	1	0	0	Rev. Mr. Chalmers (D.)	0	7	6	Edinburgh, J. M'Laren,			
Nairnshire Bible and				E. Beveridge, Esq. (D.)	5	0	0	Esq. for Mrs. Johns ...	5	0	0
Mis. Soc. for China...	7	0	0	Do. for China .....	5	0	0	Stirling, col. at Free North			
Inverness, Indept. Chapel	3	4	0	Falkirk, Relief Church...	4	1	4	Ch. Rev. Mr. Beith.....	8	1	5
Do. Sabbath-school.....	5	0	0	Linlithgow, Rev. A. W.				Humster-by-Wick, Mr.			
Rev. J. Kennedy .....	1	0	0	Knowles's Chapel .....	5	0	0	B. Cormack .....	2	0	0
Bank-street Free Ch...	9	5	6	Sabbath-sch. children,				Hawick, Relief Ch. Soc.			
East Free Church .....	3	13	1	for Ship .....	1	0	0	for religious purposes ..	2	0	0
Tain Free Church.....				Interest.....	0	7	1				
Wick Free Church .....	5	2	3								
Do. Pultneytown .....	3	0	0		178	10	10	GUERNSEY.			
Independent Chapel ...	6	10	0	Less expenses .....	16	17	8	Aux. Soc. per Rev. J. S.			
Public Meeting .....	2	13	1		161	13	2	Hine, on account .....	75	0	0
A few Tectotallers .....	2	0	0								

*Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Smith, Bart., Treasurer, and Rev. John Arundel, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by G. Yule, Esq., Broughton Hall, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow; and by Rev. John Hands, Society House, 7, Lower Abbey-street, Dublin.*





*David W. Lindsay*

*Chas. F. Johnson*



THE  
EVANGELICAL MAGAZINE,  
AND  
MISSIONARY CHRONICLE.

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FOR NOVEMBER, 1844.

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MEMOIR

OF

THE LATE THOMAS HARRISON BURDER, ESQ., M.D.

IRRESPECTIVE of the family connexions and high personal character of the late Dr. Thomas Burder, he had claims upon the Evangelical Magazine which its Editor and Trustees cannot soon forget. For many years he was one of its steady and most acceptable contributors, and the "Letters from a Senior to a Junior Physician, on the Importance of Promoting the Religious Welfare of his Patients," which have appeared in Dr. Hope's Life, and in his own Memoir, by the Rev. John Burder, A.M., were first published in the pages of our Miscellany. This we regard as no small honour, more especially as they were addressed to one of the first men in the medical profession, who set a high value upon them; and who, while he lived, endeavoured to carry out their important suggestions. To us, it is a melancholy satisfaction to endeavour to raise a humble tribute to the memory of one whom we held in such high esteem, and whose early death must be regarded as a public loss.

Thomas Harrison Burder was the youngest son of the Rev. Geo. Burder, a man whose name and whose labours will be "had in everlasting remembrance." His birth-place was Coventry, and his natal day the 13th of August, 1789. His ancestry was ho-

nourable among men; and distinguished either for its puritanism or its nonconformity. On the paternal side, his grandfather was Henry Burder, Esq., of Islington, an active and useful deacon of Fetter-lane meeting-house, for many years; and, on the mother's side, he claimed kindred, by lineal descent, with the Rev. J. Machin, an eminently godly clergyman, who was ejected from his living at Whitely, in Cheshire, by the Act of Uniformity, in 1662. It is, indeed, an inestimable blessing to be descended from those who fear God; for irrespective of their holy instruction and example, their prayers often entail benefits upon their posterity, which spread and ramify through a thousand generations.

Early was Thomas Burder introduced into the school of affliction. When but a child of one year, he was brought to the gates of death, by a virulent attack of small-pox, after inoculation, for vaccination had not then been introduced; but it pleased God to spare him and to raise him up, in answer to the prayers of his parents. He was delicate, however, and, in the summer of 1797, when he had reached his eighth year, he was placed, chiefly for the improvement of health, with the Rev. T. Smith, then of Long Buckly. Here Thomas began

to show symptoms of mental and moral development. His first letter to his parents was written in a fair hand, and was remarkably well expressed. At this early period, his powers of conversation far surpassed his tender years, and oftentimes excited the surprise both of strangers and friends. When, in 1799, his parents lived at Foleshill, he would make up, with modesty, but yet with great address, to officers of the army and other gentlemen, and so acquit himself in his remarks, as to call forth their lively interest and kind inquiries. Throughout life his manners were extremely pleasing, and his conversation universally acceptable. He was a gentleman, indeed, in feeling and conduct before the full effect of education had been tested.

In 1801, we find our little scholar at Northampton, under the judicious care of Mr. Comfield; where, in a letter to his brother, he pours forth his fraternal affections, laments his distance from home, but expresses his ardent purpose and hope of reaching mental pre-eminence. "I am," he writes, "extremely happy in acquainting you with the pleasure I experience in my present situation. Such are the number, variety, and interesting nature of our studies, that were it even possible I might not be disposed, I am conscious I could not fail to make proficiency; but when united with the ardent efforts I hope to use, I trust I shall, before I leave school, acquire a fund of useful and important knowledge." The letter throughout breathes the most refined, social, and relative feeling, and exhibits powers of reflection, and strength of moral character, rarely to be met with at the immature age of twelve. That it was written entirely by himself is put beyond dispute, as his father, struck with the communication, interrogated him as to the fact, and received positive assurance that it "was totally his own production." He spent some time with Mr. Comfield, and made rapid progress in various branches of knowledge while under his roof. Indeed his mental

application is said to have been excessive, far surpassing even his physical strength. But he ever after retained a warm respect for his "intelligent preceptor." He was, through life, sensitively alive to feelings of gratitude and benevolence, and the absence of these qualities in those with whom he came in contact inflicted on him the most exquisite pain.

While at Northampton, it pleased God to visit him with a trial, which agonized his tender heart. His favourite sister, Eliza, who was only sixteen months older than himself, was seized with symptoms of indisposition, which proved to be rapid consumption. Her case baffled all medical skill, and she was snatched away from the bosom of her family, but three weeks after Thomas had returned to school from a visit to his parents. He was greatly afflicted by the painful event, and gave utterance to his feelings in the following letter to his revered father:—

"DEAR FATHER,—I received the awful intelligence your letter contained, yesterday; it was the greatest shock I had ever experienced; it is impossible for me to find words to express my feelings, but *you* may easily conceive what they are; for, if the feelings of a brother are so bad, what must the feelings of a beloved parent be! Though it is certain we shall always have some trial to mar our pleasures in this vale of tears, that we may not set our affections too much on transitory objects; yet we never need Divine support and resignation so much as when such trying circumstances as these occur. Oh that all of us may feel great resignation under this affliction, for surely it is the Lord's will; 'he hath done what seemed to him good,' and may this teach *us* to number *our* days, so that we may apply *our hearts* unto *wisdom*; for we have a promise, that 'All things shall work together for good, to them that are called according to his promise.'"

From this and other communications to his family, at this early period, there is reason to believe that the morning of his being was sanctified by Divine grace, and that his youth was holiness to the Lord. To his brother John he wrote, towards the close of the same year, 1801, in the following gratifying strain:—

"DEAR BROTHER,—While we look at things seen which are temporal, oh, may we

not forget those that are unseen and eternal : for what will it profit us on a dying bed, what will afford us consolation, but 'a good hope through grace,' that we have an interest in Christ, that whenever the house of our tabernacle is dissolved, we may have a building of God, a house not made with hands, eternal in the heavens, where the inhabitants shall never say, I am sick. I hope you, together with myself, have derived great advantage from reading 'Doddridge's Rise and Progress of Religion;' I am now reading it through, *la seconde fois*, and hope and pray that, if God has begun a good work in either of our souls, he will carry it on."

In 1803, the subject of this sketch was visited with protracted indisposition. For many months the hand of God was upon him, and wearisome days and nights were appointed to him. But so susceptible and buoyant was his temperament, that the prospect of the removal of his family to the metropolis, which took place in the said year, acted with electric force upon his malady, and restored him to comparative health. London had indescribable attractions to a mind so bent on improvement as was his. Nor did the result discredit the anticipation he had formed. He had now the benefit of a private tutor, from whom he received instruction in the classics, and under whose care he made rapid progress in knowledge.

After a time, a profession had to be chosen for him ; and, with his consent, he entered the house of an eminent chemist and druggist, where, without evincing any positive dislike to his new occupation, he became gradually, but strongly attached to medical science, and obtained leave of his father to devote himself to medicine, as a distinct occupation.

A new era in his existence now commenced. He had formed his purpose, and he acted on it with vigour. With much wisdom his parents placed him under the care of a surgeon, eminent in his profession, William Blair, Esq., of Great Russell-street—a philanthropist and a Christian. With an ardour rarely, if ever, surpassed, Mr. Burder entered on his surgical and medical studies. A new impulse had been given to a mind naturally ambi-

tious ; and whether in the dispensary or the lecture-room, his aim was to excel. The letters written at this time to his brother John, then at Glasgow University, are deeply interesting, as evincing great vigour of intellect, describing a round of laborious study, and indicating the best moral and religious feeling. His profession to him was not a toil, but a delight.

While in Mr. Blair's house, he became acquainted with the celebrated Dr. Jenner, who took great interest in a youth so ardent in his professional studies. A present of Kett's "Elements of Knowledge," received from the hand of that eminent man, was highly valued by Mr. B. In this way eminent persons may do great good to young men of promise.

It is pleasing to find, that amidst all the bustle and turmoil of a public hospital, Mr. B. never lost one particle of his social and domestic character. His correspondence with his beloved parents and the other members of his family, did honour to his head and heart ; and proved that moral discipline kept pace with his advancement in science and general knowledge. His allusions, in one of his letters to his brother John, bearing date March 2nd, 1811, to the dying hours of a beloved cousin, are all that could be desired in relative affection, and pious feeling. It is a letter, which the most matured Christian might be glad to have written.

On the 1st of June, 1811, Mr. B. left Mr. Blair, and became house-surgeon to the Lock Hospital ; but still continued to prosecute with vigour his favourite studies. At the age of twenty-three, he retained an unsullied moral character ; and, from his correspondence, it would appear that he was not without strong leanings to the sacred office. In a letter to one of his brothers, he says :—

"There must surely be in our family some hereditary disposition towards the pulpit, since two out of three sons occupy it, and the *third* continues to feel so strong an inclination to be engaged in the same way, that if he felt the

power of religion upon his own heart, and could ascertain that his motives were pure, he would feel almost constrained to relinquish all other pursuits for the greatest of all engagements. Indeed, my brother, this is not a transient feeling, but it is the habitual bent of my mind ; and nothing gives me more pleasure than to hear those about me prophesying that one day they expect to see me so engaged." \* \* \*

"After all my wishes, I fear the desire must only be considered as a phantom, occasionally amusing the mind, since there is too much reason to apprehend that I am deficient in the *sine quâ non* of ministerial qualifications."

In 1812, Mr. B. proceeded to Edinburgh, to complete his medical studies, where a new scene opened on his view, and where, by reason of his introductions from eminent professional men in London, he was very flatteringly received by the medical faculty of the university. But amidst all the literary glare which now attracted and dazzled his mind, it is pleasing to find that his spiritual concerns deeply engaged his most anxious thoughts. Many doubts, anxious doubts, are expressed about his real state in the sight of God ; doubts, which those only feel who are willing to be taught of God. So conscientiously severe was he in testing all that pertained to his mental and moral progress, that he seemed as much dissatisfied with his literary attainments, as with his religious state. At such a time it is delightful to find him expressing himself thus to a beloved sister :—

"I trust I have sought for the peace which the world cannot give, but am grieved to say that I have at present possessed but a small portion of that inestimable treasure. To the purifying, sanctifying, and peace-speaking blood of Jesus, I desire alone to have recourse, conscious that every other application must end in bitter disappointment."

Amidst a thousand perplexing feelings which, at this period and subsequently, disturbed his religious peace, there was to be traced in his character a pervading element of sanctity and devotion, not to be mistaken as to the source whence it sprang.

Mr. B.'s course at college was successful in the highest degree, not to say brilliant. His examinations were passed with unusual credit to himself,

and his medical degree was conferred on him, not as a mere matter of form and routine, but as a marked recognition of the distinguished scientific knowledge by which it had been earned. When called in before the dean of faculty, after his principal examination, he was thus addressed :—"I cannot, sir, but congratulate you on the splendid appearance which you yesterday made before the professors. Were all our examinations like yours, they would be a pleasure, rather than a task."

After Dr. Burder's return to London, he was unanimously chosen physician to the Westminster General Dispensary. So flattering were his testimonials, and from such high quarters, that his good father cautioned him against the evils which they might, without watchfulness, inflict upon him. He took the caution well, and thanked his venerable parent. He now commenced his private practice as a physician ; and never, perhaps, did any one enter on his professional career with better preparations, or with more influential friends. His bland manners recommended him to all, while his marked benevolence endeared him peculiarly to the afflicted. He was most disinterested in his conduct to that class of patients who are poor or friendless, and to Christian ministers he always prescribed as a friend. But his health was often disturbed, and ultimately became so precarious, as to compel his retirement from the metropolis, and almost the abandonment of his profession. A succession of domestic bereavements, including his dear mother, two beloved sisters, two attached sisters-in-law, and his venerable father, told with injurious effect on his delicate mind and frame. But, amidst all these bereavements, he acted as an angel of mercy to the sufferers, doing his utmost to comfort the dying, and to cheer the living. His attentions to his honoured father, in his long night of suffering, can never cease to be remembered. From 1834 till 1837, he resided at Tilford House, near Farnham ; and from 1837 to the period of his death, at Tonbridge



Wells ; in both which residences he shed lustre on the Christian character, by a continual display of benevolent actions, and of Christian zeal and devotedness.

His death was somewhat unexpected, at last, though his beloved and watchful partner, since united with him in the unsuffering kingdom of our Lord and Saviour Jesus Christ, apprehended the result of distressing and continued debility. The solemn event took place at a quarter after two o'clock on the morning of Wednesday, August 16th, 1843, three days after he had completed his fifty-fourth year. The respect shown to his memory by a large circle of friends, both in town and country, and particularly by those belonging to the medical profession, showed the deep hold which he had on the hearts of all who knew him. He

was indeed a physician greatly and deservedly beloved, a pattern of Christian meekness and love, and an ornament to the honourable walk in life to which he had devoted himself.

N.B. We are indebted for all our facts, to the Rev. John Burder's admirable Memoir ; and intend, in a future number, introducing some of Dr. T. Burder's Letters to his friends.\*

\* We regret exceedingly, that in the review of our late friend's Memoir, last month, some expressions occurred calculated to give pain, and, in some degree, to mislead. The writer described Dr. T. Burder as the subject of "*mental despondency*." Now, he was not the subject even of *occasional* "*mental despondency*," as the words may be understood, but merely of that degree of occasional depression of spirits which results from continued pain and debility. The character of his mind did not expose him to melancholy. He was naturally cheerful, and generally so, unless under such pain and languor as, (apart from any mental causes,) would render any one liable to depression. He often took an anxious and discouraging view of his own religious state, but this was chiefly from his great conscientiousness and his extreme fear of self-deception, as well as, probably, from some weakness of faith in the promises of God.

## THE NATURE AND TENDENCY OF THE NEW THEOLOGY.

IN A LETTER TO A FRIEND IN SCOTLAND.

MY DEAR SIR,—I duly received your letter of the 13th instant, containing a summary of your views of Divine truth, especially as bearing on some of the points that have been agitated of late among the Congregational churches of this country, and now beg to thank you for the very full and candid manner in which you have expressed yourself in regard to them. With many parts of your "*Confession of Faith*," I have been much pleased, and rejoice to think there is so much common ground between us. But there are some topics on which I could have wished you to be a little more explicit, and others on which you will allow me to make a few observations.

On the subject of the *fall of man*, I am happy to perceive that you fully admit, that in consequence of that event, mankind have become universally depraved, and are born with a fatal inclination towards all that is wrong. But I should have liked that you had alluded more particularly to the nature of the constitution which

God made with Adam, as the representative, or federal head of his posterity, and to the bearing which the first transgression consequently had on the destinies of the human race. That the sin of Adam was so far *imputed* to his posterity, as to bring them into a state of death and condemnation, seems to be clearly taught by the apostle in the fifth chapter of the Epistle to the Romans, and to be confirmed by the general language of Scripture. The reasoning of the apostle in the above passage is remarkably strong and pointed ; and the same sentiment is repeated again and again, in different words, as if purposely to prevent any misunderstanding on the subject. "*By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.*" "*Through the offence of one, many are dead ; the judgment was by one (sin) to condemnation ; by one man's offence death reigned by one ; by the offence of one, (or by one offence,) judgment came upon all men to condemna-*

tion ; by one man's disobedience, many were made sinners." He further shows that death reigns "even over them who have not sinned after the similitude of Adam's transgression,"—namely, over infants ; but as death is the penalty of sin, they must, therefore, have sin imputed to them, not their own, for they are all free from actual transgression ; but the sin of Adam, in whom they were represented, and in whom they fell. This view is further confirmed by what he says in his first Epistle to the Corinthians, chap. xv. ver. 22, "In Adam all die." It is the more necessary to be explicit on this subject, as it is maintained by Mr. Robert Morison, (to whose sentiments you refer with approbation,) that the souls of infants are still created "pure and holy." And that their subsequent depravity is the result of the constitution which they inherit from their immediate parents, and of "the corrupting influences which are thrown around them from without."\* How different the representation of Scripture ! "What is man that he should be clean, and he that is born of a woman, that he should be righteous ?" "Behold I was shapen in iniquity, and in sin did my mother conceive me." "The wicked are estranged from the womb ; they go astray, as soon as they are born, speaking lies."

In a subsequent part of your letter, speaking of the work of Christ, you represent him as "assuming the responsibility of man ;" by which I suppose you mean, that on taking our nature upon him, he voluntarily undertook to fulfil all righteousness in our room, and to suffer the penalty which our sins deserved : you also represent him as "offering up himself upon the cross, a sacrifice for the sins of the nature which he took upon him." But the nature which he took upon him, properly speaking, had no sin : the Scriptures speak of his "taking away sin by the sacrifice of himself,"—of his giving "himself for us, an offering and a sacrifice to God,"—of his being "the propitiation for

our sins," &c. In other words, he is represented as suffering for our individual transgressions, rather than for the sins of our nature. You also speak of the "propitiation of Christ as having been made for all equally alike, not for one more than for another, and that what has been done for one, has been done for all." Now, while I admit that there is an important sense in which Christ may be said to have "died for all," inasmuch as there is an infinite value and efficacy in his atonement, which renders it available for all, and on the ground of which we are warranted to invite all to participate in the benefits of his redemption, it does appear to me, that in offering up himself, our blessed Lord had a special eye to the deliverance of those who were given to him by the Father, by which their salvation is infallibly secured ; thus he is said to have "laid down his life for the sheep," to have "loved the church, and given himself for it," to have "purchased the church with his own blood," to have given his life "a ransom for many." And accordingly, the saints above are represented, Rev. v. 9, as singing "a new song to him that was slain, and had redeemed them to God by his blood, *out of* every kindred and tongue, and people, and nation"—language which seems inconsistent with the idea of all being redeemed alike, or in the same sense.

This *general* view of the atonement seems also to lose sight of the *imputation* or transference of our sins to the person of the Surety ; a doctrine which is repeatedly taught in Scripture, especially in the 53rd chapter of Isaiah. Here again we meet with the same repetition of sentiment which I had occasion to notice when referring to the imputation of the sin of Adam. "He hath borne our griefs and carried our sorrows ; he was wounded for our transgressions, bruised for our iniquities ; the chastisement of our peace was upon him, and with his stripes we are healed ; the Lord hath *laid on him* the iniquity of us all ; for the transgression of my people was he stricken. By his knowledge shall my righteous

\* Defence of Christ's Truth, p. 39.

servant justify many, for he shall bear their iniquities; he bare the sin of many, and made intercession for the transgressors." So the apostle Peter represents him as bearing "our sins in his own body on the tree." This legal transference of guilt was prefigured in many of the levitical sacrifices, where the offerer is said to have laid his hand on the head of the victim, especially in the case of the scape-goat, where Aaron is represented as *laying "both his hands on the head of the goat, confessing over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat,"* which was then sent away into the wilderness, "bearing upon him all their iniquities." So Christ is said to have been "made sin for us," which could only be by having sin imputed to him. Indeed, it was only in this light that the penalty of sin could justly be inflicted on him.

You speak of all having "an equal right" to the work of Christ; I do not see, however, that any have a *right* to this work; though we are justified "through the redemption that is in Christ," it is still "freely by the grace" of God, and is, therefore, to us a matter of favour, not of right; it is true, however, that all have equal encouragement to return to God through Jesus Christ, and are equally invited to partake of the blessings of salvation.

I agree with you in holding, that when God's message of reconciliation is believed, it "gives immediate peace to the soul," because it brings with it the remission of sins, and the consequent removal of guilt from the conscience; but I would hesitate to say that it also gives "assurance of everlasting glory:" the believer is no doubt represented as "rejoicing in *hope* of the glory of God," and as "begotten again to the lively hope" of an incorruptible and unfading inheritance; but his assurance must keep pace with the progress of the work of grace in his soul; and accordingly he is exhorted to give diligence "to the full assurance of hope unto the end."

I am much pleased with what you say on the necessity of the Holy Spirit's work in conversion, arising from "the indisposition there is in sinners to believe the gospel," and from "the positive enmity of their hearts" towards God and things divine. I am also glad to see that you allow that "no human power can remove that indisposition, and that no mere human argumentation can take away that deep-rooted enmity, and change it into love." I am also of opinion that the Spirit may be said to be present with the word, wherever it is faithfully preached, reproving the world of sin in not believing in Christ, and striving to bring men to the obedience of faith; and that the means thus afforded for the salvation of all gospel hearers is sufficient to leave them without excuse, and to subject them to a righteous sentence of condemnation, if they continue in unbelief. It is not from want of capacity or of encouragement to come to Christ that men are not saved, but from want of *will*. Light is come into the world, but they love the darkness rather than the light, because their deeds are evil.

But while I hold that the means of salvation are provided for all to whom the gospel is faithfully preached, I am by no means prepared to say that there is a positive influence exerted on all gospel hearers alike, far less that the same *kind* of influence is put forth on all. You yourself allow that there is "no passage of Scripture that speaks of the Spirit being *in the sinner* until he believes." This, too, I believe to be the fact, and it accords best with the general language of Scripture. It is in believing and turning to God that the promise of the Spirit in his saving influences is received. Thus, Prov. i. 23, "Turn you at my reproof; behold I will pour out my Spirit unto you, I will make known my words unto you." Here the Spirit is represented as poured out only on those who turn to God. The language of our Saviour to the woman of Samaria confirms the same view, and points out the *order* in which the various means of salvation



are applied, John iv. 10 : "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink ; thou wouldest have asked of him, and he would have given thee living water." In other words, we must feel our need of a Saviour, know that Jesus is both able and willing to save, and ask of him that influence which he is exalted to bestow, and which he is ready to pour out upon us as living water. This corresponds with the view given of the same subject, Luke xi. 13 : "If ye then, being evil, know how to give good gifts unto your children ; how much more shall your heavenly Father give the Holy Spirit to them that ask him." This I conceive to be a general direction and promise, not to believers merely, for they have received the Spirit already, but to men as such, to sinners, to them that are "evil," which is the natural condition of all. According to this view the Spirit is "withheld" from none, but it is given in the way of asking, and none who ask are refused. But is it objected, How can an unregenerate man ask anything from God ? I reply, that "all" are invited to ask ;\* nor do I see any great difficulty in supposing that a man endowed with reason and conscience may be so convinced of his lost state, by the faithful testimony of the Spirit in the word, as to make it his immediate duty to come to God through Jesus Christ for pardon and sanctifying grace, and that he is inexcusable for not coming, that he may receive the promised gift. So in John vii. 37—39, our Lord says, "If *any man* thirst, let him come unto me and drink ; he that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit which they that believe on him should receive," &c. Here the same order is observed : there is the thirst, or sense of need, the coming to Christ, and the receiving of the Spirit from him, by believing. So Acts ii. 38, where the apostle Peter is addressing

the Jews on the day of Pentecost, he says, "Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye *shall receive* the gift of the Holy Ghost." Here they are exhorted to repent of their sin in crucifying the Prince of Life, and to profess their faith in the Lord Jesus for pardon, and thus the gift of the Spirit would be imparted. The same apostle, in addressing the Jewish rulers, ch. v. ver. 32, says, "And we are his witnesses of these things, and so is also the Holy Ghost, whom God hath given to them that obey him ;" but it is by believing that men obey the gospel, and it is to such only that the Spirit is here said to be given. This corresponds with the view given by the apostle Paul, in his Epistle to the Galatians, chap. iii. ver. 11, where he represents the blessing of Abraham as come on the Gentiles through Jesus Christ, that "we might receive the promise of the Spirit *through faith* ;" in other words, by believing. So in writing to the Ephesians, speaking of Christ, he says, chap. i. ver. 13, "in whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation ; in whom also, after that ye believed, (or having believed,) ye were sealed with that Holy Spirit of promise." Here again the sealing or converting influences of the Spirit are represented as consequent on hearing and receiving the word. The only other passage to which I shall refer, is in Rev. xxii. 17, "And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." In this passage, while the Spirit is represented as uniting with the church in bearing testimony to the freeness of salvation, the sinner is invited to *come*, that he may receive the heavenly gift.

I conceive, therefore, on the whole, that it is more correct to say that the Spirit is *provided* for all, or *promised* to all, or even *offered* to all to whom the gospel is preached, than that his influence is equally *exerted* on all. On

\* Luke xi. 9, 10.



this point you will find some important observations in a paper published in the *Congregational Magazine* for the present month. I do not mean to assert, however, that there is *no* influence put forth by the Spirit but what issues in saving conversion. I allow that there is a sense in which the Spirit is *resisted*, *grieved*, and even *quenched*; but this only goes to establish the distinction that has been made by many evangelical writers, between the *common* and the *saving* influence of the Holy Spirit; the one general, (if you will,) the other special; the former sufficient to convince of sin, the latter received by faith, and terminating in the salvation of the soul. That such a distinction actually exists, I am bound to believe, from the different results which I perceive under the administration of the gospel. In a congregation where the same external means are employed, I see some awakened and converted, others remaining indifferent, and hardened in their sins. To what am I to ascribe the difference? Not to the word, for the same gospel is preached to all; not to the preacher, for he is equally earnest in addressing all; not to the difference of capacity, for the more intelligent are often unmoved, while those of inferior abilities are made wise unto salvation. See Matt. xi. 25. Not to the one class having a greater *disposition* to receive the truth than the other, for, according to your own admission, there is "in all sinners an indisposition to believe the gospel." I must therefore ascribe it to the Spirit of God; but does not this prove that "there are differences of operation" by the same Spirit? does it not follow that the same influence is not put forth on all alike? In other words, does it not establish the doctrine of "special influence," against which so much prejudice has of late arisen? So the conversion of Lydia is ascribed to the Lord "opening her heart, that she attended to the words spoken by Paul," a kind of influence which the sacred writer speaks of as peculiar to her, and

which is not predicated of the "other women" who resorted to the place. It is a general rule, both in natural and moral science, that every effect must have a cause; and the nature or efficacy of the cause must be judged of by the effect. If I see two bodies, one of which is in motion and the other quiescent, I at once conclude that an influence has been exerted on the one, which has not been put forth on the other: and if of two moving bodies the one moves with greater velocity than the other, I then conclude that a greater impulse has been given to the one than to the other. So if I see two pieces of ground, originally of the same quality, yielding very different proportions of produce, I am bound to believe that a higher degree of culture has been bestowed on the one than on the other.

You admit that "in the giving of this influence God acts in righteous sovereignty;" and yet shortly after you speak as if He were *bound* to give it equally to all alike, and as if it would be "*partial*" dealing to give it to some and not to others. But this would be to make God our debtor, contrary to the sentiment of the apostle; "who hath first given to him, and it shall be recompensed to him again?" Where all are equally undeserving, none can have any *claim* upon God, and His giving to one *rather*, or *more* than to another, does no injustice to the rest. The very idea of sovereignty implies that He reserves the power of dispensing spiritual blessings as He pleases; or, as it is expressed in the parable, that it is "lawful for Him to do what he will with his own;" This is a power which is not denied to any earthly potentate, and the King of kings asserts it as his peculiar prerogative to be gracious to whom he will be gracious, and to show mercy on whom he will.

You admit that the Spirit dwells in a special manner in those who believe *after* they are regenerated, and only object to the idea of any special influence being exerted *antecedently* to this

change ; but it seems equally unphilosophical and unscriptural to hold that a higher degree of influence is necessary to *preserve* the principle of spiritual life, than to *impart* it ; to keep the believer in a state of grace, than to bring him into it ; to enable him to walk in the light, than to translate him at first out of darkness. The power which is required to new create the soul is surely not inferior to that which is necessary to bring it to maturity ; the energy displayed in quickening those who were dead in sin must at least be equal to that which is put forth in the subsequent stages of the Christian life : just as the power of the Creator is no less conspicuous, in setting in motion those vast orbs that sparkle in the firmament, than in continuing to roll them through the wide extent of their respective orbits.

On the subject of *election*, I am glad to see that you admit "of God's choice of individuals in Christ, that they should be holy, and without blame before him in love," and that he chose them in Christ "before the foundation of the world." I am also happy to perceive that, in common with all Calvinists, you believe "in eternal, unconditional, and personal election ;" but there are statements in your letter which appear to me to neutralize these admissions, and to be utterly irreconcilable with these assertions. The very idea of election (as the word implies) supposes the *choosing out* of certain individuals from among others, to the enjoyment of peculiar blessings or privileges not imparted to the rest. Thus the Arminians admit of election, in the sense of choosing some to the enjoyment of the *external* privileges of the gospel, in preference to others : so also they admit that the Gentiles were elected in place of the Jews, and that Christian nations are elected to the enjoyment of the means of grace, in distinction from heathens. Supposing, in a rebellious province, ten men are condemned to die for high treason. The sovereign selects five of these as the objects of his clemency, and grants

them a free pardon ; here the principle of election comes into operation. Were he to pardon the whole, by the same act of grace, there would be no election, though five of the rebels might not *choose* to avail themselves of it, and by persisting in their disaffection to his government, might afterwards incur the extreme penalty of the law. In like manner, you maintain that God "purposed to exert the same kind of influence on those who would eventually resist it and perish," as on those who are saved. Here the principle of election (or, what amounts to the same thing, of *selection*) is destroyed ; for there can be no choice where there is no difference created. You admit, indeed, that there is a difference as to "the *measure* or *degree*" of this influence ; but you deny that this difference has any reference to the final result, or that the ultimate end is affected by it ; for you believe "that there are many now in the place of woe, on whom was exerted a greater degree of influence than on many who are now around the throne above ;" and in answer to the question, How, then, are some saved, and others lost ? your only reply is, that "those who are saved, are so by free, unmerited grace ; and those that are lost, are so because they resist the same grace." If, by the above extraordinary assertion, you mean that many souls are lost who enjoyed greater advantages for knowing the will of God than others who are saved, it is only what our Lord teaches, Matt. xi. 20—24 ; Luke xiii. 30 ; but this is very different from their having "a greater degree of influence exerted" on their minds. Why use such unguarded language ? But do you not see that, in this point of view, there is no election of *individuals* to eternal life, or, to speak more correctly, no election at all ? If anything be done for one class more than for another, according to this plan, the excess of influence exerted is rather on the side of those who *perish*, than of those who are *saved*. And as the idea of *personal* election is thus destroyed, so accord-

ing to the doctrine taught in your letter, the principle of *unconditional* election is equally untenable. For you make the ground of election to consist in God's foreknowledge of the persons "who should be induced" to avail themselves of the same means of grace which are equally granted to all. But this is just the Arminian doctrine, that "God, from all eternity, determined to bestow salvation on those who he foresaw would believe and persevere to the end;" but then, with greater consistency, they maintain that election is *conditional*, that is, is suspended on our faith and obedience. Nor can any other view be reasonably taken of the doctrines, where, in the choice of individuals, God is represented as taking into account their personal character or acts; their being "*induced* to believe in Christ," is the condition on which you represent God as choosing them "to holiness and glory." No doubt, God foresaw who would believe and who would not; but the question is, "Did this form the ground on which the election was made?" then it cannot be said to be unconditional, though we may admit it to be personal. There is an ambiguity in the expression, that God foresaw "that certain persons would be *induced* to believe in Christ." How were they to be induced? By their own free will? Then what becomes of the assertion, that "in all sinners there is an indisposition (or want of will) to believe the gospel?" If you say that it was to be by the agency of the Spirit, then this operation must have been put forth in consequence of a previous volition on the part of God; and his exerting it on *some* rather than on *others*, brings us back to the doctrine of unconditional election and special influence: for the individuals so induced are supposed, at the time, to be in a state of *unbelief*. In a subsequent paragraph you speak of God "foreknowing the persons on whom this influence would issue in their acceptance of the gospel, and therefore he must have eternally and unconditionally purposed to exert that

influence which would be followed in *certain individuals*, with such happy results," "and by this," you say, "I understand personal election." Here you seem unconsciously to have obtained a glimpse of the truth; but as if afraid to admit the Calvinistic doctrine, instead of saying that God purposed to exert that influence on certain individuals, which would be followed by certain results, you adopt a studied ambiguity in the arrangement of the words, so as to leave it uncertain whether the result of this influence be owing to the individual himself, or to God! Indeed, this is scarcely left doubtful; for in the first part of the sentence you represent this influence as issuing simply "in the *sinner's accepting* of the gospel," which, according to your reasoning, is all that God foreknew or determined in the case. To prevent any mistake, you immediately add, that God, out of the same unmerited love, "purposed to exert the same kind of influence on those who he foreknew would eventually resist and perish for ever!"

For the same reasons, I do not see how election, as held by you, can be regarded as *eternal*. After quoting the words of Paul to the Thessalonians, (2 Ep. ii. 13,) "God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth," you add, "I consider this election or choosing to be an election or choosing of persons *approved of by God*, who had believed that gospel by which they, along with all other men to whom it came, were called to salvation, though many did reject it." So that, after all, not only is the faith of these persons here represented as the formal cause of their election, but the election itself is described as consequent on their believing the gospel, and they are chosen as persons "approved of God" by so believing. What then becomes of "the election of *grace*?" for "if it be by grace then it is no more of works, (whether faith, repentance, or obedience,) otherwise grace is no more



grace. But if it be of works then is it no more grace, otherwise work is no more work." And what does the apostle mean by their being chosen from "the beginning?" was it from the beginning of the gospel dispensation, or from the introduction of the gospel into Macedonia? Then what becomes of the doctrine of eternal election? But if it was from the beginning of time, how could they be chosen as persons not only foreknown but approved of God, and who had believed the gospel? They are no doubt represented as chosen to salvation "through sanctification of the Spirit and belief of the truth;" because from "the beginning" God ordained the means as well as the end, and it was by their using the one that they ascertained the other. It was in the same way the apostle came to "know their election," and that he was enabled to give thanks unto God on their behalf, 1 Ep. i. 4—7.

The foreknowledge of God may be considered as essential to the idea of eternal election: for "known unto him are all his works from the beginning of the world." He must have foreseen the fall and apostasy of man; and he must have formed and arranged in his infinite mind the means of his recovery. He appointed the Mediator, and had before his view the whole results of his gracious undertaking. Like a wise master-builder, he drew the plan of the spiritual edifice, which he was about to erect for the manifestation of his own Divine perfections, selected and arranged the materials, and contemplated with infinite satisfaction its certain and glorious completion. But the foreknowledge of God, though the *foundation* of his decrees, must not be *confounded* with them. His foreknowledge *determines* nothing as to the character or conduct of individuals, nor is it to be viewed as the ground of his determinations respecting them. The apostle Peter no doubt speaks of believers as "elected according to the foreknowledge of God the Father;" but what are they elected to? "To obedience and sprinkling of the blood

of Christ;" therefore his foreknowledge respected them as guilty and depraved creatures, and he elected them not because he *foresaw* they would believe and obey, but unto obedience and faith. So the apostle of the gentiles represents God's foreknowledge as the foundation of election, "for whom he did foreknow he also did predestinate," &c. But to what were they predestinated? "to be conformed to the image of his Son," therefore he foreknew them as destitute of spiritual life; and he predestinated them to bear the Saviour's image, not because he foresaw they *would* be conformed to it. In the same passage they are represented as "called," not from the foresight of their faith, but "according to his purpose," Rom. viii. 28—30. So in Ep. i. 3; they are represented as chosen in Christ, "before the foundation of the world, that they *should* be holy," not because he foreknew they would be so. And in verse 11, as "predestinated," not through the foreknowledge of their repentance and faith, but "according to the purpose of him who worketh all things after the counsel of his own will." This corresponds with his language in writing to Timothy, (2 Eph. i. 9,) where he represents God as calling his people, "not according to their works, but according to his own purpose and grace, given to them in Christ Jesus before the world began."

In a word, the doctrine of election, as taught by moderate Calvinists, follows as a corollary from that of the fall of man, and is the natural result of the total depravity of human nature, and the consequent enmity of the heart to God. It is necessary to complete the edifice of free salvation; to exclude all boasting on the part of the creature, and to secure the praise to him to whom it is due. To the Christian it is of important use as fitted to excite his gratitude, to humble his pride, and to keep alive his confidence towards God. He will ever be ready to adopt the language of Paul, "By the grace of God I am what I am;" and will subscribe to the declaration of the Saviour



respecting his disciples, as equally applicable to himself, "Ye have not chosen me, but I have chosen you." It is not indeed so suited to the conviction of sinners, and should be sparingly introduced in addressing a promiscuous audience, though some of President Edwards's most awakening and useful sermons were on this very doctrine; but it forms an essential branch of revealed truth, and may be regarded as a part of that "wisdom" which the Christian pastor should speak "among them that are perfect;" and when wisely and practically handled is eminently fitted, like all the other doctrines of grace, for edifying the body of Christ. It has no doubt been abused and perverted by wicked men, who seek in it a refuge from conviction, and an excuse for their impenitence and unbelief; but all other doctrines of revelation have been equally abused by those who "wrest the Scriptures to their own destruction!" and the way to meet their cavils is, not to conceal this doctrine, or to appear to be ashamed of it, or to attempt to clear it of all difficulties, (for difficulties remain which ever view we take of it,) or to explain it away as if it signified nothing; but to avow it boldly and honestly on all fitting occasions, to treat it reverently as one of "the deep things of God," to remind the caviller that he is still a free agent and an accountable being; and that while "secret things belong to God," those "that are revealed" are sufficient to warrant our faith and hope, to satisfy the humble

inquirer, and to leave those without excuse, "who receive not the love of the truth that they may be saved." Praying that the Lord the Spirit may guide you into all truth, and enable you humbly and cheerfully to embrace it, to whatever results it may lead,

I remain, &c.,

W. L.

*St. Andrew's, Sept. 19, 1844.*

P.S.—I believe what you state as to your holding substantially the same views which you have expressed in your letter before you knew anything of Messrs. Morison and Kirk. Yet it appears singular that you should adopt a similar phraseology, and sometimes express yourself in the same words with those employed in the letter from the church in Hamilton to the churches in Glasgow. I do not doubt that the preaching of these doctrines has been useful, because they contain a great portion of saving truth; but it does not follow that the good done was the result of the novel views respecting election and Divine influence, on which I have taken the liberty to offer the foregoing animadversions, or that less good would have been accomplished had those peculiarities been left out; nor is the truth of a doctrine to be judged of by the amount of its apparent success. The men to whom you allude, I believe to be "holy and devoted," but they are not infallible; and the mischief they have done by dividing the churches on points of doubtful dispute must be taken into account in estimating their usefulness.

## THE SON OF GOD AND THE SWORD WITH TWO EDGES.

"These things saith he which hath the sharp sword with two edges," Rev. ii. 12.

By a reference to chap. i. 16, it will be seen that when the Saviour appeared to John it was with a sword of this description proceeding out of his mouth. "He had in his right hand seven stars, and out of his mouth went a sharp two-edged sword." We have seen that the seven stars in his right

hand were symbolical of an important truth, and there is no doubt but that the two-edged sword was designed for a similar purpose. In the former case we have the explanation of the symbol given by Christ himself—"The seven stars are the angels of the seven churches." We have no such explan-

ation given of the sword ; and, therefore, we must endeavour to ascertain its meaning from the nature and use of the symbol, and from a comparison of this with some other passages in which it is used.

In the Epistle to the Ephesians, vi. 12—17, the apostle reminds them of the spiritual enemies which would seek to harass and oppose them in their passage to the skies. In order to meet these enemies and to defend themselves against their assaults, it was necessary that they should “take the whole armour of God.” This they are commanded to do ; the various parts of the armour are specified ; and, among other things, they are expressly told to take “the sword of the Spirit, which is the word of God.” We here gain one point ; as from this passage we learn that it is scriptural to speak of the word of God under the metaphor of a sword.

In Heb. iv. the apostle continues the discourse which he had begun in the third chapter, on the sin and consequences of unbelief. He illustrates his point from the history of the Israelites. The practical conclusion he draws from the discussion of the whole subject, is thus expressed : “Let us labour, therefore, to enter into that rest, lest any man fall after the same example of unbelief ;” “for the word of God is quick and powerful,” that is, the word that threatens the loss of heaven to unbelievers is as quick and powerful now as it was when it was uttered in tones of thunder to the faithless Israelites, “and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and the spirit,” to the dividing asunder also “of the joints,” and piercing even to the “marrow.” A two-edged sword may divide the animal life (which is what is meant by soul when it is distinguished from spirit) from the thinking immortal soul, by inflicting on the body a deadly wound ; it may do more than this—it may separate the joints, cut limb from limb, and cut through the bone piercing even to the marrow. But,

sharp as it is, and able as it is to do such fatal execution, the threatening of God which he pronounces upon the finally impenitent and unbelieving, is sharper still, and can do more fearful execution than cutting one limb from another, or cutting asunder the cords that unite the soul to this body ; for it can deal a blow upon the spirit that will inflict on it all the agonies of the second death. In this passage, then, we find that part of God’s word which contains denunciations of wrath against unbelievers, compared to a sharp two-edged sword. The point of comparison is their penetrating, deadly power. The one inflicts deadly wounds on the body, the other on the soul.

Let us now turn to two passages prophetic of the Messiah in the book of the prophet Isaiah. The former occurs chap. xi. 4 : “He shall smite the earth (the inhabitants of the earth) with *the rod of his mouth*, and with the breath of his lips shall he slay the wicked.” Instead of the word *sword* the word *rod* is employed here ; but that, like the sword, was an instrument of punishment, and was evidently used here as such ; and hence the “rod of his mouth” may be regarded as equivalent to and synonymous with “the sword of his mouth.” Indeed, the simile of the sword is employed chap. xlix. 2, “He hath made my mouth like a sharp sword.” “The rod of his mouth,” and “the breath of his lips,” are both to be employed in smiting and slaying the wicked, and as the two expressions are equivalent to the expressions “the sword of his mouth” and “the sword going out of his mouth,” we may infer that the sword *is to be employed for the same purpose*, and that it was on that account the metaphor was adopted by Christ in his introduction to the Pergamean church.

From what has passed under our notice thus far, we may regard two things as established : 1. That the sword said to be had by Christ, and represented as going out of his mouth, means the word of Christ or the word of God ; 2. That it is especially his

word in its aspect towards the wicked as the instrument of their condemnation and punishment.

Now let us see if there is any thing more said about this sword in the book of the Revelation ; and if so, whether it harmonises with and sustains the conclusion to which we have arrived.

By taking a glance at the contents of the epistle addressed to the church at Pergamos, we find that some persons had gained admission to it, who never ought to have been there ; or, at all events, that some of its members were holding doctrines which they never ought to have embraced. Some among them held "the doctrine of Balaam ;" and some "the doctrine of the Nicolaitanes." It is not needful here to stop to inquire what these doctrines were ; suffice it to say that they were hated by Christ, and hence we may conclude that they were false, dangerous, destructive. He was, of course, displeased with the persons who held them, and commands them to repent, to alter their minds in reference to these doctrines, and at once abandon them. Should this admonition be disregarded, his displeasure would be greatly increased, and he would come forth to punish them, the instrument of punishment being the sword of his mouth. "Repent, or else I will come unto thee quickly, and will fight against them (the followers of Balaam and the Nicolaitanes) with the sword of my mouth." Our conclusion, then, is sustained by this passage, for the sword of his mouth is evidently here spoken of as an instrument of punishment, an instrument with which Christ would fight against his enemies.

In chap. xix. 11, 21, the exiled apostle narrates a vision with which he was favoured. The reader is requested to turn to the passage and to pay particular attention to the 15th and 21st verses. We say nothing about the exact time or persons or circumstances referred to in the vision. It is enough for our present purpose to note the following particulars, respecting which there can be no doubt or difficulty.

1. The person riding on the white horse was Jesus Christ. 2. He is represented as making war upon his enemies, as overcoming them, and as punishing them with "the fierceness and wrath of Almighty God." 3. The instrument with which he did this was "the sharp sword that proceeded out of his mouth."

I am not aware that the figure of a sword proceeding out of the mouth occurs in any other passages than those referred to ; and I think that every one of them confirms the conclusion already named, that the sword is the word of Christ in its aspect towards wicked and corrupt professors ; his threatening, condemnatory, punitive word, pronounced with authority that none can dispute, and executed with power that none can resist.

This is the conclusion to which our investigation has conducted us. It places before us the Son of God armed with the instrument of punitive power, with which he will fight and overcome and crush the wicked. We have been accustomed to think of the word of God as a sword wielded in love as well as in anger ; wielded on behalf of his friends as well as against his enemies ; wielded to destroy the enmity of the heart as well as to punish it. There is no doubt that the word of God is available for such purposes ; that it does subdue the Christian's enemies, slay his lusts, and often bring him off more than conqueror. But this is not the idea intended to be conveyed by the passage under consideration, which, on the contrary, represents the sword going out of the mouth of Christ as intended for the destruction of false professors and obstinate and impenitent sinners.

Are there ungodly persons, similar to those who corrupted the church at Pergamos, in any of our churches ? They may not stand chargeable with holding the doctrine of Balaam or the doctrine of the Nicolaitanes, and yet they may hold doctrines and pursue practices equally displeasing to the Son of God, and equally dangerous to

themselves. God forbid that we should bring such a charge against any of our members; but the bare possibility of the thing is sufficient to justify us in "warning every man," and "exhorting every man" to examine himself; to look well to his state, lest, after having named the name of Christ, he should wither under his frown and be destroyed by the sword of his mouth. If there be any such professors among us, the language of Jesus Christ to them is, "Repent, or else I will come unto thee quickly, and will fight against thee." It will avail you nothing that you have named his name and called him Lord; that you have in his name prophesied, met with his people, sat at his table, and subscribed to his cause. If you love the things he hates; neglect the things he commands; and do the things—knowingly and wilfully do the things—he prohibits, you have nothing to expect, if you go on in your present state, but that the sword of his mouth will be employed against you as the instrument of your condemnation and eternal destruction. Oh, repent; begin afresh; go at once to the cross; go, with your guilt aggravated by your position, with your crime increased by your profession; go, humbled, ashamed, and broken-hearted; confess your sin; cry for pardon; and entreat that your soul may be washed and sprinkled with his blood, in order that it may not be pierced and riven with the sword of his mouth.

This paper may possibly be read by some who, though not making a false profession of religion, may be wilfully refusing to yield to the claims of Christ, to listen to his voice, to obey his commands. My fellow-sinner, ponder the path of your feet, and consider the end of your ways. Depend on it, you are playing a desperate game, and running a terrible hazard. By what fatal spell are you bound? By what infatuation are you deluded? What sophistries are you practising on yourself? How is it that you are wise and prudent enough in the affairs of the present life, but perfectly reckless as it regards the interests

of the next? How is it that you are panting after happiness, and yet refuse to go and seek it where alone it can be obtained? How is it that you are exciting all your energies of body and mind to gain possessions that you can hold but for a day, while you make not a single effort to gain those which, when obtained, you would hold and enjoy for ever? Oh, how long do you intend to neglect your soul and its salvation? How long do you intend to pour contempt on Christ, to disregard his voice, to deny his claims, to harden your heart, and continue in rebellion against him? Awake, dying man, from your delusion. Come out from your false refuges. Dare to become acquainted with your true position. Dare to look at the danger that surrounds you. Dare to think of the power that is armed against you, of the sword that waits the execution of your righteous but dreadful sentence. Who hath hardened himself against God and prospered? Who may abide the day of his coming? Who can stand when he is angry? Who can elude his grasp? Who resist his power? In what way do you expect to elude it, to resist it? Are you attempting to cheat yourself into the persuasion, which is as unphilosophical as it is unscriptural, that you are not accountable for your belief, that you are not accountable for your conduct? I appeal to you to say now, in candour and honesty, whether you do not know better? whether you do not feel that you are accountable for both? At all events, he who wields the sword with two edges knows you are a responsible being. As such he governs you now, as such he will judge you hereafter.

Are you taking refuge in his mercy? not by going to seek it in his own appointed way, but by abusing it as affording ground for continuance in sin? What ideas do you form of mercy? Do you think it a weakness? Do you think it something regardless of, and opposed to, justice? Do you think it will connive at disobedience, sanction rebellion, and become the patroness of



all kinds of sin? Dismiss such unworthy, unscriptural, and delusive notions from your mind. God is a God of mercy; he delighteth in mercy; he holdeth forth the sceptre of mercy to every penitent sinner that desires to touch it; but mind, he has a sword as well as a sceptre. His mercy is never exercised at the expense of his justice, his holiness, and his truth. He has mercy for the humble, penitent, broken-hearted believer; but he never promised mercy to the hardened, impenitent, disobedient, unbelieving sinner, who spurns his grace, tramples on his law, and defies his power. You have nothing to expect from his mercy, so long as you will not repent and believe the gospel; for his justice, holiness, truth, and honour are all ranged against you, and will be vindicated in your eternal punishment, when you fall under the stroke of his two-edged sword.

Are you attempting to satisfy your conscience under the delusion that you will turn to Christ and obey him some time hence before you die? Why not now? Do you not know that every day you refuse to turn, to repent, to believe, to be reconciled to God, increases your crimes and adds to your guilt? Do you not know that while you are refusing you are sinning? that while you are waiting you are sinning? that you are widening the breach between your soul and God, building and blocking up the way to heaven, and enlarging and smoothing the road that will let you down to the bottomless pit? The Saviour invites you to come to him *now*. "Behold *now* is the accepted time, *now* is the day of salvation." It may be now or never.

*Derby.*

J. C.

### CHRISTIAN REFLECTIONS ON THE FRENCH AGGRESSION AT TAHITI.

LET us shun the worldly warlike views of which we are so much in danger. The more we can contemplate this disgusting scene, as Christians, as the apostles contemplated their persecutions and their persecutors, the better it will be for us, for the poor Tahitians, and I may say, for the French too; for then God will be more glorified, and we shall, by prayer, move the hand that moves all things.

I have been led to view this tragical event not as a French but as a Popish movement by my Christian principles. But these have been awakened to more vigorous action by conversation with a French gentleman, who has the leaning which we all have to the fatherland, but is a Protestant and a real Christian, and therefore is far enough from being animated by the spirit which prevails in the journals of France. With some tender consideration for his national attachments, I glanced at the dastardly character of the attack on Tahiti, and the disgrace it reflected on

a mighty nation to seek laurels in a feeble, semi-barbarous isle. I could have said, "Eagles do not hunt flies, and what have the French eagles to do with hunting down the insects of Polynesia? Have the invaders been so roughly handled in the Marquesas, that they may flee to Tahiti for a people that have been softened down by the English, taught to exchange the war-club for the spade, and beat their swords into ploughshares? Are the legions of Buonaparte fallen so low, that they must seek out a woman to fight with, and choose the time when she was *enciente*, and sinking in the hour of sorrow? *A la gallanterie Francaise!*"

But my French friend had all the national acuteness and sensitiveness to such a strain; and he turned to another view, saying, "This was all settled at Rome first." The French warriors care little about Rome; and would laugh at the Capuchinery; but it suited their war-mania and their Anglo-phobia, and

the Pope was base enough to employ such passions to do his dirty work. French soldiers make tools of the Jesuits. *O tempora mutantur!* Learn, Protestants, not "to make flesh your arm." Time was when French armies were expected to pull down antichrist. But Buonaparte played another game, and compelled the infallible to crown him; and now we see French forces employed by the Romish Propaganda.

We turn, then, from France to Italy; from Louis Philippe to the Pope. I forget what he calls himself; but I know what it is which the Scripture calls, "a harlot drunk with the blood of the saints and the martyrs of Jesus." This power boasts of being unchanged and unchangeable; and the father of lies sometimes speaks truth; for he once owned "Jesus the Holy One of God." Not, however, that the Tahitians are all saints. Who ever said they were? They have, indeed, as large a proportion of real Christianity among them as our own country, which has enjoyed the gospel for many centuries, and they have had it scarcely half a century. It is their Christianity which has inflamed Popish jealousy and enmity. Rome has pretended to prove itself *the* church, the only church, by this which it calls an argument—that she alone has converted heathens, and none can be converted but by her. Our missionaries have torn this boasting from her brow; and now she would invade Tahiti, make it Popish, and then tell the world that "she converted it, when she only perverted it."

But the *coup de main* proves not so easy as she expected. Our missionaries wisely attempted to prevent the shedding of human blood, for war is a horrible resource. But if ever there was a just and necessary war, of which *soi-disant* Christians often talk, to their shame, it is when a quiet people resist an invader who comes to rob them of their liberties, to shed their blood, and spread horrible licentiousness, which would disgrace savages. The less we have to do with this question of war

the better. But while we look on, and see "the potsherds of the earth dashing themselves to pieces" against each other, we wonder how the irritated insect has been able to worry the eagles. But the captains of whalers in the South Seas hate the French invasion of an isle in which they had found friendly harbours, and would gladly help the oppressed. Who can foresee the event of this struggle of weakness against might? That the son of a missionary should have imitated "Judas, who was guide to them that took Jesus," should make us pray that he may at last be found another Saul of Tarsus, "who preached the faith he once destroyed."

The whole affair will, I doubt not, be overruled for good. Our nation needed something to cause it to consider the genuine character of Popery. Puseyism is but Popery stealing in under a mask, which mask, however, it is gradually dropping. Some of that clique are openly advocating persecution, declaring they would drive Dissenters out of the land. We might say to them, as the first Christians to the Romans, "If we retire we should leave a desert that would appal you." The laity of our land are, however, not yet sufficiently tainted to be prepared for this final stroke; and some of the clergy, seeing this, are backing out of a scheme which they begin to think desperate. We should avail ourselves of this opportunity to show Popery propagating itself by fire and sword. When has the ugliness of the harlot been laid more naked? What neck would be safe, if she could put her foot upon it?

We should, however, as Christians, learn to trust the government of Him who is "head over all things to the church which is his body." The roaring of the lion, which "goeth about seeking whom he may devour," shall wake up "the Lion of the tribe of Judah." For when the enemy comes in like a flood, the Spirit of the Lord shall lift up a standard against him. "For the oppression of the poor, for the sighing of

the needy, now will I arise, saith the Lord. I will set him in safety from him that puffeth at him."

Let us not be frightened at the revival of the beast whose deadly wound is healed; nor let us wonder, if all the world wonder after the beast. If we hoped that the great predicted apostasy would gradually die away and expire from mere exhaustion, we must have forgotten or not have noticed that the beast and the false prophet were to be taken alive and cast into the lake of fire just when the wicked were exulting over the slain witnesses. The doom of the man of sin is sealed, "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

For his Spirit, therefore, we must look and pray. There must be no hatred of Frenchmen. There are natives of France who deplore the Tahitian affair as much as any English-

man. We live in a house of glass and must not throw stones; let him that is without the sin of warlike aggression on the feeble throw the first stone. There must be no hatred of Roman Catholics neither. We must hate Popery for the love of Papists, as Christ hated sin and made himself a sacrifice to God's just indignation against it because he loved us sinners.

Upwards, then, let us lift our eyes, and ask, that, whatever sins in Tahiti brought this severe chastisement on it, may, with great searchings of heart and humiliation, be put away, and that it may be said of our brethren as in ancient times, "Then they that were scattered abroad, went every where preaching the word; and then had the churches rest, and were edified, and walking in the fear of God and in the comforts of the Holy Ghost, were multiplied."

CHRISTIANUS.

## POETRY.

### THE WELCOME.

*Lines suggested by the Account of Mr. Moffat's  
Arrival at the Kuruman.*

THE golden sun, in a flood of light,  
Shedding his beams o'er a desert land,  
To vision reveals an oasis bright,  
A garden of beauty 'mid burning sand.

And lo, each careworn forehead that hath,  
Bright'ning its furrows, a joyful trace,  
Is wending along the wilderness path,  
A brilliant trophy of saving grace.

The mother comes with her prattling child,  
With the Bechuan, his noble band,  
And Bushmen in troops, with happiness wild,  
Are hastily crossing the desert sand.

They 're tending all to that peaceful cot,  
And, as they join in a mingled throng,  
Sincere are the tongues that hallow the spot,  
As sweeps o'er the desert their welcome song.

"Welcome home, dear father,  
From perils of the main;  
Welcome to our dwellings,  
With all that bear thy name.

We hail thee, not as madly  
We met our braves of yore,  
With wild terrific conch note,  
Deep booming o'er the shore.

No! gratitude too deeply  
Within each bosom swells,  
Thy worth the quiv'ring tear-drop  
More eloquently tells.

We dreamt that we had lost thee;  
Thy doting native land  
Forbad thee to come back again  
To bless our burning strand.

Yet, are we not thy children,  
The favour'd Bechuan,  
The once degraded Bushman,  
Rank'd with his fellow-man?

The chieftain standing by thee,  
That noble-looking band,  
The lisping child that welcomes  
With tiny outstretch'd hand?

Cast we not, at thy bidding,  
The tomahawk away?  
The spear and poison'd arrow,  
And scalps that were our prey?

Gaze at that hoary monarch,  
Affection in his eye;  
His aged queen stands weeping  
At loveliness gone by.

True, there are friends that gladden  
The home thou 'st left behind,  
But stronger ties are claiming  
Thy firm and feeling mind.

Thou art the chosen herald,  
Design'd by God alone  
To point us to salvation  
Through his beloved Son.

'Tis true, the pond'rous serpent  
Has mark'd thee as its prey;  
The monarch of the forest  
Has track'd thee on thy way.

But God has still upheld thee  
Through all the dangers past,  
And he will safe conduct thee  
To thy bright home at last.

Ah, then, a sweeter welcome  
Than that which now we sing  
Shall hail thee as thou treadest  
The palace of thy king."

E. H. T.

## REVIEW OF RELIGIOUS PUBLICATIONS.

*The HISTORY of the LONDON MISSIONARY SOCIETY; comprising an Account of the Origin of the Society; Biographical Notices of some of its Founders and Missionaries; with a Record of its Progress at Home and its Operations Abroad. Compiled from Original Documents in the possession of the Society. By WILLIAM ELLIS, late Foreign Secretary of the Society, and Author of "Polynesian Researches," &c. 8vo. Vol. I. pp. 596.*

John Snow.

A HISTORY of the London Missionary Society, after all that has been written on the subject, has long and justly been regarded as a desideratum. As none of the honoured men who laid the foundation of the institution, who watched its early struggles and its Pentecostal triumphs, and who have now, with few exceptions, been gathered to their fathers, felt constrained to the performance of this important but difficult task, apprehensions have been entertained lest there should not be found among their successors any one, in all respects qualified to do full justice to the arduous undertaking.

A few years ago, all eyes were naturally fixed on the late distinguished foreign secretary, William Orme, as a man peculiarly fitted, by his cast of mind and habits of research, for drawing up the annals of the society. He was a sort of connecting link between the founders of the institution and the present generation; and, in his "Vindication of the South Sea Mission" from the attacks of Frenchmen, had evinced some rare qualities for the work of a searching and spirited historian. But, alas! this gifted man was removed from the Church on earth, in the full vigour of his faculties, and at the very moment when the importance of his labours had begun fully to be appreciated. Since his lamented death we have had but

one feeling, that Mr. Ellis was the individual to whom Divine Providence was significantly pointing as the future annalist of a society, whom he had so long and so faithfully served. His missionary labours in the South Seas, his official connexion with the society till the failure of his health, and the ability displayed by him in his "Polynesian Researches," all seemed to mark him out for the discharge of a duty which had been too long neglected. That the loss of health, arising from consuming efforts in the mission-house, should have been the occasion of delaying the appearance of the first volume of his history, is matter of deep regret; but even this painful circumstance may have contributed, by the retirement from public life which it rendered necessary, to the completeness of an undertaking which required to be accomplished with the greatest deliberation and the most patient research. In the volume before us we have ample and gratifying proof that the author has lost nothing of his known talents as a writer, that, with the recovery of a portion, at least, of his wonted health, he has been enabled to exhibit indubitable signs of intellectual vigour.

In the author's original plan, when necessity compelled him to retire to the South of France, he had intended to associate the "History of the London Missionary Society" with memoirs of the great and good men who gave it birth. This feature of his plan has been relinquished from the appearance, in the mean time, of Dr. Campbell's "Maritime Discovery and Christian Missions," and Dr. Morison's "Fathers and Founders," &c. "These works," observes Mr. Ellis, "more especially the latter, have narrowed the range of subjects originally contemplated, by superseding the necessity of those biographical details which would otherwise have been essential to the completeness of the present work." In our



humble judgment, the work, as a history of the society, is improved by the author's change of purpose; had he even adhered to his original idea, he would have been compelled, for the sake of impression, to separate the biographical from the historical part of his labours; the memoirs would have anticipated the history, and the history would have trenched on the memoirs; as the work now appears, it is simply and strictly historical, slightly glancing indeed at the characters both of founders and missionaries, but without breaking the thread of a narrative which requires to be continuous, and which belongs more to the progress of the society in heathen lands, than to the devoted men at home, who were honoured of God to originate the bright and blessed project. "The Fathers and Founders of the London Missionary Society," and "The History of the London Missionary Society," are distinct but kindred productions; and surely it is matter of congratulation to the friends of the cause, that both are forthcoming at this precise juncture, when, if we may so speak, the trumpet of jubilee is sounding through the land. Our author modestly observes, that "A measure of restoration has been mercifully vouchsafed; and he is grateful to be able at this auspicious period—the commencement of the society's jubilee, to offer to its friends the first volume of its history." And truly a valuable offering it is; which, doubtless, the directors, the constituency, and the missionaries of the society will be thankful for; and which will tend, in no ordinary degree, to enhance the fruits of missionary toil to all but that anomalous species of barbarians who have been cradled and nursed in the lap of French propagandism. "No efforts," we are assured, "have been spared to secure accuracy throughout the following pages; references are generally given to the authorities for the facts recorded, but for the opinions expressed the author alone is responsible." We may say with truth, that the opinions expressed by the author are but sober and legitimate conclusions drawn from the facts recorded—facts, many of which have scarcely any strict parallel in the history of modern evangelization.

It will be gratifying to the friends of Protestant evangelical missions to know, that Mr. Ellis's first volume is devoted to a searching and patient review of all the leading facts, vicissitudes, and agents connected with the establishment, and subsequent progress of the London Missionary Society's missions to the South Seas, and to the Ultra-Ganges nations. Four hundred and thirty-four pages are well occupied, in tracing the origin of the society, and in detailing the thrilling facts connected with the South Sea mission; while one hundred and forty-six

pages are equally admirably employed in supplying a correct and impressive record of what God has done by the society for the vast empire of China.

Familiar as we have been with the story of Tahiti, and the surrounding groups, from a very early period in the society's labours, we could scarcely have conceived it possible that any narrative of missionary facts, relating to these distant regions, could have stirred such a variety of powerful emotions in our breasts. Far more exciting than the wildest tales of romance, are the sober facts of this record. Justice has never before been done to the perseverance, the dauntless courage, the noble endurance, the steadfast faith, the martyr-zeal, of that heroic band of devoted missionaries, who first landed on the shores of Tahiti. The discouragements, the privations, the deep sorrows, the cruelties, the deaths they encountered, must have extinguished the ardour of minds less nobly consecrated to the cause of God. That any of their number should have proved worthless or inefficient is cause of profound regret; but of the great body of them it may be affirmed, with truth, that they displayed the zeal and fidelity of apostles, while on some of them was conferred the crown of martyrdom. They had their dark and cheerless "night of toil;" but, at last, when faith, and patience, and courage, had had their perfect work, they beheld the day-star betokening that glorious day, which has revealed to the gaze of mankind the amazing spectacle of two hundred islands rescued from the most cruel and impure idolatry that ever cursed any equal portion of the human family. Mr. Ellis has placed all the facts of the case in the clear light of authentic history, without exaggeration, without partiality, without concealment of untoward events; and the effect of the whole is to produce a resistless impression of the power, wisdom, and sovereign mercy of that Being who, in his own time and way, vanquished difficulties with which human agents were utterly unable to cope. It is now most exhilarating to trace the hand of God in all that has transpired in the mission-field of Polynesia; and doubtless the time will speedily arrive when the dark problem of French aggression will be solved by the events of that Providence which has so long and so graciously watched over the infant churches of the great South Pacific. Already has God so signally interposed to rescue his cause from heathen fury, and European depravity, that we will not—dare not despair as to the result of the present stratagem of French Catholicism, backed by the arms of that perfidious nation.

A thousand thanks to Mr. Ellis for having honestly delivered himself on all the horrible facts of this most dark and horrible

case. May we hope that the King of the French has seen the faithful mirror, in which is reflected his own conduct and that of his Government in this most guilty and disgraceful transaction. After a full, accurate, and authentic statement of the particulars relating to the French aggressions in Tahiti, proving to a demonstration that the French King and Government have been at the beck of Rome to do whatsoever she has required of them, Mr. Ellis has penned the following just and glowing passage, for the edification of Louis Philippe and his famous Protestant minister :—

“The remoteness of the region in which this conduct has been pursued, and the smallness of the population affected thereby, increases rather than diminishes the moral turpitude of the whole affair. The weak and the helpless have a natural and acknowledged claim upon the consideration and protection of the strong, and it would have redounded far more to the honour of the King of the French, given his name a charm and a power vastly more advantageous to his own reputation and the interests of his people, to have restored to Pomare that independence of which his misguided representatives had wantonly deprived her, than to have made all the parade of friendship and good-will which marked the entertainment of Queen Victoria at the Chateau d’Eu. The claims of Queen Pomare to the kindly feelings of Louis Philippe were stronger than those of Queen Victoria. The latter did not need them. The rights of the Queen of Tahiti were as sacred, and her title to the crown as valid, as those of the Queen of England. It had been derived from no feverish ferment of *three short days*, but was her undisputed birth-right, voluntarily and cheerfully recognised as such by the people over whom she reigned; and the only reason why the Queen of England received the most flattering homage and the most marked attention, at the same time that the Queen of Tahiti was insulted, degraded, plundered, and driven as an outcast from her house and home, is to be found in the power of the one, and the helplessness of the other.”

This is plain speaking, but not too plain; the age will understand it, if the King of the French and his adroit Protestant minister should find themselves dull of comprehension. We earnestly wish that the following sublime remonstrance should find its way to the conscience of France; if, indeed, it boasts the honour of such a friendly remembrancer :—“France,” observes Mr. Ellis, “has complained of being isolated, and recently appeared ready to rush into war with the rest of Europe, rather than not be included in a convention for preserving the integrity of the Ottoman empire. But

the French Government must know that by proceedings such as those pursued at Tahiti, and approved in Paris, France was most effectually isolating herself, not from formal compacts and engagements with the European family of nations, but from a participation in the purest and loftiest sympathies, the most noble and generous feelings of all honourable men—showing the feeble influence, if not the entire absence of those principles of humanity, integrity, and honour, which form the basis of all amicable relations, and of all respect and confidence among nations, as well as individuals.”

It is unhappily a fact, as Mr. Ellis has well shown, that “notwithstanding all the evidence to the contrary, the French ministers declare to the Houses of Legislature, that the king has directed them to state that the protectorate of Tahiti had been *offered* (fie upon these diplomatic gentry!) and accepted in his majesty’s name, and to demand 5,987,000 francs, and 1,200 troops, artillery and infantry, for the maintenance of the protectorate of Tahiti and the possession of the Marquesas. The notorious falsehood respecting the offer of the protectorate was more than once repeated by the French minister, with the assurance that France, in accepting the external sovereignty of the island was only complying with the spontaneous wishes and deliberate choice of the native authorities. The dastardly and ruffianly behaviour of the French admiral and consul towards Queen Pomare, the wanton abuse of power against a defenceless people and a helpless female sovereign, the forcible seizure of the external sovereignty of the island, the hypocrisy of pretending, by such seizure, to afford protection, and the audacious profligacy of declaring such seizure to have been made in compliance with the spontaneous wishes of the oppressed and plundered victims of this treachery and violence, presents an instance of perfidy and plunder which has rarely been surpassed.”

Sickenings to the heart of every Christian philanthropist must be this whole tale of woe. But France is yet amenable to the great moral Governor; and she may yet find Tahiti to be a burdensome stone, in that day of reckoning which yet awaits her for all the cruelty she has practised on the saints of the Most High God. Her priests, in former times, were her great school of infidelity; her infidelity brought her to the verge of ruin, and stained her name with deeds of horror never to be forgotten; and if her present Government is again to lend itself to the evil genius of popery, and to send armies and fleets in the wake of her intolerant priesthood, it will not require the spirit of prophecy to predict the effect of such proceedings on the Protestant nations of the New and of the Old World.

But we must bring this already too lengthened notice to an abrupt close; deeply regretting that we cannot do justice to the second part of this most valuable record. Referring as it does to the Ultra-Ganges mission, in which we have ever taken the deepest interest, we should have been glad to follow the author through this most important department of his laborious research. Suffice it to observe, that he has omitted no important fact respecting the Chinese mission, that he has carefully detailed all its vicissitudes, exhibited its literary monuments, portrayed the characters of its more distinguished missionaries, and looked with an intelligent eye at the new openings of Divine Providence to the labours of our own and other kindred missions. We need scarcely add, that Mr. Ellis has done full honour to the memory of Morrison and Milne, with whose venerated names the Chinese mission must ever be associated. Nor has he failed to cheer, by his voice of encouragement, the devoted labourers now in the field, upon whom we pray that a double portion of the Spirit's influence may continually rest.

In taking leave of this most pleasing and instructive volume, we cannot forbear expressing our deep sense of obligation to the esteemed author for the admirable service he has rendered by it to the cause of Christian missions in general, and to the London Missionary Society in particular. From the sample furnished we shall look with eagerness for a second volume, and would affectionately and fervently pray that the author may be strengthened in body and mind for his important work, which, if completed as it has been begun, will shed lustre on his name for generations yet to come.

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SERMONS by SAMUEL WILBERFORCE, M.A.,  
Chaplain to his Royal Highness Prince  
Albert, and Archdeacon of Surrey.

London: James Burns, Portman-street.

In former years of our literary history we can well recollect that any production, bearing the honoured name of Wilberforce, would have found a ready and unchallenged access to the favourable estimation of all wise and good men, because that untarnished name was connected, in the opinion of mankind, only with thoughts of religious wisdom, and with deeds of unquestioned benevolence. But now that William Wilberforce is no more, there is too much reason to fear that the hallowed *prestige* belonging to the name will not long retain its undisturbed influence over the public mind, as we are not aware that the mantle of the ascended Elijah has fallen upon any Elisha in his family. At any rate the life of that distinguished

man, put forth by his two sons, Robert Isaac, and Samuel, has done much to dissolve the enchantment, leading us to anticipate that any work proceeding from the pen of either of those gentlemen, would be entitled to no special favour, but must be judged of by the every-day rules which regulate our estimate of the productions of other plain, ordinary, and erring mortals. The name of Wilberforce was once a tower of strength to all that was noble, wise, and religious in the community; but we are not without our serious apprehensions that it may hereafter become a beacon of warning, to guard the unwary from dangerous rocks on which the souls of men suffer shipwreck.

It is with much and unfeigned regret that we preface our remarks upon the Sermons before us with observations such as these, our reasons for which will probably appear in the sequel. The chief claim which they possess to attention, would appear to be derived much less from the person who wrote them, than from the illustrious individual to whom they are inscribed, being dedicated to Queen Victoria, before whom they were preached. The volume consists of seventeen sermons, containing about the ordinary staple of slight theology, wrapped up in careful, elaborate, and sometimes ambitious diction; and are just such plausible, soothing, and clever productions, as may be supposed to recommend a worldly clergyman to a worldly and indiscriminating audience. They embrace a variety of subjects, some suggested by the services or festivals of the day, that the institutions of "the Church" may be duly honoured; but they are chiefly of a general character, and are too brief and perfunctory for much serious discussion. There are, no doubt, many statements upon moral and religious subjects, scattered up and down the volume, expressed with some gracefulness of diction and earnestness of manner, which may commend them to those who do not look very closely into the quality of the instruction presented. The casual intermingling, however, of some familiar religious truths and doctrines, derived, as we presume, from early educational impressions, does not materially change, but only serves imperceptibly to modify, their prevailing character; and the air of seriousness that pervades them tends chiefly to make the deficiencies and errors they contain, less suspected, and more acceptable to the cursory reader. But worldly individuals and families may be assured that the volume has been so carefully got up, as to be sufficiently free from all that they would most object to in evangelical religion. The "*Practical View of Christianity*," by the late eminent William Wilberforce, fell like a thunderbolt upon fashionable society, almost startling the sober



and calculating mind of William Pitt himself; and it produced for a season something like a moral revolution in the circles to which it was addressed. The Sermons of Samuel Wilberforce, are charged with no such thunder, and will not disturb the slumbers of the Church or of the world. Latimer often aroused the conscience, and excited the ire of his royal master; but the consciences of noble and royal personages may sleep in perfect peace under the discourses of the courtly chaplain of Windsor.

Upon the subject of existing controversies, the Archdeacon is careful enough to avoid committing himself by any deliberate statements, but, to practised eyes, the Tractarian virus is sufficiently easy to be traced throughout, although it rarely assumes a palpable form. He appears to have no sort of objection to soothe his Oxford friends by saying not a few things in their strain, though without going the length of formally identifying himself with their most obnoxious dogmas. His motto would seem to be, "Give it an understanding, but no tongue." He speaks, for example, in Sermon vii. p. 128, of the great blessing of being "in the Church"—his own of course—"where Satan is manifestly bound and straitened," as if nominal churchmanship could ever limit the power of the enemy of souls. Judas and Simon Magus were "in the Church," but Satan was not straitened in dealing with them. In Sermon viii. p. 146, he talks with as much unction as Mr. Newman would, of "the true Christian intent of fasting," that "herein we claim our right to bring even now our bodies under his holy rule, those bodies which he has washed with water and the renewing of the Holy Ghost"—as if there were any necessary connexion between the two things, for whether he fasts or not a good man ought to be subject to a holy rule. And this he calls, in the jargon of the school, our "Lenten temper,"—as though a Christian were not equally bound to habits of practical morality all the year round. He speaks, Sermon xi. p. 201, of "leading a life in the remembrance of the constant presence of our Lord," by which he means not a devout reference to the Divine presence on all occasions, but specifically in the Sacraments. And he observes, "We must believe that he is with us; that we are before Him; that sacraments and outer things do not represent an absent Saviour, but bring the faithful man into his very presence; or our whole religion will become an empty fruitless form." This he calls understanding "the hidden law of a present absence, in which is the very secret of our lives." We wish that Mr. Wilberforce, or some one in his confidence, would expound to us this precious mysticism of a *present absence*, as it seems wonderfully to resemble that well-known

figure of speech which the wise call *nonsense*. We can only suppose that it is a refined Tractarian gloss of the old Popish doctrine of transubstantiation—for what else can he mean by saying that sacraments and outer things, do not represent an absent Saviour, but bring the faithful man into his very presence?

From these and similar references, it is easy to perceive the real leaning of the Archdeacon's mind, though all such allusions are usually couched in honied phrases, and occur in the midst of passages which seem so studiously devout, that those who are unaccustomed to what an apostle calls "the deceitful working of unrighteousness," might not detect the hidden leaven. There is, however, one sermon in the collection which is less ambiguous, and by no means chargeable with the fault of keeping aloof from the direct statement of principles, or of getting rid of them by means of vague figurative language, and rhetorical embellishments. In this, which is sermon third, the author really does propound clear and positive doctrine; but then, unfortunately, it is doctrine clearly and positively false and unscriptural. The subject is Baptismal Regeneration, and on this point, he goes all lengths with the Tractarian party. His former friend, if not disciple, the Honourable Mr. Spencer, could not possibly go farther, in whatever church, Protestant or Popish, he might happen for the present to be domiciled. It is from the text, Romans viii. 14, "For as many as are led by the Spirit of God they are the sons of God;" a text on which a plain humble Christian could scarcely have gone wrong, and on which his own venerable father's theology would have kept the Archdeacon himself from going astray. In opposition to the teachers, from whom he separates himself, his own sentiment is, that "every baptized infant is so really engrafted into Christ, that he does receive some gift of the Holy Spirit, whereby the principle of a new life is given to him, that he is in the plain sense of the words born anew of water and the Holy Ghost; that he is become a child of God." He would farther have us believe, with his Popish progenitors, that God is pleased "by an outward means of his own appointment to wash away the guilt of the baptized child's evil nature, and so to join him to Christ that he is indeed an adopted son and receives from him the gift of his Holy Spirit, that which is to be the principle of a new life; that, in one word, he who was 'by nature born in sin and the child of wrath is hereby made the child of grace.'" p. 44.

Such are the sentiments of Mr. Wilberforce relative to the efficacy of baptism as administered in his own church, in this sermon, which the British Magazine, as might



be expected, pronounces "very admirable," but which we deem to be utterly at variance with the testimony of Scripture and manifestly injurious to the souls of men, leading them to consider a rite performed by a priest, upon an unconscious agent, as identical with the experience of the power of religion on the heart. For this doctrine he wisely gives no authority but the Church Catechism, and with equal wisdom forbears to cite any single instance, among the living or the dead, in confirmation of such a transforming influence upon the human character, by the *opus operatum* of clerical baptism. Yet, if the theory were true, such must of necessity be the result in the experience of every child so baptized, whether of prince or of peasant. But where is the evidence of this? The evidence is not producible, because it does not exist. The dogma is a mere unfounded assumption from first to last—not supported by any sound argument—contradicted by obvious facts—and receiving no shadow of support from the word of God. Scripture uniformly describes regeneration, as the effect of the Holy Spirit's influence upon the mind, through the medium of divine truth believed and applied; as it is written, "Of his own will begat he us, *by the word of truth*, that we should be a kind of first fruits of his creatures." But this moral and spiritual transformation, is never ascribed in the sacred volume to baptism, or any other external rite, whether administered in infancy or in adult years. Sacraments, apart from the truth known and received, never did produce a renovating influence upon the mind, and never will. It is the doctrine of all Scripture, that "neither circumcision availeth anything, nor uncircumcision, but a new creature." "For he is not a Jew who is one outwardly, and circumcision is that of the heart, in the spirit and not in the letter, whose praise is not of men but of God."

This baptismal grace, however, does not seem to be of much value after all; for, upon the Archdeacon's own showing, it is easily lost. Speaking of the clerically baptized child, he says that "his actions must have a reflex power on the life within. Through them he may nourish and cherish it: he may enfeeble and even destroy it." Yet he says, "He never indeed can make himself not to have had this life, for that was God's gift." Farther on, p. 54, he speaks of the same person as trifling "with this awful gift of life," and adds "he may destroy its very existence;" "every act of negligence threatens to break the golden chain. And if he be a reprobate," [though he had just described him as a child of God possessing a principle of spiritual life,] "if that chain be absolutely broken, we know not how it can be gathered into one. There

can be no intervals or breaks in the continuity of life; a broken life is an ended life." Thus it seems that sin may destroy the baptismal grace. And here comes the great difficulty of the Oxford school, what must be done with sin after baptism? Dr. Pusey is, as usual, abundantly ambiguous on this point, and Mr. Wilberforce is no better. He merely says in reference to those "who through carelessness have marred the life within them by allowed sin and negligence, where else is there hope but in this same truth? What can they do but return again to their baptismal covenant?" But what wretched trifling is this with the distresses of a despairing conscience, to send a man back to a broken baptismal covenant; to tell him to mend a broken chain, of which, in the same breath, he says, "we know not how it can be gathered into one!" Is he to be baptized a second or a third time, or as often as he sins? Such is the miserable philosophy and more miserable divinity, of this teacher of babes in the royal household; and such are the absurdities into which men fall who neglect the simple truths of the gospel for the futile speculations of their own minds. We certainly do not remember to have seen so much erroneous doctrine, insidiously presented, in the same compass, under the guise of artless simplicity and earnestness, as in this sermon.

The uses which the Archdeacon makes of the doctrine, when he has got it, are sufficiently curious. "For here," he says, "namely in the life imparted in baptism, is our only warrant and guide for attempting the great work of educating children. We MAY set about training them, because we know that this life is within them." Does this shallow reasoner really mean to say that no one has either warrant or guide to educate his child in the fear of God, but he who believes in the Popish and Puseyite dogma of baptismal regeneration? Will he aver that members of the Society of Friends, and other Christians who do not hold with infant baptism, or those who do not hold it in his incoherent sense, have no warrant or guide for attempting the Christian education of their children? or what does he mean to say? or to what length does he mean, by his sophistries, to abuse the patience, and insult the common sense of the Christian public?

Mr. Wilberforce has even the temerity to arraign better theologians than himself, for saying, "that as all those who are living evil or even careless lives are not thus led by the Spirit of God, they therefore are not, and cannot have been, the sons of God." This is the first time we remember to have read from the pen of any clergyman who had a character for consistency to lose, that the

tree is NOT to be known by its fruits. Evangelical preachers, he intimates, address this class therefore, "exactly as they would address heathen men:"—as if they who are living "evil and careless lives," could be any better in the sight of God than heathen men, though they had been baptized by a thousand Archdeacons, or submerged in the waters of the deepest flood. "They think of them and speak to them," he complains, "as men who have yet to make the very first step in the Christian course; who have to receive the beginning of the Christian life"—as if irreligious and unholy men had not everything to learn in the school of Christ. If men of this class are not to be exhorted to faith and repentance, and treated in all respects as unconverted men, we should be glad to know who are. On the contrary, he speaks of those who are baptized after his fashion, whatever "evil lives" they may lead, we presume, as having "a mighty mystery in each," which "the natural parent or guardian who has realized this truth is to develop and unfold. They are like," like what do our readers suppose? "like royal babes sheltered for a season in some peasant's house. They are more than his; he looks on them with reverence and hope; they are the sons of God. And this reverence and hope are the natural consequences of his believing that this life is in them." p. 49. We know not whether this allusion was intended to convey the impression that the propounder of these doctrines was a person peculiarly fit to instruct "royal babes"—to develop in their minds the baptismal grace, and prevent the loss of sonship—but we are sure that such unsound theology can bring no blessing in its train.

We scarcely know which is the greater, the folly or the impiety of these sentiments; of their delusive and dangerous tendency there can be no doubt. The author of this volume, we are sorry to say, is but too consistent with himself, if this volume be a specimen of his ordinary preaching; for we cannot find a single bold or direct address to unconverted men, or a single powerful exhortation to fly to Christ as perishing sinners, or to escape from the wrath to come. Firmly attached as we are to the practice of Infant baptism, and believing it to be clearly deducible from Scripture, in the sense held by the great body of evangelical dissenters of our own communion, by our Wesleyan friends, and our Scottish brethren of various denominations, between all of whom there is an essential agreement, we have deemed it a public duty again to record our protest against the Popish figment of baptismal regeneration. We quite believe with a late excellent clergyman, that "baptism never was designed to convey regeneration," either in infant years, or in adult life; and

the statement of the doctrine in the Church Catechism would alone be sufficient to justify dissent. "It strikes," he observes, "at everything vital in Christianity, subverts the covenant of promise, makes faith and truth of no effect, supersedes the genuine work of the Spirit, vacates the necessity of conversion and repentance to decent moralists, carnalizes religion, substitutes the form of religion for the power of it, and has destroyed, I believe, more souls than any one single error which has been branded on the black list of heresy."—*Melville Horne*.

Our readers, we suspect, have by this time had quite enough of Archdeacon Wilberforce; and will no doubt participate in our regrets that the royal ear should be abused with doctrines so delusive, and that the religious tuition of the Heir Apparent of the Crown should be conducted under such a bias. The Guardian, and the English Review, rejoice in the appearance of this volume, and especially in the third sermon. The British Magazine cites it as a proof that "the Head of the Anglican Church receives the best possible instruction in its doctrines." If this be the best possible instruction that the Anglican Church can bestow, we can only say we are heartily sorry for it: what the worst teaching must be, if this be the climax of its perfection, we are utterly at a loss to imagine. Our remarks, however, are not dictated, if we know ourselves, by any sectarian predilections, but are solely intended to oppose dangerous errors, which we should equally regret to see pervading any section of the Christian Church.

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*THE MORNING EXERCISES at CRIPPLEGATE, ST. GILES'S-IN-THE-FIELDS, and in SOUTHWARK: being divers Sermons, preached A.D. MDCLIX—MDCLXXXIX. By several Ministers of the Gospel, in or near London. Fifth Edition. Carefully Collected and Corrected. With Notes and Translations, by JAMES NICHOLS, Editor of Fuller's "Church History of Britain," &c. In 6 vols. Vols. I., II., III., IV. 8vo.*

Thomas Tegg.

We consider the public as much indebted to Mr. Tegg for this beautiful reprint of a work of sterling value, which had become both rare and expensive. Under the superintendence of such an editor as Mr. Nichols, we have an ample guarantee of the superior accuracy of the edition; while his renderings of certain Latin notes and sentences into English will prove a great advantage to the mere English reader.

As it respects the work itself, it has long and justly been regarded as a standard production in theology and experimental godli-

ness. The preachers were men of elevated piety, sound erudition, and were well disciplined in the school of orthodox controversy. There are very few questions pertaining to polemical or pastoral theology not here amply discussed. Indeed, we have often gravely doubted whether there be another series of discourses in the English language that will bear comparison, in all respects, with the Morning Exercises. Such is our high estimate of them, that we could wish no better thing for our younger brethren in the ministry than that they should become well acquainted with their contents.

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**HISTORICAL MEMORIALS relating to the INDEPENDENTS, or CONGREGATIONALISTS: from their Rise to the Restoration of the Monarchy, A.D. MDCLX. By BENJAMIN HANBURY. Vol. III. 8vo, pp. 656.**

Fisher, Son, and Co.; and Jackson and Walford.

We congratulate the author and the churches of the Independent order upon the completion of these "Historical Memorials." They are, for the most part, very precious records of the men and of the times to which they refer. To those who take interest in the early struggles of our forefathers in asserting, maintaining, and working out a great principle, the patient, laborious, and successful efforts of Mr. Hanbury to do justice to a race of men so valiant for the truth will be peculiarly acceptable. Many of the documents here embodied are so scarce as to defy all hope of obtaining them; and some of them are so enigmatical, without explanation of the circumstances which gave them birth, that in the absence of the expositions of one versed in the antiquities of Independency, their real importance and value might be overlooked. It is highly creditable to the zeal and diligence of Mr. Hanbury, that he should have been able to unravel so many threads of intricate and perplexed history, and to furnish so ample a defence of Congregational principles from the existing monuments of a bitter and controversial age. His own bland and excellent spirit has done much to divest the contests between Independents and Presbyterians of their offensive severity, by a steady determination on his part to look at truth in its own naked simplicity, as separated from all personal and political animosity and strife.

We can desire no better thing for the churches of the Independent order than that they should be stirred up to make themselves better acquainted with the facts of their own history. It is much to be feared that large accessions have been made to our

churches, of late years, of persons very slenderly informed as to those mighty struggles through which the denomination has passed in former times. To such, in particular, and to the churches generally, we recommend the perusal of Mr. Hanbury's "Historical Memorials," a work of vast labour, and of thrilling interest.

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**LECTURES on FULFILLED PROPHECY, as Verified in the Destruction of Ancient Nations, the Vicissitudes of the Jews, the Messiah, and the Genius and Triumphs of Christianity. By the Rev. W. B. LEACH, Minister of Robert-street Chapel, Grosvenor-square. 12mo, pp. 362.**

Ward and Co.; and W. and R. Holmes, Oxford-street.

It is a gratifying sign of the times that the prophetic portion of Holy Scripture is every day attracting towards it a more profound and settled regard. That great extravagance has been indulged in, on the subject of unfulfilled prophecy, will readily be admitted by every sober student of Divine truth; but when all that is wild and enthusiastic has been subtracted from the investigations of the age, there will yet remain a goodly sample of critical and well-digested inquiry into the meaning of the sacred text. And may it not be hoped, that as Divine Providence gradually unfolds the hidden purposes of the Eternal, fresh light will be thrown upon the prophetic page, and that those parts which now appear wrapped up in profound mystery, will be susceptible of clear and satisfactory interpretation.

Meanwhile, how ample is the scope afforded to the Bible student in the investigation of those parts of prophetic scripture which have been already fulfilled. No better weapon can be found with which to combat gainsayers; and no surer method can be employed for strengthening the faith of those who through grace have believed.

We cordially welcome the labours of our friend, Mr. Leach, in this deeply interesting department of study. From the very plain and practical character which his Lectures assume, they cannot fail to be eminently beneficial to a large class of persons but little accustomed to close and perplexing investigation. He has written for the million, and, we think, with great success.

The Lectures are sixteen in number, on the following topics:—Character and Inspiration of the Hebrew Prophets; Overthrow of the Assyrian Empire; Destruction of Ammon and Moab; Desolation of Edom; Subversion of Philistia and Tyre; Character and Perpetuity of the Arabs; Captivities of Israel and Judah; Fall of Babylon; Return of Jews from Babylon; Predictions respect-



ing Messiah; Providential Preparations for the Saviour's Coming; Genius and Triumph of Christianity; same subject continued; Destruction of Jerusalem; Dispersion of the Jews; and the Present State and Probable Destiny of the Holy Land.

Such a volume as this will be an excellent present to put into the hands of young people.

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**A JUBILEE MEMORIAL; being the substance of two Sermons preached at Kingsland Chapel, June 16, 1844, on occasion of the Jubilee of that place of worship; with a Statement relative to its Origin, Founders, and first Pastor.** By THOMAS AVELING. 12mo, pp. 99.

John Snow.

This truly interesting little volume will amply repay attentive perusal, and is worthy of very general circulation. It was originally designed for the church and congregation of which the esteemed author is the pastor, but is eminently adapted to instruct and encourage the members of our churches and congregations throughout the land. The first discourse contains a grateful review of the Divine goodness to the church and people during the past fifty years; the second points out and enforces, with distinctness and fidelity, the sacred responsibilities inseparable from such distinguished privileges; and the statement, occupying nearly a third of the volume, narrates with conciseness and perspicuity the steps by which Divine Providence has conducted the people to the honoured and important position which they now occupy. The extent to which the Rev. John Campbell, the late beloved minister of Kingsland Chapel, was known among our churches, and the estimation in which his character and labours were so deservedly held, will not fail to enhance the value of the account here given by his successor, of the commencement and progress of the cause of Christ in the scene of his more stated labours; and render it peculiarly welcome to many, who are seeking, by home missions and other means, the spiritual benefit of the ignorant and neglected portions of our country. Little did the pious individuals who, fifty years ago, struck with the profligacy and spiritual destitution of Kingsland and its vicinity—where bull-baiting and kindred amusements were often followed—commenced a prayer-meeting among the brickmakers in

the neighbourhood, think that a Christian sanctuary would so soon be reared, around which others would in such numbers ultimately arise, a Christian church be gathered with its schools and other appliances of usefulness, in aid of home and foreign objects; raising for religious and benevolent purposes 1,000*l.* annually, not by many, nor indeed by any, large sums being given, but by all doing something, and doing it systematically. We thank Mr. Aveling for his "Jubilee Memorial," and very cordially recommend it to our readers.

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#### WORKS RECENTLY PUBLISHED.

1. *Popery the Enemy and the Falsifier of Scripture; or, Facts and Evidences, illustrative of the Conduct of the Modern Church of Rome, in Prohibiting the Reading and Circulation of the Holy Scriptures in the Vulgar Tongue; and also of the Falsification of the Sacred Text in Translations of the Bible executed by Romanists.* 8vo. pp. 44. W. E. Painter, Strand.

This pamphlet we know to be from an able pen. It is a seasonable reply to the modern cant of Rome about the liberty of Catholics to read the Scriptures. A more important *exposé* of the perfidy of Rome has not been made in modern times. All who have to deal with Romanists should possess themselves of this tract.

2. *Murray's Colonial and Home Library.* No. XIII. *Notes and Sketches of New South Wales, during a residence in that colony, from 1839 to 1844.* By Mrs. CHARLES MERIDITH.

This is a work written with remarkable spirit and beauty, and full of the best information.

3. *The Providence of God displayed in a Series of interesting Facts from Sacred and Profane History.* By the Rev. JOHN YOUNG, M.A., Author of "The Record of Providence." 12mo. Houlston and Stoneman.

4. *The Missionary Jubilee.* A Poem, for the Young. By Jubal. 18mo. John Snow.

5. *Hymns for the Chamber of Sickness.* By JAMES EDMESTON. Tract Society.

6. *Sights in Autumn.* Tract Society.

7. *Peril in Security.* A Memorial of Nathaniel Edward Parker, late House Surgeon of the Macclesfield Dispensary. By SAMUEL WILTON RIX. 12mo. Hamilton, Adams, and Co.

8. *Laodicea; or, Religious Declension. Its Nature, Indications, Causes, Consequences, and Remedies.* An Essay. By DAVID EVERARD FORD, Author of "Decapolis," "Chorazin," "Damascus," &c. 18mo. Simpkin and Marshall.

9. *Sympathy; or, the Mourner Advised and Consolated.* By the Rev. JOHN BRUCE, Minister of Necropolis, or Low-Hill General Cemetery, Liverpool. Third Edition. 12mo. Hamilton, Adams, and Co.



## OBITUARY.

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MRS. TUCKER.

Mrs. Mary Tucker, the wife of Benjamin Tucker, Esq., of Clay-hill, Enfield, Middlesex, departed this life August 9th, 1844. She was born of religious parents, and was early affected with her state as a sinner before God. At fourteen years of age her mind was deeply impressed by her aunt repeating to her the following lines :—

“Were I possessor of the earth,  
And call'd the stars my own,  
Without thy graces and thyself,  
I were a wretch undone.”

Without anything remarkable in her experience her impressions ripened into genuine conversion; and in her sixteenth year she was united to the church then meeting at Founder's-hall, under the pastoral care of the Rev. J. Barber. During this connexion she derived great advantage from her attendance at the table of the Lord, and deeply regretted that she was afterwards induced, on a change of residence, to discontinue the practice, and kept from resuming it by her natural proneness to shrink from observation. This she lamented, not only on her own account, but also on account of those whom she feared her conduct in this particular might injuriously affect.

But no one could be intimately acquainted with her without perceiving that she was connected with the universal church, the great catholic communion which worships God in the spirit, rejoicing in Christ Jesus, and having no confidence in the flesh. Her devotional habits of mind imparted to her entire deportment a delightful air of simplicity and sanctity; not leading her, indeed, to the habitual or frequent disclosure of her mental exercises on spiritual subjects, but causing her to abound in the fruits of the Spirit, especially humility and benevolence, gratitude and submission to the Divine will in all things. A high relish of the innocent and social enjoyments of life was in her case subservient to piety by the thankfulness which it awakened and the sense which it deepened of the Divine goodness. Her love to God was at an equal distance from slavish timidity and presumptuous familiarity; it was the reverential confidence which Christianity inspires. Her views of the Divine benevolence led her to expect from the Divine government the greatest possible amount of good, while her deep sense of the Divine purity and justice kept alive in her soul those sentiments of penitence and humility, without which none

of the human race can ever advance in holiness or truth.

Humility was, indeed, a striking feature in her character, and never did she appear more disconcerted or embarrassed than when compelled to listen to the voice of commendation. But this humility had nothing in it degrading; in her case it was combined with an elevating sense of the new relations into which the Christian is brought to God and the universe, to time and eternity. Her sensibility was great, and pervaded the whole of her being. There were many subjects to which she could rarely advert without tears. In the bosom of her family and friends she displayed in remarkable strength the domestic and social affections. At the same time she took a lively interest in the afflicted and uninformed; and was always ready to enter into measures for their comfort and instruction. Her efforts in this respect were not confined to her own immediate neighbourhood. In her occasional visits to the sea-side she was in the habit of visiting the poor, and seeking to promote their welfare, making to herself friends with the mammon of unrighteousness that she might with greater effect speak to them, or furnish them with books on their spiritual interests. Delighting in the character of him who said, “It is more blessed to give than to receive,” and who came not to be ministered unto but to minister and to give his life a ransom for many; it was her daily prayer that she might have power from on high to copy his example and walk even as he walked. So strict and inviolable was her regard to truth, that she carefully avoided those exaggerations in which many indulge from a wish to make their narratives more striking and their conversation more interesting. Her first object was to obtain just views of every subject that came before her, and then to convey correct impressions to the minds of others. Her deep interest in the welfare of her young friends engaged her in unceasing endeavours to secure their improvement and usefulness, and led her in various ways to aim at awakening in their minds an earnest desire that the family, the neighbourhood, the circle in which they moved, and the world in which they lived, might be the better and happier for their existence. Her friendships were never hastily formed, but always carefully maintained. No reverse of circumstances, no desertion or misrepresentation on the part of others, could weaken her attachment or regard for those whom she had once distinguished with the name of friends. Of the value of time

she entertained too deep a sense to allow any part of it to run to waste. By the practice of early rising adopted in youth and adhered to in age, in sickness as well as in health, in winter as well as in summer, and by redeeming scraps of time while waiting for others less punctual than herself, she contrived to husband a talent which no one can squander with impunity. Many days of suffering were diligently improved between the paroxysms of pain, and the wakeful hours of night were turned to account by meditating on passages of Scripture and of sacred poetry with which her memory was richly stored. The custom of retiring at stated times for the purposes of devotion was not only attended with great advantage to herself, but proved of service to others. One lady on a visit to the family was induced by her example to adopt the custom; and there is every reason to believe that the Lord met with her in her retirement, and prepared her soul for the event which has since taken place, her removal to the world of spirits.

Mrs. Tucker's study of the Scriptures was impartial and extensive; and thus she perceived the beauty and force of many passages which are often passed over with indifference, and attained to just and impressive views of God and his ways, and of the obligations and encouragements of the Christian. Owing to her energy of mind and independence of spirit, her active services were continued up to her last illness, during which distressing period her only complaint

was that she was unable to help herself; a lamentation which was met with the affectionate reply, "By your affliction we are permitted to join with angels who are sent forth to minister to them who are the heirs of salvation."

The closing scenes of her life will never be forgotten by those who witnessed them. In the delirium which continued with scarcely an interval from the time of her last seizure till her death, her simple child-like dependence on the Redeemer was evinced in many short ejaculations, and in the utterance of short portions of Scripture, such as, "My heart is fixed, cast me not off;" "The Lord is my portion," adding, "and shall be my portion." A week before her departure she requested of a few friends, who met together at the request of her afflicted husband for prayer on her behalf, that they would particularly intercede that she might be filled with the Spirit. A short time previous to her release she exclaimed with great force, "Cast me not away from thy presence, and take not thy Holy Spirit from me." The state of her mind, as disclosed in her few lucid intervals, was that in which she has often remarked the Christian should always be found, having nothing to do but to die, yet watching and praying even to the last. Her mind was kept in peace; she knew whom she had trusted; and it is our consolatory hope, that when Christ, who is our life, shall appear, she also will appear with him in glory.

## Home Chronicle.

### EARLY REMINISCENCES OF THE LONDON MISSIONARY SOCIETY.

*In a Letter addressed, by the Rev. Thomas Taylor, of Bradford, Yorkshire, to the Jubilee Meeting, held in that town.*

MY DEAR FRIENDS,—My respected and beloved successor, Mr. Glyde, has pressed me very much to attend your meeting this evening, on the occasion of your celebrating the jubilee of the London Missionary Society. I should, indeed, have rejoiced to have been present and taken part in your proceedings, but Providence forbids it. My present state of health would not bear the excitement of such a meeting. Rest assured, however, that my thoughts and my prayers will be with you.

The period of the formation of the London Missionary Society is connected in my mind with one of the most important and solemn events in my life, and this jubilee brings

back many and mingled emotions. Six days before the formation of this society in 1795, I was ordained to the office of the Christian ministry at Ossett. I have been looking this morning over the certificate of my ordination, and the last fifty years of my life have passed in rapid review before me. Of the ministers who assisted in that ceremony, and signed that certificate, not one remains. All have been called away to their rest, and I am forcibly reminded how soon I may be called to follow them.

As you may suppose, I can well recollect the year when the Missionary Society was first established, and the variety of opinions entertained by many with respect to it. Many were the doubts and fears expressed; many were the objections raised, and none could have anticipated the extent to which we have been privileged to see the operations of this Society carried. We may well exclaim, "What hath God wrought!" and raise our devout thanksgivings to Him, whose

blessing alone has made our Society prosperous and successful.

There are two circumstances connected with the early history of this society which have come back most forcibly to my mind, and which I think I should have mentioned had I been able to be present with you.

One is of a painful nature. I remember well the great alarm and excitement which prevailed when the missionary ship *Duff*, on her second voyage, was captured by a French privateer, and the late Mr. Howell, of Knarborough, and other missionaries, were taken prisoners. It was a dark and gloomy day for the society. Some were almost ready to give up in despair. But God gave faith and patience and hope to his servants, and the clouds were soon dispersed.

The other circumstance is of an encouraging kind. You have all heard that when the society was first established, great difference of opinion was entertained as to which should be selected as the first station for our missionaries. Some selected the East, others the West Indies. Dr. Haweis, of Aldwinkle, exerted his utmost influence to procure the selection of the South Sea Islands as the sphere of their first operations, and offered 500*l.* to the society if this were done. You are all aware that he was successful; that these islands were fixed upon; that missionaries were sent out, and that for fifteen years these missionaries laboured without seeing any instances of conversion to animate and cheer them. As you may suppose, the spirits of the missionaries sank within them; and so disheartened did they become that at one time all had left the island of Tahiti, except Mr. Nott. In like manner, our hearts at home failed us too; and there were not wanting some to cast reproaches on good Dr. Haweis. In the autumn of 1819, I was spending a month at Bath, when more cheering intelligence had just arrived from Tahiti. Walking down one of the streets with my friend Mr. Jay, he pointed out to me in a news-room Dr. Haweis, who was then visiting Bath also. We went in to see the Doctor; and I shall never forget the holy delight with which he told us of the refreshing news, and how the first circumstance that had cheered the heart of the missionary was his overhearing two of the natives praying in secret in the bushes. Nor shall I forget how (at a thanksgiving meeting held that same evening in Lady Huntingdon's chapel) the good old man, who was then so much enfeebled that he was obliged to be carried into the chapel, stood holding on by the communion rails, and whilst the tears were streaming down his cheeks, told us of the emotions he had during the last fifteen years undergone, and how now, like Simeon, he could depart in peace.

I might tell you of many other interesting events connected with the early history of your society, but I will not weary you. With its history, during the last twenty years, most of you, I dare say, are familiar.

But I would say, as my parting words, cleave fast to this society, and to the cause of Christ everywhere. To those whom I in some sort look upon as my spiritual children, I would say, forsake not the cause of your Redeemer. I have laboured in connexion with this society, very imperfectly, indeed, I confess, but still with great pleasure and profit; profit, not to the society only, but to the deepening of religious feeling in my own heart. And I am sure you will find that the more you cherish and put forth the true missionary spirit—the more you labour and pray, in sincerity and humility, for the spread of Christ's kingdom on earth, the more you will find that kingdom coming in your own heart.

The fathers and founders of the London Missionary Society have passed away. They rest from their labours, and their works do follow them. I, too, shall soon have to leave you. Well, I leave this society as a legacy to you. I trust it to your charge and keeping; see that your love to it does not grow cold, nor your zeal slacken.

And that it may please our heavenly Father, in whose hand are the hearts of kings, and who can make the wrath of man to praise him, so to order events as that the afflictions of our persecuted brethren in Madagascar and Tahiti may speedily terminate—that the blood of the martyrs may prove as heretofore, the seed of the church—and that our blessed Saviour may speedily take to himself his great power and reign, is the earnest prayer of your affectionate friend and servant, for Christ's sake,

Horton-lane, THOMAS TAYLOR.  
Sept. 24, 1844.

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REV. ROWLAND HILL, M.A.

*Commemoration of the Centenary of the Birth of the late Rev. Rowland Hill, M.A., who was born on the 23rd Aug., 1744.*

The divinely inspired author of the Proverbs has declared that the "memory of the just is blessed,"—a truth which has lately received a striking illustration as it respects the founder and first minister of Surrey Chapel, Blackfriars-road.

In anticipation of the centenary services, plans were arranged for the suitable and useful commemoration of an event deeply interesting to the church of Jesus Christ, and intimately connected with the revival of religion among the inhabitants of the British isles.



Four days were appropriated to the observance of the centenary, which will long be refreshing in the recollection of those who took part in the various services.

On Sunday morning, the 25th day of August, 1844, an excellent and appropriate sermon was preached by the Rev. James Sherman, the present minister of Surrey Chapel, and the successor of Mr. Hill. His text was taken from Acts ii. 24 : "He was a good man, and full of the Holy Ghost and faith; and much people was added unto the Lord." The congregation listened with the deepest interest while that honoured servant of God, in referring to Barnabas, illustrated, 1, The personal character of Mr. Hill. He referred, first, to his piety; and, secondly, to his philanthropy. In illustration of the latter, reference was made to Mr. Hill's giving up his worldly prospects; his formation of the Benevolent Society; his efforts in the extension of vaccination; his promotion of education, both in the instrumentality of day and Sabbath-schools; his exertions for the preservation of civil and religious liberty; his attachment to the Bible and missionary societies; and his undaunted courage and untiring perseverance in preaching to all within his reach "the glorious gospel of the blessed God." 2. To the ministerial success of Mr. Hill, by actual conversions, by giving new impulses to beneficial objects, and by the abundant supply of the Holy Spirit which attended his labours in all parts of the United Kingdom.

In the afternoon of the Sabbath, about three thousand children belonging to the schools of the Southwark Sunday-school Society (which is supported chiefly by the congregation of Surrey Chapel), and other young persons, besides their teachers and a few adults, assembled in the chapel; when three hymns, composed by Mr. Hill, were given out by Mr. William Jones, the former superintendent of the Surrey Chapel Sunday-school. The Rev. Alexander Fletcher preached a simple but affectionate sermon, "The memory of the just is blessed." The preacher took occasion to speak of the birth, education, conversion, usefulness, labours, and death of Mr. Hill, and applied all his historical facts with great felicity to his juvenile audience. Although he preached about an hour, he secured the attention of the children to a great extent. His prayer before sermon was most touching and appropriate, and many hearts prayed that the hearers might be led to say, "My father, thou art the guide of my youth." Mr. Fletcher, during his address, repeated with great feeling the hymns composed by Mr. Hill, beginning

"Did ever one of Adam's race;"

and

"Exalted high at God's right hand."

The impressive and delightful service will not soon be forgotten by the multitude of young immortals who had crowded into the sanctuary.

In the evening of the Sabbath, an elaborate and highly interesting sermon was preached by the Rev. Dr. Campbell, of the Tabernacle, London, from 1 Chron. xxix. 26—30.

In his opening address the reverend gentleman took occasion to remark, "If I look back over the page of English, or of European history, or, indeed, of the history of the world, I can select no century so important, since the period in which the apostles appeared—no century so productive of events most intimately connected with the glory of God and the good of men." He proceeded then to consider (1) the spirit of the times "which passed over" Mr. Hill, and remarked that it was, first, a military; secondly, a revolutionary; thirdly, an infidel; fourthly, an evangelical spirit. The Doctor then considered (2), the men of those times, and remarked, "Whether we take military, literary, philosophical, or religious men into consideration, they were such as had not lived for centuries. Among the latter he particularly classed Edwards, of America; John Wesley, George Whitfield, and Rowland Hill, in this land as being "giants in those days." (3) the events chiefly named were, the formation of the Wesleyan body; the labours and success of Whitfield, and the self-denial and pre-eminent zeal of Selina, the Countess of Huntingdon; and last, the successful and brilliant career of Rowland Hill, attended, as the lives of these eminent servants of God were, by the formation of various Missionary, Tract, Bible, and Educational Societies; the abolition of the slave-trade, and other memorable events. The reverend gentleman concluded by saying, that the review should teach us lessons of gratitude, confidence, zeal, and liberality.

On the following day, Monday, the 26th August, the members of the church met in the Surrey Chapel school room, which was much crowded. After engaging in devotional services, a brief history of the church, prepared by Mr. Henry Hadland, one of the elders, was read to an attentive and deeply-affected audience. The facts related respecting (1) the pastor; (2) the place; (3) the people of Surrey Chapel, called to mind circumstances of deep interest in the spiritual history of many present. The number of persons who have been admitted into connection with the church at Surrey Chapel is very large; many of whom have been persons of eminent piety and extensive usefulness. The report stated, that "Not only have the societies connected with the chapel reaped inexpressible benefit from the labours of such members, but that some of the



leading religious and charitable societies of the day in which they lived, found among the members of this church some of their most talented and influential supporters. Ministers in many parts of Britain, missionaries among the heathen, and a host of Sabbath-teachers scattered over Christendom, have, in the ordinances as administered at Surrey Chapel, found their zeal, knowledge, and piety, inflamed and increased."

The exertions of the church are chiefly comprised in the proceedings of the following societies or associations, ten of which were formed during Mr. Hill's life, and four since his death, viz. :—

Name.	Estab.
1. The Benevolent . . .	1784
2. The Sunday-school . . .	1785
3. The Missionary . . .	1795
4. The Dorcas . . .	1800
5. The Alms Houses . . .	1811
6. School of Industry . . .	1811
7. The Bible . . .	1812
8. The Tract . . .	1814
9. The Clothing . . .	1825
10. Christian Instruction . . .	1828
11. Maternal . . .	1837
12. Surrey Chapel Literary Institution . . .	1838
13. City Mission . . .	1841
14. Youths' Association . . .	1841

The average number of persons admitted to the church during the ministry of the Rev. James Sherman, is 180 in each year.

During the pastoral year just completed, the admissions have been as follows:—

Males . . .	47
Females . . .	70

Total . . .	117
From other churches . . .	9
From the world . . .	108

Total . . . 117

Age.

Under 20 years of age . . .	17
Above 20 and under 30 . . .	52
„ 30 . . . 40 . . .	16
„ 40 . . . 50 . . .	12
„ 50 . . . 60 . . .	7
„ 60 . . . 70 . . .	4
„ 70 and upwards . . .	4
Ages not ascertained . . .	5

Total . . . 117

There are 1,236 members of the church at the present time.

On Tuesday evening, the 21st August, 1844, a public meeting was held in the chapel, for the purpose of considering what steps might be taken to perpetuate the memory of the deceased minister, by advancing the interests of religious education in the formation of a day-school or schools in the vicinity of the chapel. The Rev. James

Sherman presided, and several friends addressed the meeting. The interest of the platform was greatly increased by the appearance of George Pritchard, Esq., British consul from Tahiti, and two young natives from that island. In the course of the evening various contributions were given, to be paid in five years, amounting to 760*l*.

On the morning of Wednesday the 28th, there was a scene of unusual interest and activity among the aged and the young in Southwark. It was arranged that the venerable inmates of the almshouses, and the whole of the children and young persons connected with the Southwark Sunday-school Society, four thousand in number,\* should proceed to Peckham Rye, to spend the day in cheerful recreation and amusement. This took place, and the weather was most propitious. It would be difficult to decide by whom the day was most enjoyed, whether by those who were just entering upon the path of life, or by those who, pressed down with the infirmities of years, seemed for a while to forget the sorrows of the way, and to recall to their recollection the cheerful days of their own childhood.

On Friday, the concluding service of this commemoration was held in the school-room adjoining the chapel by the assembling of the committees and friends of the various societies whose names have already been mentioned.

They took tea together with their beloved pastor and president, and in cheerful and familiar exhortation, praise, and prayer, spent a cheerful and happy evening.

This account shall terminate in quoting the pious and benevolent wish expressed by the eloquent minister of the Tabernacle on the Sunday evening previous, when, in concluding his discourse, he said:—

"Brethren, breathe the spirit of evangelism. Perform the work which that spirit prompts and prepares for. Leave behind you events worthy of record. Learn the lessons and exhibit them, and teach them to your children's children. And may the Lord bless you, and prepare you to be blessings, and bless this large and important field in days that are to come. And when another century has gone by, and the ministers of the period perhaps imitate your example, oh, what things will they have to tell! The Lord God grant, that through the outpouring of his gracious Spirit, they may have to tell of events unspeakably beyond what we have known in point of real essential glory. May they have to tell of the conversion of all the islands of all our oceans, and of all the continents of both our hemispheres, and the establishment of the kingdom of God among men." H. H.

\* To whom a brief Memoir of Mr. Hill has since been presented. Sold by Stroud, at 4*d*.

EVANGELICAL MAGAZINE AND THE  
WIDOWS' FUND.

To the Editor of the *Evangelical Magazine*.

DEAR SIR,—I addressed you last Nov. on the subject of the extension of the circulation of the Magazine, that ten more deserving and needy widows of faithful ministers of our Divine Lord and Master might participate in its benefits. I have done what I could to increase its sale in the small Christian church to which I am united. But I am truly grieved to find your number far under the hoped-for 20,000. Still, my dear sir, it is not too late to accomplish the object; only keep it continually before the public mind; the year of jubilee is come; and, oh, may it be a year of holiness and devotedness to the Lord. Oh, may those who call themselves Christians, shew by their conduct, their works of faith and labours of love, that they are indeed the followers of the meek and lowly Jesus, who went about doing good, practising the Divine precepts he taught, and causing the widow's heart to sing for joy. May we all follow his blessed example, whom to know is life eternal.

Permit me again to say, that I am comparatively a poor man, and can honestly plead the trials of business, and the increasing claims of a large family. Yet, blessed be His name, the love of Christ constrains me to inclose you another *Five Pounds* for the Widows' Fund, and, in the language of Dr. Harris, I may call it "a sinner's offering to a Saviour's love."

May those who have it in their power "go and do likewise."

THE CHIEF OF SINNERS.

N.B.—Our generous correspondent also sends *One Pound* for Mrs. Johns.

NOTICE TO WIDOWS.

Widows, not having received any gratuity at Midsummer, are respectfully requested to forward their personal applications to the Editor, at the Publishers', on or before the 25th day of December. No widow can be relieved without an application.

PROVINCIAL.

ORDINATIONS.

*Rev. Richard Davies.*

THE ordination of the Rev. Richard M. Davies took place in Hope chapel, Greenacres Moor, near Manchester, on Monday, 2nd September, 1844.

The services were opened with reading the Scriptures, and prayer, by the Rev. John Burt, (Baptist,) of Oldham. An excellent introductory discourse was delivered by the Rev. Richard Fletcher, of Manchester; the usual questions were asked by the Rev. E. H. Nolan, LL.D., of Manchester; the ordination prayer was offered by the Rev. J. Sutcliffe, of Ashton-under-Lyne, after which a solemn and impressive charge to the minister was given by the Rev. T. Raffles, D.D., LL.D., of Liverpool.

In the evening of the same day, a sermon was preached to the people by the Rev. D. E. Ford, of Salford, author of "*Decapolis*," &c., &c. The Rev. Messrs. Brierley, of Oldham; Wolstenholme, of Springhead; Harrison, of Heywood; Hughes, of Huddersfield; and Stephens, of Todmorden, conducted the other devotional exercises.

The attendance on the occasion was very large, and not a few seemed deeply impressed by the things which they saw and heard.

*Rev. John Summers.*

On Tuesday, Sept. 17th, 1844, the Rev. John Summers was ordained over the Independent churches of Little Walsingham and South Creak. The Rev. C. R. Blackett, of Burnham Market, read the Scriptures and prayed; the Rev. R. Drane, of Guestwick, stated the nature and constitution of a Christian church; the Rev. C. R. Blackett proposed the usual questions, and received the confession of faith, and also the suffrages of the churches, signifying their choice of the pastor; the Rev. J. Cooper, of Heacham, presented the ordination prayer; the Rev. J. Alexander, of Norwich, delivered the charge to the minister; the Rev. — Gooch, (Baptist,) of Fakenham, concluded the interesting and solemn service with prayer.

In the evening, the Rev. J. Cooper preached the sermon to the people.

On the following day, Sept. 18th, was held the anniversary of the Independent chapel at Walsingham, when the Rev. J. E. Russell, of Yarmouth, preached.

In the evening, there was a public tea-meeting, after which addresses were delivered by the ministers engaged on the previous day. Towards the close of the meeting, a subscription toward the removal of the debt upon the chapel was proposed, and liberally responded to. Various sums, amounting in the aggregate to upwards of 58*l.*, were promised.

Mr. Summers entered upon his labours at Walsingham and Creak about five years ago, under the direction of the Home Missionary Society. During this period a new chapel has been erected, a church formed,

and some encouraging indications of the Divine blessing upon his labours afforded.

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*Rev. John Flavel Stenner.*

On Wednesday, the 18th September, the Rev. John Flavel Stenner was ordained to the pastoral office over the Congregational church assembling in the Downs chapel, Altrincham, Cheshire. The Rev. J. Waddington, of Stockport, commenced the services, by reading the Scriptures and prayer; the Rev. Dr. Halley, of Manchester, delivered the introductory discourse; the Rev. S. Bowen, of Macclesfield, proposed the usual questions; and the Rev. J. Turner, of Knutsford, offered the ordination prayer; the Rev. T. Stenner, of Dartmouth, Devon, the minister's father, delivered a charge, founded on Ecclesiastes ix. 10; and the Rev. G. Edge, of Congleton, closed with prayer.

After the service, about one hundred ministers and friends dined together, the Rev. J. Turner presiding; and on the following Sabbath morning, the sermon to the people was preached by the Rev. F. Tucker, of Manchester, from Psal. xc. 16, 17.

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CHAPELS.

*Albion Chapel, Southampton.*

On Lord's-day, the 15th September, this second Congregational chapel in the town of Southampton was opened for public worship. The Rev. Dr. Alliot, of York-road chapel, London, preached in the morning, and the Rev. T. Adkins, of Above-bar chapel, in the evening. Both services were crowded, and the collections towards the purchase of the premises liberal. The building which is now appropriated for the celebration of Divine service is capable of accommodating six hundred hearers, and was, until six weeks ago, the South Hants Infirmary, having been converted into a temporary chapel at the beginning of a new cause in this very destitute neighbourhood. The origin of this interest is to be traced to the greatly-increased wants of the town as to religious ordinances, and the impossibility of making further provision in the chapel Above-bar. The population of St. Mary's parish, in which Albion chapel is situated, is upwards of 17,000, and provided with three places of worship, viz., the parish church, a penitentiary chapel, and a small Primitive Methodist meeting. The total number of sittings is only 2,000, leaving 15,000 souls without the means of religious instruction in their own locality; a state of destitution not perhaps exceeded in any part of the kingdom.

The committee are now exerting themselves in the obtaining of additional subscriptions towards a capacious new edifice, with school-rooms and offices attached, which it is proposed to erect as soon as one-half the estimated amount of cost is subscribed. They confidently rely on the liberality of their fellow-Christians throughout the land to aid them in wiping away the long reproach which has rested on the religious community of Southampton. The committee feel pleasure in announcing the promise of ministerial services from several eminent London ministers, and others in their own county. In addition to the encouraging public services on the day of opening, the Sunday-school was commenced with upwards of sixty children. May the prosperity which has attended the commencement of this infant cause be apparent in every subsequent stage of its advancement.

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BRECON INDEPENDENT COLLEGE.

On Wednesday and Thursday, the 19th and 20th of June, the annual examination of the students was held at Glamorgan-street chapel. The Rev. Caleb Morris, of London, and Dr. W. Smith, of Highbury, represented the Congregational Fund Board. Among the friends present were the Rev. B. Parsons, of Ebley; the Rev. J. Blackburn, and the Rev. H. Richards, of London, with a large number of Welsh ministers.

The Rev. Caleb Morris presided at the examinations in biblical criticism, mental philosophy, and theology. Dr. Smith conducted the examination in Greek, Latin, Hebrew, Syriac, and general history; and Dr. Davis, of Frwd Vale, in mathematics, algebraical geometry, and natural philosophy. Many of the classes acquitted themselves with great credit, and were highly complimented by the examiners for their industry and success. There are at present in the house twenty-four students. We heartily congratulate the principality on the evident improvement that has taken place in the institution, and most earnestly hope that under the blessing of God, it may be productive of the happiest results.

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REMOVALS.

The Rev. Eustace Rogers Conder, M.A., late of Spring Hill College, has accepted a unanimous invitation from the church and congregation at Poole, to succeed the Rev. T. Durant, who, after nearly forty-four years of uninterrupted harmony amongst them, has retired from his pastoral office. Though Mr. D. continues still to live and labour amongst them, it is earnestly re-

quested that all letters, &c. intended for the minister of the Independent congregation, Poole, may, after the 20th of October, be directed to Mr. Conder.

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*Rev. James Roberts.*

The Rev. James Roberts, of Melton Mowbray, after a ministry of above twenty-four years, and that honoured in gathering a congregation, founding a chapel, and forming a church in that place, has removed to Ebenezer chapel, Birmingham, where he commenced his labours on the 1st of September. He preached his farewell sermon to a crowded audience at Melton, on the 18th of August.

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SPECIAL RELIGIOUS SERVICES.

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*To the Editor of the Evangelical Magazine.*

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DEAR SIR,—Having visited the north, principally for the purpose of attending a series of revival meetings, held last November, at Aspatria, Cumberland, and having been gratified with the mode in which they were conducted, as also with their results, I was induced on my return home, to urge my people to have, as soon as possible, meetings of a similar character. To my request they yielded a ready and cordial response; and, in the month of April, 1844, the Rev. E. Cornwall, Jedburgh, Scotland, and the Rev. Henry Wight, of Carlisle, visited Lynn Regis, Norfolk, on the important errand in question. And I am sure I utter the sentiments of the majority, yea of nearly all who listened to them, when I state that the season of their visit was one of great refreshing from the presence of the Lord. Under this conviction, I was requested, shortly afterwards, to furnish a statement of particulars for insertion in your pages, as it was supposed that it might not prove uninteresting to many of your readers. I delayed, however, until now, in order that I might record the more permanent, as well as the immediate results, and that I might be in a more favourable position for giving the whole a calm unprejudiced consideration.

The said services, I have observed, were held in April. They commenced on the 18th, and were continued until the 30th of that month, and that too with an interest which experienced a nightly increase, and which could have been sustained for a much longer period. For a week or more prior to their commencement, prayer-meetings were held, one from six till seven, and another from seven till eight, on alternate mornings, to supplicate the Divine blessing

on the expected services. Nor did they cease being held at the same hours when those services were actually in progress. They were kept up with even greater spirit, and proved delightful preparatives for the solemn, calm, yet pungent and spirit-stirring appeals, to which the people listened night after night. I say, night after night, for every night in the week, Saturday excepted, Messrs. Wight and Cornwall each preached a short sermon to very large and most attentive audiences. These were generally preceded by one delivered in a most commodious market place by the former gentleman, whose talent for street-preaching is singularly happy. By this means many were drawn to the chapel, who remained not merely till the conclusion of the two sermons I have named, but often to listen to a yet plainer and simpler address, explanatory of the way of salvation, to which all were invited to attend who found it not inconvenient to protract their stay. The doctrinal views of both the preachers appeared to me, from their pulpit exercises and from their personal conversation, to be substantially the same as those held by Drs. Wardlaw and Russell. In every sermon they prominently set forth, and with more than ordinary simplicity and clearness, the method of salvation by Jesus Christ; they urged the necessity of immediate belief of the gospel; as the imperative duty of men, and as the only means of securing gospel peace; whilst, by their preaching and their prayers, it was strikingly manifest that they looked for efficiency in connexion with the word preached to the special energy of the Holy Spirit. With great force did they show the utter futility of trusting to works, to feelings and emotions of mind, and to numerous other grounds of fancied security. The hearers were reminded of the prevalent disposition to add these to the work of Christ, or to rely on them exclusively for acceptance with God. Indeed, all the various hiding-places conceivable, in which sinners are wont to intrench themselves, seemed to be exposed and ably exposed; and, in effect, it was emphatically declared to such, "God hath rejected thy confidences, and thou canst not prosper in them." The result is, many here have been led, in this way, to a discovery of this important fact. By the time the meetings had closed, conversation had been held with nearly thirty persons, many of whom appeared to have come to a knowledge of the "truth as it is in Jesus." Subsequently I had the pleasure of conversing with about twenty more, of whom a similar declaration may be made. About sixteen of these who have since joined the church, gratefully acknowledge their indebtedness, under God, to the honoured servants who showed to them the



way of salvation, and others who stand proposed for membership are like-minded. The former members of the church have been, in many instances, quickened, and their efforts for the advancement of the Divine glory have become enlarged. Upon the inhabitants generally a good impression rested, and I trust continues to rest. With one of another denomination, whose opportunities of judging are very extensive, I concur, when he says, that "no two men have ever visited these parts who have left behind a more excellent savour."

The following ministerial brethren also, who were present at several of the meetings expressed themselves to be highly gratified and greatly profited, viz.:—The Revds. D. Flower, Burwell, Cambridgeshire; James Matthews, Shipdham, and C. R. Blacket, Burnham. To these I may add the name of one who, although not in the ministry, is nevertheless greatly profitable thereunto by his frequent and acceptable labours, viz., Edw. Ball, Esq., Burwell, Cambridgeshire.

I would observe, for the encouragement of my brethren in the ministry, that I have continued the street preaching to which allusion has been made, every Friday evening, weather permitting, and have reason to rejoice that I ever undertook to do so, as my labours have not been unrewarded. The audiences have averaged from three hundred to four hundred; the greatest decorum has prevailed, and much good has been effected, and all this may be traced incidentally to the revival services, or rather to the noble example afforded by Mr. Wight, which, in conjunction with his earnest solicitations, enabled me to overcome my scruples to this kind of work.

Thus, it will be perceived that the indirect benefits have been more than can be calculated. The seeds of truth have been widely scattered, both by the living voice and by means of numbers of tracts which were circulated on each evening of the meetings, as well as by those which were circulated with notice of meetings on the back prior to their commencement.

May the day which shall declare it prove that, through means of these special services, the glorious gospel has been more abundantly glorified than is yet apparent.

Meanwhile, should this record be a means of stimulating any of the churches to adopt any special means for the revival of religion, or should it tend to the edification of those who rejoice in the prosperity of Zion, the end will be answered which led me to furnish it for insertion in the Evangelical Magazine.

I am, dear Sir,

Yours truly,

ROBERT HAMILTON.

*Lynn Regis, Norfolk, Sept. 5, 1844.*

## SCOTLAND.

THE REV. JOHN WATSON.

At a special meeting of the committee of the Congregational Union of Scotland, held in Edinburgh, on Tuesday the 13th August, 1844, Mr. Kinniburgh in the chair,—after prayer by Dr. Paterson, the chairman stated that Mr. Watson, the late highly respected and beloved secretary of the Union, had died since the last meeting of committee, and passed a well-merited eulogium on the deceased, which met a most cordial and hearty response from every member of committee present. The following resolution, prepared by Dr. Wardlaw, was then unanimously agreed to, as expressive of the feelings of the committee:—

"It were a sin of omission, involving an equal amount of injustice and ingratitude, if this committee, assembled, on the present occasion, in circumstances so peculiarly affecting and solemn, should allow their minute-book to remain without some brief record of the sentiments and feelings which these circumstances have awakened. Since their last meeting, the aged and venerated secretary of the institution with which they stand connected, has been called from his work to his reward. This committee experience on the occasion but one united emotion, and that a fervent one, of gratulation and joy on his account, in the full conviction that 'absent from the body, he is at home with the Lord,' and of sorrowful regret on their own account, and on account of the Congregational Union of Scotland. That institution lies under a debt of obligation to their departed friend and brother, such as the very strongest terms would not more than adequately express. He was its acknowledged founder. He suggested its plan; he laid its first stone; and the building has attained to its present extent and altitude under his superintendence. Never could man devote himself with a warmer cordiality of interest, or a more entire consecration of bodily and mental energies, of thought and of time, to any object, than did Mr. Watson, from first to last, to the concerns of the Union. Of these concerns he had the principal official charge for a period of thirty-two years; and this committee feel the most perfect assurance that every preceding committee would subscribe, *ex animo*, to the testimony which they here unanimously bear to the regularity and industry, the zeal, the charity, the self-denial, and the universal fidelity, with which his official functions have ever been discharged. It is not with his private, or even properly with his ministerial character, that this committee have immediately to do; yet they cannot refuse themselves the pleasure of

recording their fond appreciation of the unblemished consistency of his personal deportment, the calm but strong and steady kindness of his relative affections, the warm-hearted friendliness, brotherly love, and general benevolence of his social intercourse, and the thoroughly evangelical tone, the doctrinal solidity, and the beseeching earnestness of his ministry,—the earnestness as of one ‘pressed in spirit’ with the love of Christ and the worth of souls. But in this committee he appeared as secretary to the Congregational Union. For its interests he was ever willing to ‘spend and be spent.’ How it might have prospered under another, is conjecture; how it has prospered under him, is matter of history. Its growing usefulness to the churches themselves, and to the spiritually destitute portions of the country, and by its giving origin to other kindred institutions, affiliated with itself in principle and in operation, was one of the chief zests of his life, during the long period of his official incumbency. There might truly be said to have ‘come upon him the care of all the churches.’ The amount of his correspondence was a business of itself. His sound judgment, his growing experience, his calm deliberate disposition, and no ordinary measure of that charity which ‘thinketh no evil,’ and of the ‘pure and peaceable wisdom that cometh from above,’ eminently qualified him for the varieties of duty, far from easy, which devolved upon him; for adjusting contrary wishes and claims, for avoiding offences, for clearing difficulties, soothing temporary irritations, and softening and healing wounds, whether real or imaginary, among the many parties with whom he had his official communications. For, while the pleasure far exceeded the pain,—while the sweet was much more than a compensation for the bitter, it cannot be supposed that the position which he so long occupied, and in which this committee ever felt so much deference due to his judgment and experience, could be without its trials. But these, and all his other trials, whatsoever they might be, are now terminated. He is gone where he will witness the blessed results of the past operations of his favourite institution, in souls saved by its instrumentality; and where, in time to come, he will participate in the ‘joy that is in heaven’ over ‘sinners’ who shall yet, by the same means, be brought to repentance. May that joy abound!

“This committee, sincerely condoling with the solitary widow of their departed friend and brother, now herself under the growing infirmities of advancing years, request two of their number, Dr. Paterson and Mr. Kinniburgh, to wait upon Mrs. Watson, in their name and on their behalf, to assure her of their tender Christian sym-

pathy, and to put into her hand, for her gratification, a copy of this their unanimous and cordial record of departed worth.

“The committee cannot conclude this resolution without offering also to the Congregational church at Musselburgh, which has by this dispensation been bereaved of its esteemed and honoured pastor, their fraternal sympathy, and the expression of their earnest desire that the great and ever-living Head of the Church would soon send to it another pastor of like piety, energy, and devotedness with him who is gone.

“ROBERT KINNIBURGH,  
“Chairman.”

## THE WELSH CORNER.

### THE BRETONS OF FRANCE.

#### *An Address to the Congregational Ministers in Wales.*

MY BELOVED COUNTRYMEN,—You are aware that a very large portion of our ancient British nation is now occupying, and has occupied for ages, an extensive district of western France, called Bretagne, or in our own language, *Llydaw*. This portion of our nation is much larger than that which occupies Wales. In Wales our nation amounts to something like a million; but in Lower Brittany, it amounts to two millions. Out of this number one million speak our own language.

I remember that, in the year 1820, a ship called the *Niades de Nantes* visited the port of London. This vessel was from Brittany, and its captain, his two sons, and the crew, could all speak Welsh. Some Welshmen in London invited the captain to a dinner, when it turned out that he and the company understood each other well; though he had some words which are not in use among us at present. From his conversation it was ascertained that they have a national history in their own language, that they have a few bards, and men learned in their language, and that their language is not taught in any of their schools.

A few years ago an excellent man, now living in Bristol, visited Brittany. He found that all the Bretons were bigoted Papists, and that they were wholly destitute of a place of worship for Protestant service in their own language. When this good man returned to England, he took a Welshman with him to visit a ship that had just come from Lower Brittany to Cardiff for iron. This Welshman and the sailors could converse with ease, and, on common topics, understand each other perfectly.

This excellent man felt as a Christian for that part of our nation, and accordingly,

he gave 50%. to a Welsh Baptist association to enable them to send a missionary there. A missionary was sent to Morlaix, who, in about three months, became perfect master of the Breton dialect. This missionary has written various tracts in Breton, has distributed a large number of the Breton New Testament, preaches in the Breton language, at different places and with much acceptance and success, and is now building a chapel in Morlaix. Another Baptist missionary from Wales has lately joined him.

These two missionaries, excellent and laborious as they are, are but a poor supply for two millions of people. Under this impression, the excellent man to whom I have referred above is willing to give 50%. *immediately*, if any two Welsh young ministers will go over to Brittany to be missionaries among the Bretons. To secure this object, he offered to give this sum to the London Missionary Society; but that society is obliged to decline the kind offer, on the ground that its funds are for missions to *heathen* lands only, and not to any parts of Christendom.

The object of this address is twofold: first to persuade some association of Congregational ministers in Wales to take up the question seriously; and, secondly, to induce some two young Welsh ministers to offer themselves cheerfully and at once to this holy enterprise.

I am instructed to say that provisions in Brittany are very cheap; that 40%. per annum there will go, at least, as far as 60%. here; that the missionary may be supported at a very little expense, and that the passage from England to Brittany, by way of Jersey, costs only a few shillings.

I will now let the good patriarch, who offers the above sum, speak for himself. "As the Welsh are *very great enthusiasts* for their language, and for the diffusion of the gospel, I have no doubt if you would apply to some zealous Welsh minister to make a distinct application for this object, to some rich Independent and Calvinist Welsh churches, he would beg enough, with my 50%., to carry on the mission until the churches that we trust the great Head of the church would raise up, would be able almost to support themselves. My poor and sincere prayer is, that the Lord may incline you to send two praying, working Welsh missionaries there, who may be useful in raising churches of converted persons, living stones, for the glory of the great Emmanuel."

This good man is now about eighty-four years of age, and he wishes earnestly, before he goes to heaven, to place this 50%. at the disposal of any association who will send two Welsh missionaries to Brittany. Is it too much, my beloved countrymen, to assure him, on your behalf, that you will immediately take measures for realizing his devout expectations? Let the love of your nation, the love of your language, but, above all, the love of souls and the love of Christ, induce you to give a prompt response to this call for Christian effort.

I am, your countryman,

THOS. W. JENKYN.

*Coward College, Oct. 9, 1844.*

P.S. Communications on this subject may be addressed either to the Rev. A. Tidman, Mission-house, Blomfield-street, London; or to myself.

## General Chronicle.

### SIBERIA.

*Extracts from Letters lately received from Shadgur, a Buriat Christian in Siberia, to Rev. W. Swan and Mrs. Swan.—Dated, Ona, 10th May, 1844.*

BELoved AND HONoured ELDER BROTHER WILLIAM SWAN, — Desiring your health, I make my salutations to you. What, then, beloved, shall I write? I have much to say, but cannot now do so: by the mercy and favour of the exalted Father and Creator, I am well.

I received, dear Sir, your letter of the 19th December on the 25th April. It was, indeed, a joyful feast to me; the receipt of your letter and the money gave me much satisfaction; many thanks; it is, indeed, all from the love and help of God. I went to Udinsk to receive your letters, and re-

turned in the course of the week to my tent. Since then I have constantly had visitors, who come from all around, saying, "Well, you have received a letter from our missionary; is he well, and is his lady well?" When I tell them the contents of your letter tears flow from their eyes. One sad thing there is, which, although I did not wish to tell you, there seems a necessity for me doing so. Our young friend, Wandang, the son of Grimsan, has returned to his former ways, and drawn other friends along with him: it is a dreadful grief; there are now few joys that can give peace to my heart. I believe that all the days of my life I shall look upon this with tears. Oh, beloved friends, the envious and malicious means used by those who are broken off from the flock of Christ are fearful. I have not shown your letter to Wandang, and this I suppose has grieved him; he has married an



unbelieving wife, and become just as she is. This circumstance is like the destruction produced by a famine: it is mysterious to man, but the counsel of God we know shall stand. One thing gives me pleasure, which is, that while some dear friends have forsaken me, and become enemies to the truth, there are others who have been baptized, and are walking in the way of truth. Last autumn two of my young friends were baptized. One of them his heathen countrymen took to their temple, and beat him there severely; they also stole his horse, and gave it to the chief priest of the temple. Notwithstanding this, the young man's mind continued firm.

A pleasing thing here is, that the people are become much more anxious to get their children taught to read than they formerly were: they are desirous to learn the holy book of God, and reckon it precious as gold—the words of the book are to them good news, as delightful to them as a letter from England is to me.

I spent some time last winter at the Ashinga, a place a considerable distance from this—it was very pleasant to be there. Having bought hay at that place, I removed my cattle and tent thither; and while herding my cattle in the fields, many of the people came to me, and we spent the whole day in reading God's book. Although the cold of winter was severe, these engagements warmed and comforted my heart. At night, the young men who could read came to my tent, and sat up with me till past midnight, reading and conversing about Christ and his salvation. The people said on my leaving that place, "Well, Shagdur, you must come and live here again."

Dear Sir,—We have now little of the food we formerly enjoyed. We long for that new food of the soul you are preparing for us—let us see a little of it. I am greatly rejoiced to know that Mr. Stallybrass and you are thus engaged in preparing the New Testament. It is God's unspeakably gracious will that you should be getting ready food for the Buriats' souls. Another pleasant thing I must tell you of is, that the people I formerly visited with the word of God are very desirous to have me again. I would like to go among them for a month or so. Now, dear brethren and sisters, who, by your assistance, have enabled me to do this, may the Lord God bless you. Your helpful gifts are a great blessing, not to me only, but to others also.

Present my salutations to all friends who inquire for me: the messages of such I receive with great joy.

Greatly beloved elder sister, Mrs. Swan,—Wishing you health and peace, I will now write a little. My love to you, dear sister. Accept our thanks for the letter, and the money received from you. When,

by the kindness of God, I received them I greatly rejoiced;—again, many thanks. Oh, if my dear father had been alive till now, how greatly would he have rejoiced; he is now, however, partaking of the joy and happiness found in the presence of Christ. Oh, what peace is there—it is inconceivable!

Dear Lady,—The letters I have received from you all have been like medicine to me, in comforting and giving peace. At times when, from one side or another, grief comes and oppresses me, and, being oppressed, I am nearly overwhelmed,—then again, by the great mercy of God, I am strengthened. Some time ago an infectious disease broke out here; many young people died of it; my three children were all ill of it for three months, and we had almost lost hope of them. I was ill, and also my wife. We did suffer very much; but now, by the mercy of God, we are enjoying peace. It was after we returned from Ashinga this happened to us. Now I am very happy. I wrote to you some time ago that there were many nights during which sleep did not come to me; now, by the mercy of God, it is well with me. I have found a good medicine—it is to go and speak with every one I meet, whether I had known them before or not, and tell them of Christ and his salvation; then, my heart being warmed, becomes peaceful, and every grief is forgotten. Oh, beloved ones, my one request is, that you will pray for me. The affectionate counsels of your letters were to me as if the joyful communications of an angel had been made. We, the people of this country, separated as we are from our missionaries, delight to receive letters from them wherever they may be.

You ask me what I am doing—I am engaged in two things, and hope to continue to visit the people I visited in former days with the word of God; I also wish to teach some young people to read—this is, indeed, a pleasant occupation. This winter, on account of the scarcity of food, I have been unable to have any children with us; I hope to have some this summer and autumn. I think at present of going to the east, on a journey round the great lake: now, when food is scarce, many will be there, as in former years, to catch fish.

The hay-field, as I before wrote to you, has been quite taken from me, and given by our chief, Dorgee, to his workmen. On earth we are thus liable to become suddenly quite poor; yet, afterwards, is there not to us an unfading treasure? With strong hope I believe that in heaven our Father will supply all our necessities.

What shall I write more? My heart is full of love to you. I send great minden (salutations) to you and Mr. Swan—all the women, Sangall, &c., do the same.



# THE MISSIONARY MAGAZINE

AND

## Chronicle.

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### JUBILEE OF THE LONDON MISSIONARY SOCIETY.

THE solemn and delightful services, held during the first week of the Jubilee Year, fully realised the high anticipations which they had awakened in the minds of thousands.

On Sunday, September 22, the Ministers of the Congregational Churches generally, preached discourses appropriate to the occasion; and, in upwards of sixty chapels, the liberal offerings of the people were cast into the Jubilee Fund.

The spacious chapel in the Poultry was crowded to overflowing on Monday evening, principally by young persons, to receive the spirit-stirring counsels of the Rev. JAMES PARSONS. The preacher chose for his text, on the occasion, the divine appeal to the Jews, "A son honoureth his father—If I, then, be a father, where is mine honour?" Malachi i. 6. He urged the claims of God as a father on the obedience and active services of his creatures; and then earnestly pointed out to the young the advantages of prompt and unswerving compliance with those claims, in the dignity, the usefulness, and the happiness it would secure to them. The powerful and thrilling appeals presented to the young throughout the discourse, aided by the earnest, persuasive, and solemn manner of Mr. Parsons—all befitting such an occasion—have left, we are convinced, deep and permanent impressions on the hearts of many, who, to the closing scenes of life, will thank God for the Sermon to the Young at the Jubilee of the London Missionary Society.

Surrey Chapel, on Tuesday morning, long before the service commenced, was densely occupied by one of the most select audiences that, perhaps, ever assembled within its walls; and hundreds, probably thousands, who came about the proper time, were grievously disappointed in not being able to obtain admission. To meet the case, in some degree, the spacious school-rooms, capable of containing 400 persons, were thrown open and presently filled, and Mr. PRITCHARD kindly delivered an Address suited to the occasion. The venerable Mr. JAY, now in his seventy-fifth year, delivered a striking and most appropriate discourse from the word "Ebenezer;" which he employed in his own peculiar, ingenious, and happy manner, to exhibit the character and history of modern Missions, especially in connexion with this Institution, with the present duty of the churches, arising from the past experience of the divine help. The discourse occupied nearly two hours in the delivery, and was listened to throughout with intense and animated attention. At the conclusion, the venerable Preacher delivered what he characterised as his testamentary counsel; which, we trust, will long be deeply felt by the ministers of our churches, and particularly by the rising ministry, to whom it was addressed.

On Tuesday evening, the Rev. Dr. RAFFLES addressed a crowded and respectable audience at Craven Chapel, from the appropriate motto, "Speak to the

children of Israel that they go forward," *Exod. xiv. 15.* With manly and holy energy the preacher enforced this duty, from the character and designs of the Gospel, and the present aspect both of the church and of the world.

The Public Meeting held on Wednesday, Sept. 25, at Exeter-hall, was very numerously attended. The Chair was taken by Sir CULLING EARDLEY SMITH, Bart., the newly-elected Treasurer to the Society; and, among the speakers, were representatives of several sister Institutions, Ministers of different Protestant Communions, who expressed the lively interest which they felt in the past success and expanding prospects of the Society. The several resolutions which were adopted, and a carefully prepared report of the speeches, will be found in our present Number. The meeting was characterised by a deeply solemn and devout feeling, to which the reminiscences called up by the occasion in reference to the Fathers and Founders of the Society, largely contributed; as well as by a delightful spirit of catholicity and fraternal concord—the prelude we may hope of a closer union between all Evangelical Protestants, in the maintenance and propagation of the Gospel, in opposition to the common enemy—both at home and abroad.

The Jubilee Services of the Metropolis were appropriately concluded by the celebration of the Lord's Supper, on Thursday evening, Sept. 26, in four places of worship, viz., Surrey Chapel, Craven Chapel, Poultry Chapel, and Wickliffe Chapel. The largeness of the attendance on this solemn service gave strong and cheering testimony to the unabated interest felt by the members of our churches on the occasion of the Jubilee; and also afforded a renewed pledge of their ardent and generous attachment to the cause of Missions.

The Directors have been greatly encouraged by the contributions of their friends in the Metropolis towards the Jubilee-Fund. The amount, including two donations of 500*l.* each from unknown friends, already contributed in the Metropolis, is about 8,000*l.* Many additional collections are promised, and, by the close of the Jubilee Year, there is reason to hope that this amount will be greatly augmented. The Directors are also gratified to know that the same spirit of liberality has been manifested in several of the larger towns where Jubilee meetings have been held, and they have reason to believe that the example will be followed generally throughout the country. In an early Number, we hope to present our readers with more detailed information as to the general progress of the Jubilee effort.

#### PUBLIC MEETING, EXETER HALL, SEPTEMBER 25.

Sir CULLING EARDLEY SMITH, Bart., Treasurer of the Society, having taken the Chair, the services were commenced by singing—

"From all that dwell below the skies,  
Let the Redeemer's praise arise," &c.

The Rev. Dr. VAUGHAN implored the divine blessing, and

The CHAIRMAN then rose, and spoke as follows:—My mind has naturally been engaged in the anticipation of this meeting, in considering what would be the most legitimate subject upon which I could address you at its opening; and I have sought for providential guidance in considering what topic, in the present history of your affairs, is more particularly connected with your operations. If I asked myself, what honour the Lord has specially put upon the Church Missionary Society, I should say,

that God has honoured that eminent Society in assisting to break the bonds of caste in India, and in evangelising slavery at its source in Africa; or, in other words, in conveying the Gospel to those countries whence the slaves are derived. I should say, with regard to the Methodist and Baptist Societies, that God has eminently honoured them in contributing to break the chains of the slave in the West. Our American brethren have been permitted, in the providence of God, to hold up the standard of the cross in the midst of the fallen Eastern Churches; and our brethren of the Free

Church of Scotland have been honoured to carry the education of their native land into Hindostan. But ask our friends and ask our enemies at home, ask Italy and ask Germany, what, in the year 1844, is the topic specially connected with the London Missionary Society, and I think that, with one heart and one voice, they will tell you that it is the aspect of Popery. Believing, as I do, in a particular providence, I cannot think that it is a casual occurrence that permits me to have the honour of occupying the chair on this occasion. Whilst the emissaries of that insidious and anti-Christian system have been devastating your peaceful Missions in the South Seas, and bringing to the very verge of war two of the greatest and noblest nations of the world, you have had a friend who has been watching it at its head quarters; and I stand before you this day to tell you, and through you to tell the friends of Missions, that Popery is still what it always was. It is still the corrupt, still the false and superstitious, still the persecuting, and still the anti-Bible system that it was when England broke, or thought that it broke, its chains in the sixteenth century. I come to tell you that that system, vigorous as it is at its extremities, and corrupt as it is everywhere, is, nevertheless, trembling at its centre; and if God does but give you grace to enter upon that effort to which you are called—it is not my opinion only, but that of many persons capable of discerning the signs of the times—that the appointed epoch for the fall of the great enemy of Christianity is drawing near. I care not who notes my words; I repeat them—the fall of the great enemy of Christianity is not far distant.

I know that in opening the meeting with this topic I run the risk of personal imputation—the imputation of bigotry; and I would be the last to desire to see either your Evangelists abroad, or your Directors at home, descending to be mere controversialists, and abandoning the great and direct object which you have in view—the spread of the Gospel—even for the sake of contending against the worst enemies of that Gospel. But the providence of God has not pitted this particular Society in the year 1844 against the Roman Church in the South Seas and elsewhere, for nothing; and I maintain, that whilst it is your duty to proclaim to your converts what the Gospel is, it is no less your duty, at this particular juncture, to tell them what the Gospel is not. I do not think, therefore, that I am out of order this day, in telling you something of what Popery is doing in Europe; in urging you, and in urging the friends of Missions to rally once more round the Bible, and round the doctrine of justification by faith. I do believe that you have it in your

power to put into operation a great moral agitation. By the use of moral means, by the press, by the voice, by the preaching of the Cross, by the proclamation of the great doctrines of the Reformation, by the “armour of righteousness on the right hand and on the left;” and, above all, by that which I see embodied around me—the great principle of Protestant union—you have it in your power to put in motion a moral agitation which may tell mightily upon the destinies of Europe, and of the world.

After mentioning several facts and events, some of which he had himself witnessed, in evidence of the unchanged character of Popery on the continent of Europe, and showing that the system is still as deeply marked by corruption and superstition as it was at any former period, Sir Culling thus proceeded:—

Now, in view of all these facts, I am not speaking my own sentiments alone when I say to those I see around me, if you can but unite to hold up the great standard of Protestant faith, saying what Christianity is, and at the same time saying that Popery is not Christianity—if, with the consent of their respective ministers, the individual congregations of this country could be brought to enter into a solemn league and covenant for the support of these great principles—binding themselves never to tolerate in their own pulpits, and denouncing as not Christianity in the Catholic church, that “other Gospel which is not a Gospel”—if such a thing could be done, I believe you would rally a moral power which might tell greatly on the destinies of the world. One word more on a subject which I have had strongly on my mind. I feel assured—I speak under correction—that there is not one of the Christian friends by whom I am surrounded, whatever mistaken conclusions the Continent of Europe may have formed on the subject, that seriously contemplated the calamity of war between this country and France. No; we must learn to distinguish between the noble, generous, chivalrous, friendly nation of France, and that persecuting power under the influence and direction of which the crown and the people of France have been brought into imminent danger of collision with one of their most attached allies. Our only feeling is one of deep sympathy with our friends who have been oppressed owing to the proceedings and at the instigation of priestcraft. We desire no war but one, and that is the war of legitimate opinion—that war of opinion which Mr. Canning foresaw—that war of opinion by which only true Protestant principle can be propagated. We desire to see no sword unsheathed but one, and that is the sword of the Spirit—the word of God; and, whilst we thank Almighty God for his infi-



nite mercy in averting the calamity which seemed lately suspended over us, let us unite in offering up our prayers that he would go forth with us in this *legitimate* warfare; that he would rally round the Cross the nations of Europe; and that he would unite us all by that only bond which is indeed durable, even by the Gospel of our Lord Jesus Christ. May he defend the right, for His dear Son's sake.

The Rev. E. BICKERSTETH, on rising to move the first resolution, said: I am glad, Sir Culling, to meet you here, on your return from the Continent, and to find, that after your residence in Rome and other parts, you have received, as I fully expected you would, such an accession of Protestant zeal and love. I have been requested to move

"That this meeting, in commencing the fiftieth year in the history of the London Missionary Society, humbly presents its grateful adoration to God for the decisive and abundant proofs of his favour with which he has vouchsafed, during that period, to crown its varied interests and operations; it glorifies the riches of his grace in those holy and devoted men whose memory it holds in affectionate veneration as the fathers of the Institution; it ascribes to the anointing power of his love the spirit of zeal and benevolence which has been excited and sustained among the Society's ardent and long-tried friends; it recognises his wise and gracious providence in the wide fields for Missionary effort, once inaccessible, but now open to the labours of the Christian Churches; it attributes to his power and grace the sanctified gifts and arduous achievements which have characterised the men sent forth by the Society as messengers of mercy to the heathen—and, above all, this meeting, viewing the vast amount, and the inestimable value of the Society's success, in the actual conversion of the heathen to the faith of Christ, would devoutly adore and bless the God of Israel, who only doeth wondrous things; while it would cherish, from past success, an assurance of the glorious extension of his kingdom, with which the future labours of his Church will be rewarded."

This resolution forms a delightful ground of union in our gathering together on this interesting occasion. The great aim of every real Christian is not to glorify himself; to glorify his Society; to glorify even his church; but to glorify God his Saviour. He has created us, He has redeemed us, He hath called us, and He blesses us continually. We owe all we have, and all we are, as individuals, as societies, as churches—to Him; and to Him alone, then, from first to last, be the glory. This is the voice of the resolution I have to move; this, I am persuaded, is the feeling of the meeting—the general voice of all hearts—to God alone be glory. I feel that I may claim an interest in the Jubilee of your Society: having been now not far short of thirty years a member of this Institution, and having rejoiced in your success from time to time, I feel that on this ground, I have, at least,

half a share in that blessed work of love. As a believer in the Lord Jesus Christ, our one and only Saviour, as a minister of the glorious Gospel of the grace of God, I cannot but rejoice to testify my sympathy in a Society sending forth his Gospel in its simplicity to the wide heathen world. The Church of Christ is larger than any particular church—blessed be God—whether Established or non-Established, whether Episcopalian or non-Episcopalian. I consider that church-government is very far removed from being an essential of the church of Christ—the great essentials are faith in the Lord Jesus, and love to all his people: and I desire, therefore, to breathe a spirit of real love to all my brethren who love the Lord Jesus Christ in sincerity. I rejoice that many faithful evangelical brethren in my own church have, from the beginning, aided the Society. The letters of my old friend Melville Horne, now gone to his rest, were one of the means by which this Society was originated. My venerated friend Mr. Scott, also gone to his rest, preached one of your annual sermons; and Tomlinson, and many other brethren, from year to year, have preached annual sermons for your Society, and my dear fellow-labourer in the Church Missionary Society, Mr. Pratt,\* now alas! laid aside from active labours, which I fear he will never more resume—on the verge, probably, of eternity,—has, with myself, for many years, been a supporter and friend of your Society. When I look at all the blessed men who have laboured in it; when I look at your Morrison, and Milne, and Williams; when I look at those still labouring in carrying it forward, and the great work done in the Society Islands; I cannot but love it, on the general ground, that it is not merely, as our dear Chairman observed, a testimony against Popery, but a testimony against the idolatry of men whether in Pagan or in Papal regions—a testimony everywhere that "there is none other name under heaven, given among men, whereby we can be saved, but the name of Jesus Christ."

After a few remarks on the importance of Christian union to the successful prosecution of the Missionary work, Mr. B. thus continued: Jubilees were very valuable as a divine ordinance—they are humbling. When we remember all the way God has led us in the wilderness so many years, oh, how much there is to humble us! Surely, my brethren, none of us can but feel that we have not done what we ought to have done. We might have done much more for our blessed Saviour and his cause: we have not been self-denying enough; we have been too careless and indifferent about a world perishing in sin. But, while Jubilees are humbling,

\* It must now be generally known that this venerable servant of Christ has since entered into his rest.



they are also full of encouragement. Who could have imagined, at the beginning of the Society whose cause I now plead, that it would have made such a mighty and blessed progress in translating the Scriptures, in converting the Heathen, in establishing Christian churches throughout the world? My resolution, at its close, mentions a still more glorious extension of the work yet anticipated. I would just observe, with reference to the latter topic, that I cannot but feel that we shall have a day of tribulation, before we have a day of full triumph. I cannot but perceive that the various enemies of the Gospel will bring us into great conflict and trial and sorrow. We see that the glorious multitude, which no man can number, gathered out of every land, are come up out of great tribulation. I do, therefore, think that we should not anticipate future triumphs without that sober view of the previous difficulties and conflicts which will not diminish our ardour, or zeal, or devotedness to Christ, but will strengthen us for all the trials through which we have to pass in gaining our victories. I will conclude with one simple scriptural motto, "Look to yourselves, that we lose not those things we have wrought, but that we receive a full reward." With these remarks, I cordially propose the resolution.

REV. DR. BUNTING: I rise heartily, cordially, and with feelings of no ordinary respect and affection for this Society, to second the resolution which has been moved. It is known to some here, that a considerable portion of my public life has been spent in connexion with the subject of missions and in their service, in which I have had pleasure of many kinds—the pleasure of association with some of the best men, and some of the excellent of the earth who have been similarly occupied. But for all my pleasures in connexion with Missionary service, I am mainly and essentially indebted, under the providence of God, to the London Missionary Society. It was my great privilege from an early period to have the opportunity of attending most of its meetings. It was what I heard at those meetings, and the statements to which I listened from the lips of excellent ministers, who from time to time preached your annual sermons, that, under the blessing of God, kindled in my heart whatever of a Missionary spirit I have enjoyed. I therefore tender to this Society, in my declining years, the expressions of high respect and gratitude which the recollection of my earlier years is calculated to inspire.

But I am indebted for my prominent station on the present occasion to the fact that I represent another sister and kindred Missionary Society, and, on behalf of that Institution, I desire to express in the

strongest terms their feelings of Christian regard and affection towards the London Missionary Society. The resolution calls upon you to glorify the riches of Divine grace in those holy and devout men whose memory it holds in affectionate veneration as the fathers of the Institution. Alas! with few exceptions, I am afraid it may now be said: "Your Fathers—where are they? and the prophets—do they live for ever?" I rejoice to see one old friend on the platform whom, I think I have been accustomed to see from the commencement, at similar meetings: I mean Mr. Collison. I greatly delight in having had one more opportunity of hearing that venerable man of God, Mr. Jay, who belongs not to the Congregationalists, but to Christianity. But generally speaking, the fathers of this and of most other Missionary Societies, that have existed for any length of time, have been removed from their labours to their glorious recompense and reward. No Society has been more favoured with the assistance of men well calculated by their Christian principle, by their established character, reputation, and influence, and by their power of giving wise and efficient direction to the affairs of a great institution, than yours; and on your Jubilee I think this one of the topics which ought to call forth special thanksgiving. The formation of this Society, when most churches were asleep on the subject, was an act of noble daring, an act of undaunted faith in God and in his providence, that has not often been paralleled. There were very few in the first instance that had an assurance that they should be supported by the array of respectability and talent that now gathers at your meetings; nor did they know from whence the funds were to come. They had to send circulars to ministers to know whether it was likely that they could get subscriptions if they engaged in forming the Society. It was not only an act of noble daring and of undaunted faith in God, but it was eminently an act of obedience to his revealed will. They felt that the Scriptures required at the hands of those who had the Gospel the utmost effort to make it known to those who had it not; and because this conviction had rooted itself in their judgments and consciences, therefore they went to work. They were not stimulated in the first instance, by great enthusiasm; they had to enkindle it; and, through the blessing of God, they did excite it by their own example. In all respects, the aspects of the Missionary cause are very different now; and, upon the whole, in spite of temporary obstacles, they are infinitely more encouraging than formerly.

After referring to the opposition formerly manifested against the cause of Missions by certain portions of the periodical press in

this country, on the ground that Christianity was not needed by the heathen, Mr. B. resumed : The public mind is now very generally enlightened upon the subject. It is now understood, from travellers who deserve credence, that India *does* need the Gospel. The interior of India, chiefly in consequence of this Society, has been laid open to view : we know what Idolatry is, and that the true Peter did not at all exaggerate the matter when he spoke of it as "abominable idolatry." The more we know of idolatry, in any of its forms, the more satisfied we are, that it is the abominable thing, which the soul of the holy and blessed God must infinitely and intensely hate, and which every man who desires to regulate his opinions and feelings by the Word of God must also hate, and desire, by Christian means, to suppress. It was the honour of this Institution, first of all, to embody, on any extensive scale, the Missionary principle and feeling in the shape of a large united Society. I am aware that our Baptist friends had thought of a committee before your Society was formed. I am aware too that there was an ancient society in the Establishment for the propagation of the Gospel, and it is one of your happy achievements to have awakened the zeal of that Society ; (I wish its zeal may be accordant to the Bible ; ) but yours was the first association in which the Missionary principle and feeling were embodied and regularly organized, and the consequence has been the formation of many other Societies. I think you had not existed many years when the Church Missionary Society was formed ; and not above two or three years when Societies were formed in Saxony, Switzerland, and some other parts of the continent—Societies which yet exist, and which are, to a considerable extent, achieving usefulness.

But, above all, it was this Society that stirred up the Missionary feeling of the churches of America. In doing that, you have effected a most wonderful achievement—that which, in the hands of Providence, is likely to produce an important effect in accomplishing the great object of the conversion of the heathen to Christ. Where have we had more noble Missionaries than those from America ? Where is the female Missionary character so finely illustrated as in some of those females who belonged to the American Missionary Church ? This is the result of your Society, and whatever it may be permitted to do in future years, I shall always think that its formation was the most wonderful thing of the whole. I join with you in gratitude to God for all the blessings that have attended your labours. As to your difficulties, and the calamities referred to in Tahiti, you have nothing to fear. You have had equal trials

with those which now depress your minds. Nothing new has happened to you—nothing but what is common to Missionary Societies. It is right that we should be on our guard against the encroachments of Popery, and that we should employ everything in the way of means that Christianity, and reason, and prudence can suggest ; but we are not to be disheartened by the efforts it puts forth. The Lord of Hosts be with us !

The Rev. Dr. LEIFCHILD said, I have been constrained by my attachment to this Society, to comply with the request I have received to present to your notice the following resolution :—

"That this meeting bows before the righteous though mysterious providence of God, which has permitted the power of persecution and oppression to fall upon the Christians of Madagascar and Tahiti ; and humbly acknowledges that the imperfections and evils of the best services offered to His sacred cause might justly provoke His holy chastisements. Towards its suffering Christian brethren in those islands, the meeting cherishes the most affectionate sympathy and prayerful solicitude ; and, in relation to Tahiti, it cannot withhold the expression of its severest reprobation at the perfidy and cruelty perpetrated by the agents of France on the defenceless Queen and her oppressed people ; and the meeting humbly expresses its strongest desire and assurance that the Directors of the London Missionary Society will not fail to employ, as opportunity may be afforded, all means consonant with the spirit of Christianity, for effecting the complete deliverance of Tahiti from the injury and galling oppression under which she is now suffering."

I cannot forbear, in offering a few remarks on the occasion of our present meeting, to testify the extreme pleasure I feel in beholding the President of this meeting once more among us. I join with you in thanking God for protecting him, and those dear to him, in foreign lands, and for bringing him again amongst us, with recruited vigour of body and mind, and with increased attachment to those great principles he has so often publicly avowed ; of the continuance of which his present position is a pledge that, I have no doubt, through the blessing of God, so long as life is spared to him, he will not fail to redeem. I believe the Jewish Jubilee was the season of unmingled joy and rejoicing ; and a review of the labours of the London Missionary Society, and the success with which God has been pleased to crown it, in this its fiftieth year, will assuredly afford abundant cause of joy and thanksgiving. I believe that there have been no fifty years, since the times of the apostles, in the history of the Christian Church, like the past fifty years, for religious exertions. On a review of the religious Societies that have risen up during that period, and their operations, how often must the devout exclamation rise from the heart, "Behold what God hath wrought !"

To review only the affairs of this Society, think of the state of the world just before

its existence; think of what it was when it first rose, and what it is now; think of the dozen Missionaries it then sent forth, since multiplied to upwards of 400, and now, I believe, including native teachers, amounting to nearly 700 in the field; think of its one station now multiplied to eighty-five, in various and widely different parts of the heathen world, each one having several preaching-places around it and belonging to it; think of its sixteen versions of the Scriptures in the languages and dialects of the heathen world, and of its fifteen printing-stations, and its expenditure of a million and a half of money in this great work, the contributions, I believe, chiefly of British Christians; think of the multitudes of persons, including the children of the heathen, taken under its care, taught in the Christian faith, and led from dumb idols to serve the living and the true God; think of this, and the present vigorous state of the Society meditating increased exertions; and think of all this in relation to the future, especially with regard to the translation of the Scriptures, the teaching of children, and the raising of native Missionaries; think of it in relation to what the Society has been, is now, and, by the blessing of God, will be; think of it in connexion with a few other Societies of kindred nature, founded before it, and, as you have heard this morning, of many others that have since risen up, encouraged by your example, animated by your success, and whose successes have been equal to your own;—put all this together, and say, if there be a Christian who, on surveying it, does not feel his eager heart leap up within him, and bound with joy? It is, and it shall be, to us a year of jubilee; and amidst our private griefs, the success of the Gospel of the Son of God shall efface, for a while, their sorrowful remembrance, and make us strike our harps to notes of joy.

But, as if to temper our joy, that it should not approach to extravagance,—to secure it from every tinge of presumption,—I have been requested to bring before you the affairs of Tahiti; not to dwell upon them,—not to make a recital of particulars with which, alas! you are too familiar,—but to remind you that it has pleased the providence of God to permit that check to come upon our career,—to permit a shade there to be cast over our prospects; not, thank God, through the defects of your Missionaries; not through their departure from the faith; not through the apostacy of the converts; not through your neglect of their welfare; but through the aggression of a Foreign Power;—a Power bearing that form of the Christian system which we deem a distortion, and infuriated with the spirit of conquest. (Having vindicated the Mis-

sionaries at Tahiti and the Directors, in the course they had pursued under the difficult circumstances created by the proceedings of the French in that Island, Dr. L. thus continued:—) But the affair at Tahiti and the melancholy situation of Madagascar, impress me with no alarm. I have no doubt that what has happened at Tahiti will be overruled for good: I have no doubt but that good will come out of it, which will swell your Jubilee notes. It will call attention to your proceedings; excite sympathy on your behalf; promote your circumspection, as well as your dependence on Divine Providence; awaken you to greater watchfulness and prayer; and it may serve to lead to the concentration of your energies, not upon a few islands of the sea, but upon the great and mighty empires of the earth—the high places of the ungodly world; and so accelerate the triumphs that await you there. I am not the man to despond—I have too firm a faith in the accomplishment of the prophecies respecting the final and universal conquests of Christianity, to despond. I despond not at a temporary check to our career in one particular place. Some have said, “Well, but the Society is going back.” Going back! The tide goes back, but only to return with mightier force. Going back! Yes, Joshua and his men went back from the little city of Ai, but only for the purification of the camp, and to return with redoubled vigour to conquest and future triumph throughout the length and breadth of the land. Going back! Yes, at evening the sun dips below the horizon, muffled with clouds, to hide himself for a while, but only to rise again with augmented splendour. I leave final events in the hands of Providence. Though his footsteps may be in the sea, and his path in deep waters, where we cannot trace it, yet, having told us beforehand of his purposes, we know that his course must be such as will eventually lead to their accomplishment. I would, therefore, say to the Directors, Go on with your Missionary enterprise; and, for two purposes especially, place the object of your mighty enterprise continually before us, and press it on our attention. One of these is the engagement and employment aright of the awakened energies of mankind. The mind of the world is awake, like men arising out of a deep sleep, and attending to morning-calls. The mind of mankind is in a state of ferment, and we want some grand and paramount object to engage and employ aright those energies aroused and excited to action, lest they should waste themselves on a worthless, if not injurious, object. Therefore, let me say, hold up this object before us; tell us of its magnitude; show us how God is honouring human instrumentality, when brought to bear upon



it; show us the gleams of light breaking through the dark shadow, like the first rudiments of a new creation, and say, "Hither turn your attention; here direct your energies; here employ your minds; here send up your hopes."

The other purpose for which I would urge the Directors to hold up the object of Missionary enterprise, and press it on our attention, is, to relieve the rich amongst us of their superfluous wealth. Very few, I apprehend, are ready to acknowledge that they have superfluous wealth. I have heard some people say that they have enough, but I never heard one say that he had too much. But if a man has much more than sufficient to meet his conveniences and comforts, and the conveniences and comforts of all that belong to him, and therefore must leave a large portion behind him for his relatives to riot upon or quarrel upon, then he has a superfluity of wealth, and it would be a great mercy to him to relieve him of that superfluity, and so to lessen that burden of awful responsibility which will otherwise lay upon him. For this reason I would advise you to press the calls of your Society upon all the rich amongst us. The world will not fail to press its calls; the lust of the flesh, and the lust of the eye, and the pride of life will press their calls; and shall not the calls of religion be pressed by them who have heaven and the consciences of the rich on their side? They may deem you a little troublesome at first, but how thankful will they be to have been relieved of that burden of responsibility! I am glad to learn that the rich among you are answering to your calls on a larger scale than they have done before. I am glad to hear that our rich merchants and other wealthy persons are now approaching to what ought to have been the case long ago, and that they are setting an example to the country by giving their 50% and their 100%—and one gentleman (but I believe he is in the country) has given 1,000% to your Jubilee Fund. I think the time is coming when the blot upon the escutcheon of the church of some of its members dying worth unappropriated hundreds of thousands, will be effaced. I think that good is coming from this principle that will unloose the bonds of selfishness, and send out offerings that will soon be sufficient to cover the earth with religious instruction. That, I think, is the work of our age. That is all we want; for when that is accomplished, I believe God will pour out his Spirit on all flesh, and though the time for preparing the way may be long, yet when God shall set his hand to the work for its accomplishment, it shall be exceeding swift—swift as the rapid growth of the seed in eastern climes—swift as the lightning, appearing in one end of heaven, and shining to the other.

Such I believe to be the result of Missionary exertions. I have read all sorts of books on unfulfilled prophecy, very few of which agree. I have examined the arguments and the texts not by themselves, but in their connexion, and I am free to say that I have not seen cause to waver for a moment in concluding that, though the foretold conversion of the world to the faith of Christ, by the preaching of the Gospel, has not yet arrived, yet, that it will not fail to arrive before the world come to an end. The adorable Ruler of the future sits in heaven; all power is in his hands; and when the world is covered with the means of grace, and the set time shall arrive, He will pour out his Spirit on all flesh, and all nations shall be blessed in him, and all people shall call him blessed. I confidently anticipate that event. I hear of tribulation, and we may have tribulation to pass through, but I believe in the brighter scene beyond. I believe in the Millennium that is to counterbalance all previous tribulation, by filling the world with the knowledge of God, as the waters cover the sea. I realise that state of things; I see it with my mind's eye: the din of war has ceased; the contentions of the nations are hushed; the disorder of society is gone; the vast brotherhood of mankind are of one heart and one soul, of one heart, and one way. That state will arrive. We shall all be alive when that state is realised. We shall be living somewhere—not in this world, but in some other; and if we are Christians, we shall be living in the world of Paradise; and then when that state arises, if we have been instrumental in our measure to its arrival, it will be an additional pleasure to us there; and if we have not, we shall want that additional pleasure to all eternity. I deem it no common privilege to have had amongst us on this occasion one of the earliest and steadiest friends of the Society—(Rev. Mr. Jay)—one who has been of so much service not only to this Society, but to the general cause, by his extraordinary talents, by his untiring diligence, by his devoted attachment to the principles of Scripture, by his unblemished life and winning manner. To have had him to shed perhaps the last rays of his sanctified genius among you, I count no small privilege; and God Almighty grant that when he shall ascend, his mantle may fall on those whom he leaves behind!

REV. J. HAMILTON.—I appear on the present occasion from the fact of my belonging to a section of the church different from any represented to-day, but a section which was represented in the formation of this venerable Society. It is pleasant to me to know, that amongst its founders was a man whose name was better known in



Scotland than here, but a name which is the equivalent for everything deep in Christian experience, and everything sound in Scripture theology—I mean Dr. John Love. Among the founders was the name of another Presbyterian, dear to the metropolis for his well-known humanity, and whose benign presence was a perpetual benediction—I mean Dr. Waugh. It is touching to me, amidst the tender emotions that mingle with an occasion like this, to think that I should be put forward as the representative of a body which such men represented in the days of our fathers. But there will be one end answered by my appearing on behalf of the Missionary Society with which I am connected. I can tender those expressions of veneration, and cordial affection, and prayerful behests, which we feel for what I may call “The mother of us all.” I would just allude, in seconding the resolution, (and which I do, with extreme cordiality; for I think that a resolution more distinguished for the spirit of Christian charity could not have been submitted on such a subject,) to the Missionary church in the South Seas. As the Directors have been amply vindicated in reference to Tahiti, and are here now to vindicate themselves, I shall only allude to another party, who are not personally present, but who, in my opinion, are also completely vindicated—I mean the Missionaries themselves. I feel that theirs was a position of extreme pain and delicacy, and that, amidst their perplexities, they took the right course. They leaned not to their own understanding, but sought the wisdom that cometh from above, and, after prayerful consultation, they came forward to the French authorities in the island and offered their services to the French Governor, who refused their mediation in the way proposed, and proposed another plan which they could not entertain.

With regard to the great object of the present meeting, most heartily do I concur in those prognostics of coming good which have cheered us this day. I have felt that there was matter for earnest, and anxious, and almost painful consideration in the fact, that this Mission has been for fifty years in operation, and that the results were not greater. I do feel, however, that the results are great enough to justify the outlay which has taken place of men and money; but I also feel that they have not, compared with the world’s unconverted population, been such as should content Christians. We are rather in the position of those who put up the trysail to see which way the wind is blowing, than those that spread all their canvas and put out to sea. One of the chief ends which Missionaries have hitherto answered has been that of presenting a sort of standing pledge that

the Church means some day to do her duty in this matter—that of recording our deliberate conviction that it is our duty, as a Church of Christ, to preach the Gospel to every creature. But, beyond this, we have not gone very far, and before we come to that state of the Church which is essential to the Christianising of the world, we must be carried some stages further. I scarcely know what that stage is to be. I do not think that there is to be any new revelation from heaven, or that the present revelation is to beam out on the Christian’s eye much brighter, or that we are to make any new discoveries in theology: for I feel that the Church has already got the truth in its fullness. It has got the essential Gospel—the great salvation truth—in its possession. All that we want is—and, oh! that this Jubilee were to be the pioneer of such a Pentecost!—that the Church would awake to her duty as a besieged city. When that day comes, —when once our individual Christians and our ministers are alive to their duty, as they ought to be, the real Missionary crusade will commence; and such disinterested, self-devoted, self-denying charity will be the harbinger of the evangelisation of the world. Indeed, the best thing that can be sought for—and I almost hope there is an augury of its coming in the spirit now manifested—is the humble and modest and prayerful spirit—not the spirit of flattery and of the world, but the spirit of honest inquiry and of honest offering to the work of the Lord. I hope that we have the precursor of such an era, and that this year may possibly be the year of on-waiting, to precede the full triumphs of the Missionary enterprise.

The Rev. J. A. JAMES, after referring to the commencement and progress of his connexion with the cause of Missions during a period of forty years, and after urging the duty and necessity of special and generous efforts by the friends of the cause on occasion of the Jubilee year, proposed the following resolution:—

“That this meeting, consisting of ministers, members of churches, and other friends of the London Missionary Society, willingly embraces the occasion of its Jubilee to renew the pledge of ardent attachment and practical devotedness to the sacred object of all its labours, the diffusion of the Gospel throughout the world; and cordially approving of the special objects proposed to be accomplished by the Jubilee Fund, this meeting will cheerfully co-operate with the Directors in all practicable measures for augmenting its amount.”

Had the Society (said Mr. J.) come before us without any special objects whatever—had they thrown themselves upon what they had done in the past—had they invited an expression of confidence, or anything that might be a pledge to larger operations for the future, they would have had a claim for increased liberality, on

grounds which could not with propriety or consistency be refused. But they come before you this morning with a statement of what they intend to do with the money with which you may be pleased to entrust them for the future; and look at these objects. First, there is China, a world in itself, which ought almost to be the watchword of the Society. We have been praying, and talking, and waiting for the opening of doors into China for a long succession of years. God, in answer to our prayers, by his omnipotent power, has thrown back the bolts and bars which have kept those doors until now closed. The wall, which encloses that empire of prejudice and ignorance, less vulnerable than the material one which guards the frontier, is tottering at its base. Where are the troops which are now prepared to advance and take possession of the country? I can tell you where, and Sir Culling Smith can tell you where they are; they are to be found at Rome: and if Protestants do not bestir themselves, China will be seized by a power for whose ambition there is nothing too vast, and nothing too minute for its cupidity. The power that has, with a perfidy and atrocity peculiarly its own, and which have characterised the whole period of its history, seized on Tahiti, has long been prepared to take possession of China. If you do not augment your means for the evangelisation of China, China will become the property of Rome. Well, therefore, does the Society ask for augmented funds.

Again, the Society places among its objects, the training up of a native ministry. Let it never be forgotten, that it is not to be looked for, that the world is to be converted by agency from this country. Our Missions must be self-supporting and self-perpetuating; and this must be our aim—not perpetually to fill up our martyrology with men and women who cannot bear the climate, who wither and die almost before they have commenced their labours; but to raise up men on the spot who shall preach the Gospel to their own countrymen. Now, these cannot be raised up without training; for all who come from the East and every other part of the world, tell you that there must be an institution to train for the work, as well as the grace of God, to make them Christians. Look at the third object, Christian females, happy wives, and as happy mothers! Think of that forlorn woman, who on the shores of India has entombed the husband of her youth, and who gathers to her the little wreck of her earthly comfort, and turning from the land of her sorrows, returns to that of her early days, not Naomi, but Marah: will you give to her a reception that shall compel her to throw her arms about her children, and say, "Your father

has died in the cause, and we have come back to England—if the public do not stretch out their sympathy to us—to starve, or receive that which will be but a bare support of life?" Now, the Directors come before you to-day, and before the country, and tell you that they want a fund to maintain the widows and children of men to whom you are under deeper obligation than you are to any others who come upon this platform. Oh! what have we done, compared with the men who have died in that cause, and with the women who have lost those men for ever as their husbands? Here is another object. But the Directors frankly and honestly tell you, that they want—shall I call it a reserve fund?—but I will tell you for what purpose. Mark, not a fund for cupidity to delight over—for avarice to hoard—for unbelief and distrust, as upon a downy pillow, to lie down and sleep—no, but, as it deserves to be called—and the value of which merchants knew well—a trading capital, that shall prepare the Directors to meet those unexpected and heavy demands that come upon them, and from which the wealthiest of them might shrink, if they had not the means put at their command by you to meet the liabilities to which they are perpetually exposed.

Here are these special objects. Who is to meet them? One and all. London the head, the heart—perhaps Manchester may almost dispute the latter with you—London, the head, the heart, of the Missionary cause, must begin. You *have* begun. London was the birth-place, the cradle, of the Missionary cause. You have given to it its very name—taken it from the country, and claimed it as your own. Now, then, remember that the Society, on that ground, has claims upon you—it is the *London* Missionary Society. We in the country are willing to do what we can: we are contented to be second, auxiliary, anything, so that we can but aid you in the cause. You take the lead,—be first, but be sure you prove yourselves worthy of it. I am not afraid of London. You have begun well—you have redeemed the pledge before you gave it. I am not afraid of Liverpool, whose merchants are princes; nor Manchester, whose manufacturers are a grade higher—they are kings. I am not much afraid of Birmingham, though we are a poor people—nor York, nor Bristol, nor Sheffield. But I will tell you what I am afraid of—the small towns of the country. Yet we must not talk of failure—all must be joy, and hope, and confidence. No croaking expressions—no gloomy vaticinations—no witnesses prophesying in sackcloth. These are not the sounds and subjects that befit a Jubilee occasion.

Still there must be, if we would save these

proceedings from defeat, dishonour, and disappointment, a rising of the whole denomination, and of all the denominations embraced within its comprehension, as one man. The smaller towns must unite with the larger ones, and with the cities; the poorer and weaker with the richer and more comprehensive ones. The captains of fifties must come out with the captains of thousands; there must be a general calling of the company, and a general gathering of the resources. The sound of the Jubilee trumpet went into every nook and corner of the land, and so must the sound of *our* Jubilee trumpet. Nay, it must be even made a matter of family-interest,—and the zeal of our Christian families must emulate that of pagan ones—the fathers kindled the fire, the mothers kneaded the dough, and the children trudged over the country to gather sticks. Oh, that the immortal Wilks were here again, that, by the same unity of piety and genius evinced in the ever-memorable sermon which he delivered, he might enforce upon all, from the eldest to the youngest, this new zeal in the Missionary cause. But is money all we want? Shall we build our hopes upon the amount of property we have in the funds? Shall we calculate our future success by the thousands that we may collect on this or any other occasion? We are lost and ruined, and deserve to be so, if we do. The Jubilee trumpet, that sounds us to our coffers, must sound us to our closets; and those sounds which are convening us at public meetings and upon platforms, must gather us, in the spirit and power of prayer, round the throne of the heavenly grace. We want money—money we must have; but we want prayer more than we want money. Such confidence have I in the power of prayer, that if the whole Church of God should rise in the attitude, the power, the faith, of believing supplication, we should regain Tahiti, and Madagascar would be ours again.

And now, I address myself to a particular class contained in this resolution. My honoured and beloved brethren! upon us depends, under God, the success of the effort which is now being made for the London Missionary Society; upon us depends, under God, chiefly, the success of the Society in all its future operations. Think of the power of the pulpit—we teach hundreds, perhaps thousands, of living, acting, and immortal minds at once. A single sermon may be an electric shock, that shall cause all these to feel, to vibrate, at the same moment, in the cause of the Redeemer. Oh! my brethren, let us look up for grace to fulfil the expectations that are formed of us; and how are we to help the cause, but by taking it into our own hearts? Let us look to the Missionary cause, by looking to our own flocks,

and seeing that they prosper; for it is they that supply the spring to the Missionary cause. These springs lie in our churches, our congregations, our Sunday-schools; and, if we neglect them, it is like the folly of constructing vast, complicated machinery, for water-works, while the river-head and reservoir are neglected. Let us go on; let us trust our people—they may be trusted. Mine have often disappointed me, but it has always been by doing more than I expected them to do. There is a mine of wealth in every church; all we want is the courage to go down the shaft, and the skill to explore the vein. But then, my brethren, let me remind you, if our people follow, we must lead; and we must no more imagine that we are released from the obligation of liberality, benevolence, and munificence, by preaching for public institutions, without giving, than we are released from the obligations of justice, purity, and truth, merely by the fact of our inculcating them. Covetousness is hateful everywhere; more hateful in the church than in the world; and most hideous, and most hateful, because most mischievous, in the pulpit. Let us, then, practise what we preach to others, and, acting upon this principle, the Missionary cause will lack no support.

For one moment or two longer, I will turn round to my younger brethren in the ministry, whom I regard with an affection which I can neither utter nor repress—the hopes of our churches, the hopes of their declining pastors. Oh! let me entreat you, place yourselves by the side of those two brethren, whose eloquence, during the past two days, has inspired you, and who, with whatever gifts of fortune or of mental acquirements God may have blessed them, have lived, are living, and long may they live, the advocates of evangelical sentiments, the servants of the public institutions of our denomination, aye, and ranking among those who are its glory, and too. Oh! my younger brethren, by all that is eminent in piety, by all that is evangelical in doctrine, by all that is prudent in conduct, by all that is simple in aim, and by all that is catholic in spirit, rise up to be the glory of our churches, and of the denomination to which you belong. To borrow an allusion of Mr. Hall's, in one of his striking sermons, and to accommodate it to the present purpose, I say the fathers and founders of our cause are bending at this moment from their elevated seats, as if incapable of enjoying their rest, till they see what shall be the effect of this Jubilee Meeting. Enjoy your repose, illustrious immortals! your mantle fell when ye ascended, and here around us are the rising ministers and students that are standing forward to swear by Him that liveth for ever and ever, that they will never forsake the



cause to which you consecrated your lives and your labours!

The Rev. JOSEPH ANGUS: I rise with no ordinary feelings, to second the resolution, and to ask this meeting to express their continued attachment to the London Missionary Society; their hearty approval of the special objects proposed to be accomplished by the Jubilee Fund; and their willingness to co-operate with the Directors in all practicable measures for augmenting its amount. In every part of this resolution I very heartily concur, and, I doubt not, it has the concurrence of this meeting. I love the London Missionary Society, and thank God it was ever formed. I rejoice in all its success; I sympathise with it in all its difficulties; and I pray for its prosperity; and, in truth, so long as we love the Gospel and our Saviour and the Church, we cannot fail to love this institution. For, what is its object but to spread the Gospel? what are its means but the exhibition of the Cross? and who its agents and Missionaries? Do any inquire concerning these. They are the "representatives of the churches, and the glory of Christ." This is their highest character, and it forms their passport to the heart of the whole church. But I am to speak of the object of the Society, and of the special objects of the Jubilee Fund. They are not new, and hence—say some—their weakness; hence—may I be permitted to say?—the secret of their strength. They appeal to us, not as Athenians, but as Christians; not to our love of novelty, but to our love of truth; not to our curiosity, but to our principles. May we all nobly and manfully respond to the appeal! I confess upon this question, I feel a degree of godly jealousy for the honour of your cause, and for the honour of our own; a strong desire that the response of this meeting to the appeals of the Directors may be worthy of the season of Jubilee, and of the cause. Let it be remembered by us all, that we hold a very different position from that occupied by our fathers; their goal is our starting point, and the circle they formed in the horizon is the very centre of ours; our duty is to enlarge the circle at the horizon beyond it. Andrew Fuller, in the history of our own Missions, did not doubt that the income of the Baptist Missionary Society, which was then 1,500*l.*, would reach, in the course of time, 5,000*l.* Dr. Bogue did not doubt but that the London Missionary Society, with its income of 5,000*l.* or 6,000*l.*, would one day, as the consummation of faith and exertion, reach 20,000*l.* Now, we have got our 5,000*l.* and you have got your 20,000*l.* and something more; but are we to rest contented with these acquisitions? Our fathers began in faith, and they cherished a spirit of holy discontent till they placed us where we now

are: are we to remain so? is our life to be a life of inglorious ease? If they, with their 5,000*l.*, aimed at 20,000*l.*, can you, with your 80,000*l.*, resolve on less than 300,000*l.*? four-fold only—the same proportion in which their faith multiplied their own income at that time. Let it be seen that your Jubilee contributions are an earnest—a kind of first-fruits of that noble resolve. What ought to be done by such a Society as this, at such a season, it is, of course, not easy to say. Let us see, for a moment, what other Societies have done; and if I provoke you, it is to love and to good works. (Having adverted to the noble and munificent efforts of the Wesleyan and Baptist Societies, and having shown that the Jubilee Fund of the London Missionary Society, if its contributions were equal in proportion to those of the latter institution, would amount to at least 200,000*l.*,—an amount which would still be unequal to meet existing claims in every part of the world, especially in China and in India, Mr. Angus concluded, and, the resolution being put and carried, the collection was then made.)

Rev. W. L. ALEXANDER submitted the following resolution:—

"That this meeting most cordially rejoices in the manifold and indubitable marks of the Divine benediction which have been granted to the labours of all Evangelical Missionary Institutions of the various Protestant communions in Britain, Europe, and America; and most earnestly prays that, through the enlarged communications of the Holy Spirit, their labours may be greatly extended, and their success increased a hundred fold."

It is delightful (said the speaker) on an occasion like the present, to feel that we are not celebrating our own triumphs merely, but that we are rejoicing with a good heart in the triumphs of every Missionary Society, by whatever name that Society is called, whether in Europe or in America, or in whatever part of the world its locality and centre of operations may be fixed. It is delightful to think that we have not only got the length of tolerating other Societies and denominations, but that we have got the length of rejoicing in their efforts, and of feeling that their success is a part of our own; that just as round the domestic hearth, a brother's genius or a sister's beauty, is looked upon not only with admiration, but with a sort of personal and proprietary delight,—so does this Society look upon the gains of all other kindred institutions as so much gain to our common cause, and a source of additional glory to our common Master and Lord. We have much reason to be glad, and to shout aloud with great joy. This is a triumphant day for us and for our cause; a day in which it would be a shame to us if we did not speak with gladness, and lift up our hearts with joy. It is



a most gratifying thought that the world has been much the better for this Society ; that we have not lived these fifty years in vain ; that the world is better than it was fifty years ago ; that there is more light, love, peace, and purity in it ; less oppression, and slavery, and bloodshed in it ; that altogether it is worthier of Him who made it, and for whom it was made. Is not this, then, an occasion to give thanks ?

Along with joy for the past, this resolution pledges to exertion for the future, and speaks of our going forth with confidence to it. Why should we not ? Have we not God's command to go ? Have we not God's promise of success ? Have we not tried the grand experiment, and found that the scheme of human redemption is indeed the power of God unto the salvation of every one that believeth ? Great things have been gained by us during these fifty years. A speaker has already referred to the change which has come over the tone and character of our public speaking. At one time, those engaged to speak at a Missionary meeting, thought they could do nothing better than arm themselves with a defence of the enterprise against all real or supposed objectors. It was once said that there was no need for the Gospel in India or Africa. We have proved altogether the folly of such representations, and our fathers knew better than to receive them. They knew that the whole world was lying in the wicked one ; they knew that there was no name by which man could be saved but the name of Jesus, and that settled the question about India. They knew that Ethiopia was to stretch out her hands unto God, and that settled the question of Africa. They sent forth Missionaries, and your Missionaries found in India not the tree of life, but the moral upas-tree, shedding its pestiferous fruits on a people pining in spiritual death. In Africa, they found this great truth—that where God has made a man, he has made a being capable of receiving the truth that there is a God, and who knows and feels and can be made to acknowledge the claims which that God has upon him. And now, we have no more need to talk of such things. The question has been tried ; the problem has been solved ; and we lay it up as a fixed and settled thing. As was said last night, we are not the men that need to flee ; we are not men of yesterday ; we are the inheritors of a long line of illustrious ancestry ; we have succeeded to men of whom the world was not worthy—the followers of a course which has always proved victorious. We have a right to go forward in it with the very thought and step of conquerors. Our triumphs are on every shore. Ere long, from every land and every tongue, the notes of thanksgiving shall be

heard, and the peals of music shall rise upwards, and roll onwards, like incense on the breath of the morning, until it reach and enter in at the open gates of heaven, and angels will catch up and swell the choral echo of our music, and the spirits of the just shall join in that sweet melody, until the mighty tide of glory roll around the throne of Him who hath bought us with his blood, and who, as he looks, shall see of the travail of his soul, and shall be satisfied.

The Rev. Dr. DIXON, after some preliminary remarks in which he expressed his cordial concurrence and sympathy in the sentiments of the resolution he was called upon to second, and spoke of the labours of Whitfield and Wesley as the instrumentality by which the first impulse was given to the spirit of modern Missions, adverted to the subject of Tahiti, and said : I do not think that you have done justice to one class of persons—I mean the poor Tahitians themselves. Let us just give utterance to sentiments and feelings of sympathy with those poor creatures who are hunted, oppressed, injured, and murdered, by the Frenchmen. I feel for that female Sovereign—I feel for her because she is a Sovereign, because she is injured, because she is a Christian, and she belongs to my church. Am I to stand by and see my sister in Christ injured and oppressed, without giving utterance to my sympathy and feelings ? This Sovereign is a woman, and I should be ashamed of myself if, in addition to all other considerations, I did not feel deeply for her injuries because she is a woman. But there are other parties—converted natives—poor persons who, less than fifty years ago, were in pagan ignorance and superstition—savages devoted to every species of immorality and crime ; and in despite of slander, whether French or English, you have succeeded in that island in making a great number of them Christian believers, as intelligent and ten times more virtuous than their French opponents. But I wonder whether the Admiral or Captain would have taken the cannon of France to Tahiti, unless you had gone before. I wonder whether the two brethren from Rome would have found their way there if you had not turned up the green sward, ploughed the field, sown the seed, and called down the dew and rains of heaven. It has happened in this case as it almost always happens in every other case—you have had the honour to be the precursors ; you have gone and planted, and watered, and others have come and reaped the increase. You may go and civilize savages, plant churches, introduce schools, at Tahiti and New Zealand, and then these civilised gentlemen who sail

away from England and France, will just do for you what they are doing now—they will slander you as enthusiasts, and reap the fruit of your wisdom, your labour, and your time.

The finest picture in my mind to-day is really not this beautiful meeting, ornamented as it is, joyous as it is, intelligent as it is, but the brightest idea pictured in my mind at this very moment is presented to me in the Southern Pacific, where John Williams' noble spirit, and others like-minded, have succeeded, by the blessing of God, in planting Christianity. I know not how many islands, blessed with Christian churches, and ornamented with every virtue, are at this moment in spirit joining with you in praising God. This is the thing to celebrate. I leave all these statements of money, the duties of rich and poor, of ministers and laymen, to my venerated friend Mr. James; and I call up to your minds the thought that yonder, in almost every quarter of the world, there exist Christians like yourselves who are believing in the same Saviour, who are admitted to the grace of the same God and Father, who are kneeling at the same Lord's table with you, who are singing with you hymns of praise and thanksgiving, who are joining in spirit in your devotional exercises and your anticipations of heaven, and whom you will meet ere long around your Father's throne. Glory to God in the highest! What hath he wrought in the past fifty years! My resolution adverts to evangelical churches and institutions in every part of the world. You give utterance to your joys on account of our blessings, and I think you do right. I really do not think that your meeting would have been complete without these joys. We are all the better for the indulgence of this fraternal affection. Supposing you were prosecuting this work, and nobody else, would your isolated position afford you so much felicity, comfort, and happiness, as it does to work with so many kindred Societies?

And then, our united exertions give a sort of impress and authenticity to the whole work. If one body only had been moving in this direction, I will venture to say that every other Christian church in the world would have been branding them with fanaticism and enthusiasm; but now we cannot complain of each other—we are all one, we are all mixed up in this glorious work. I say it gives the impress of authenticity; for what all Christians agree in must be true, and all Christians agree in this. There is very little contest amongst us on the point of endeavouring to save the world. It is too grave, momentous, and responsible a question for Christians to quarrel about. We are met in pursuance of this great duty;

and we meet on another principle, namely, that as the world is to be saved, it must be saved by evangelical means. There is beauty, then, in connexion with our union to-day, and there is also strength and vigour. Most assuredly, in your Missionary operations you would not, in the presence of the public, and in the presence of the world, possess anything like the moral power and strength if you stood alone, that you do standing in connexion with other Missionary societies. If you stood alone, you would be slandered on this Tahitian question; you would not be able to hold yourselves up; but be assured of this, that the moral concentrated vigorous strength of united evangelical Christianity in this country, in Germany, in America, in all the world, giving utterance to its feelings and its views, will speak louder to these aggressive Frenchmen, I do think, than even the thunder of English cannon.

I shall not deal with the future: the resolution I hold in my hand adverts to that; and every one must clearly see, that great events await the world during the next fifty years—what they may be none can tell. The collision of truth with error will come to an issue in some shape or form, we know not what. The number of hearts and minds enlisted on the side of Christ, the great basis on which the evangelical church at present rests, are topics that I think I could illustrate as being very important, but I dare not attempt it. The issue is with God; we must pray, we must look to the Divine Spirit; we must keep to our simple, religious, evangelical principles, and then I have no fear whatever as to the issue. If I understand the spirit of the resolution aright, yours is considered by yourselves, and justly so, as a Jubilee of the whole evangelical world. We join with you—heartily join with you—we echo the sentiments of your meeting; we give our sympathies to you in your noble enterprise; and I trust that our richer brethren, who have it in their power, will contribute to the special fund which you are anxious to raise. I hope the celebration of the last fifty years will just have the effect of laying the foundations yet broader, stronger, and deeper for the building up of your noble Christian churches in greater abundance, and to a wider extent than can possibly be conceived, during the fifty years to come.

The CHAIRMAN having vacated his seat, it was taken by F. SMITH, Esq., Chairman of the Board of Directors.

The Rev. Dr. HARRIS said:—I have the honour to move the last resolution; and, I will add, the pleasure, for it relates to the welcome appearance amongst us of our honoured Chairman, and his relation to us

as Treasurer. It is to the following effect:—

"That this meeting presents to Sir Culling Eardley Smith, Bart., the assurance of its Christian regard, with its best thanks for his kindness in presiding on the present occasion; the meeting gladly embraces the opportunity to express its most earnest desire, that he may be spared for many years, to sustain with efficiency the duties of the important office he has recently undertaken, as the Treasurer of the Society; and that like his departed predecessors, he may go down to the grave, as the servant of God, full of years, full of faith, and full of honour."

We should (said Dr. H.) have welcomed the return of the honourable Chairman, I am persuaded, even independently of his official connexion with this Society; though, for my own part, I have the less regretted his absence from England up to the present moment, because, from what I saw of his varied usefulness at Rome, I felt assured that, wherever he might be, he was doing good, and was constantly preparing for greater usefulness on his return. But especially do we welcome his public assumption this day of one of the functions of the office to which he was here; in May last, publicly and unanimously elected. In the language of Scripture I might say, "You know the man and his communication." You know that, for years past, he has occupied no inconsiderable place in the eyes of the religious public, and through evil report and good report, has maintained constantly a consistent onward course. You know, or, at least, those best acquainted with him, (and his remarks at the opening of the meeting this morning illustrate the fact,) that he takes enlarged and enlightened views of the great movements of the Church and the world; and is a man of a large and catholic spirit, such as that in which the Society originated, and in which it professes to be maintained. He has given full proof, by his desire to promote the great subject of Christian union, that he is deeply imbued with a Missionary spirit, and that he is anxious to imbue his family with the same spirit. The finger of Providence seemed, therefore, to point to him as one peculiarly qualified for his present office; the voice of Providence called him to it, and he has obeyed, and now that the hand of Providence has led him publicly to assume it, will you not give him a cordial welcome?

One word more: I say not this, Sir Culling, as addressing to you a charge—you need it not, and if you did, there are older and nobler men to address it to you—but you have commenced the discharge of your duties on a special occasion. The excellent man who, fifty years ago, assumed the duties of the same office, was specially fitted for them, in no respect more than this, that he was a man of prayer—of much communion

with God; so that the secular duties of his office as treasurer, were sanctified and converted into religious acts. Who can say how much this Society is still indebted to these prayers? Unquestionably—as we have been so often reminded to-day—unquestionably, this Society received its first impulse at the throne of God—from the very hand of God; and that which we now want more than anything besides is, that it should receive another impulse from the same almighty hand. May you have the grace to serve the Society by seeking and obtaining for it that impulse!

I would not venture to suppose that any man could unite in his own single character the excellences, the distinguished qualifications of Hardcastle, Hankey, and Wilson; it would be entirely out of the question; but I will say that, if an ardent desire to be useful in the service of God—if tried religious worth—if enlarged Christian views—if a catholic spirit—if sincere devotedness to the Missionary cause, can entitle a man to your Christian congratulation and cordial regard, then have I the greatest pleasure in proposing this resolution.

Rev. A. TIDMAN said: I have great pleasure in seconding the resolution. If I may occupy one moment, let us not forget the parting counsels of our friend and brother Dr. Dixon, in relation to our suffering friends and brethren in Tahiti. I am well aware that "the sages of Exeter-hall" are not held in high repute by the men of wisdom in high places; but in the history of this Society "the sages of Exeter-hall" have done something, and they intend, by the adoption and continuance of the same moral power, to accomplish all that they wish on behalf of Tahiti. There was a time when British India was shut against our Missionaries; "the sages of Exeter-hall" said that it should be opened, and India is open. There was a time when the slaves in our West India colonies were inaccessible to our Missionaries; "the sages of Exeter-hall" said that they should be free, and they are free. "The sages of Exeter-hall" say, to-day, that Tahiti shall be free—and they mean it just in the way suggested,—not by a reference to guns and cannons, and Government power, which this Society never sought; and, whoever may affirm or insinuate the contrary, this Society would have deemed a war between Great Britain and France, as the result of the Tahitian Mission, not only a curse to the civilised world, but the greatest evil that the cause of Christian Missions could have suffered. All that we required of the Government was, that which was consistent with the spirit of reason, and justice, and religion. That was our language laid before

the throne and before the ministry of Great Britain. And seeking such objects by such means, we invoke, and we shall not invoke in vain, the whole Evangelical Protestant community of Britain, Europe, and America,—the Church of Christ throughout the world,—to join with us in this our fixed determination that Tahiti shall be free.

The resolution having been put and unanimously carried,

Sir C. E. SMITH said,—It is only due to your kind courtesy, that I should say

two words in return. The more I feel how little I deserve what my friend Dr. Harris has said *of* me, the more I feel that I ought to remember what he said *to* me. I do hope and trust that the solemn charge he gave me will never be forgotten, and that, if I cannot serve you by any other means, I shall ever remember that I have to do so by my prayers and my entreaties at the throne of grace.

The Doxology was then sung, and the meeting separated.

### ORDINATION OF MR. FAIRBROTHER.

ON Tuesday, Sept. 3rd, Mr. William Fairbrother, appointed to China, was ordained in Carr's-lane Chapel, Birmingham. The Rev. W. Salt commenced the Service by reading the Scriptures and offering prayer; the Rev. W. C. Milne from China, de-

scribed the sphere of labour; Rev. J. Hammond proposed the usual questions; Rev. T. R. Barker, of Spring-hill College, offered the ordination prayer; Rev. J. A. James delivered the charge; and the Rev. J. Roberts concluded the service.

### ARRIVAL OF MR. WATT FROM DEMERARA.

THE Rev. C. D. Watt, with his family, has arrived in this country from the station at Montrose, Colony of Demerara. He em-

barked at George Town, and on the 6th of October, landed at Southampton.

### ARRIVAL OF MR. LOWNDES.

ON Saturday, October 12th, the Rev. Isaac Lowndes, accompanied by his eldest daugh-

ter, arrived in London from Corfu, *via* Ostend, on a visit to this country.

### NOTICE.—THE GLANEUR.

WE have the pleasure to inform our readers that the French Missionary Magazine, the *Glaneur*, published every month at Brussels, at the cost of one penny, may now be obtained through Mr. Snow, 35, Paternoster row. We sincerely hope it will receive from the friends of Missions in this country, and in other parts of the world, that support which at present it no less needs than it deserves.

*Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Smith, Bart., Treasurer, and Rev. John Arundel, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by G. Yule, Esq., Broughton Hall, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow; and by Rev. John Hands, Society House, 7, Lower Abbey-street, Dublin.*







*Rev. Richard S. Heppner, M.A.*  
*1840*

THE  
EVANGELICAL MAGAZINE,  
AND  
MISSIONARY CHRONICLE.

FOR DECEMBER, 1844.

MEMOIR  
OF  
THE LATE REV. THOMAS HICKMAN,  
FORMERLY OF LAVENHAM, SUFFOLK.

THE Rev. Thomas Hickman was born in London, on the 23rd of September, 1755, of pious and respectable parents. When about five years of age, he was placed under the care of his uncle, the Rev. Edward Hickman, by whom such great care was taken to instil the principles of religion into his mind, that he became early impressed by Divine truth, which led to a regard for, and a conscientiousness in performing the secret duties of religion; but when he was eight years of age, his uncle relinquishing the school, he was removed to one much larger at Islington, consisting of about sixty boys, who, observing his religious impressions, endeavoured to ridicule him out of them, which, by the force of evil example and their perseverance, they too well effected, and he sought happiness in the trifling pleasures and vanities of the world;—but it pleased God, in his infinite mercy, to snatch the poor wanderer from the paths of sin and folly, and to distinguish him by his grace, so that the impressions of his early years strongly revived, and he was led earnestly to seek the salvation of his soul.

In a letter addressed to the church assembling for Divine worship in Mitchell-street, under the pastoral care of his uncle, of which he became a member, he thus describes the means by which he was made savingly acquainted with the things which belonged to his everlasting peace.

“One sabbath-day afternoon, a day I hope I shall ever remember with joy and thankfulness, it entered into my mind, I would take a walk in the Park, but my conscience not justifying me in keeping away from a place of worship in the afternoon, I thought I would first go to Dr. Stennett’s, as it lay in my way thither, and after drinking tea with a relation, who lived near that place, put my design into execution. But man appoints, and God disappoints; and so I found it, for I went to the meeting, and heard the Doctor, who happened at that time to be on those words in Revelation xxi. 4, ‘And God shall wipe away all tears from their eyes,’ &c., from whence he took occasion to set forth the delights of the heavenly world in such an enchanting manner, as put me eagerly a longing after them, and made me heartily despise the pleasures of this. O how was my attention captivated! and with what a different heart did I come out, to what I had when I went in; I seemed as one awakened out of a dream. Alas! thought I, on my return home, (for I remembered no more my walk in the Park,) what have I been doing all this while?

To what little purpose have I lived ! in the pursuit of a shadow or an airy bubble ; for what else are all the pleasures of this world, when compared with the glorious realities of another ? and shall I be such a fool as to neglect them ? No. Soon as I get home I will fall on my knees, and beg of God strength to put my present resolution into practice ; which I did, and remember I found great freedom and sweetness there. In the evening I went to St. Helen's, and heard Dr. Gifford, who, I believe, was on those words, ' And now also the axe is laid to the root of the trees,' &c., from which I saw reason to rejoice with trembling that the axe of God's judgments had not been laid to me, who had been such a wretched cumberer of the ground. The same evening, on my return home, calling in at another lecture, where the minister was on those words, ' By grace ye are saved,' &c., the subject came so sweet, and sunk so deep into my soul, that I seemed as though I was all ear, such was the amazing difference I found between hearing the word, and feeling the power of it."

At the period of his making this public profession of religion, he had devoted himself to the work of the Christian ministry, and having pursued the usual course of preparatory study at Old College, Homerton, he supplied a congregation of Dissenters at Buntingford, Herts, and afterwards one at Bildeston, in Suffolk, from whom he received and accepted an invitation to the pastoral office, and was ordained in the year 1791, having previously laboured amongst them upwards of four years. The confession of faith he delivered on this occasion contained a clear and scriptural view of the truths of religion.

In the year 1794, he relinquished his charge at this place, and went to America, where he continued about a twelvemonth. Upon his return to this country, he took up his abode at Lavenham, in Suffolk, and became the pastor of the Congregational church at that place. Here he resided upwards of thirty years, faithfully dispensing the word of life, amidst much that was discouraging ; but he had the satisfaction of knowing that he did not labour in vain, and there is reason to believe that many, through his instrumentality, were converted from the error of their ways.

This place, in consequence of cir-

cumstances unnecessary to be mentioned, he left at the commencement of the year 1825, and at the same time relinquished the stated duties of the Christian ministry, although frequently assisting the ministers in the neighbourhood. He resided several years at Melford, and the latter part of his life at Bury St. Edmund's, in Suffolk. His departure, which took place on the 9th of February, 1844, in the 89th year of his age, was very unexpected, no danger being apprehended till the morning of that day ; but he was well prepared for the solemn change which awaited him, his hope being firmly fixed upon the Rock of ages ; knowing in whom he had believed, and feeling fully confident respecting his safety ; so that, within a short time of his departure, he exclaimed, "*Yes, my eternal interest is secure, I trust I have built upon the right foundation.*" His last day upon earth was one of much suffering, which he endured with remarkable patience, though he felt, as he himself expressed it, "*that dying work was hard work,*" and, in the affecting language of Job, was heard to say, "Have pity upon me, have pity upon me, oh ye, my friends, for the hand of God hath touched me ;" but his mind was calm and composed, patiently waiting the period when it should please God to remove him to the enjoyment of the rest prepared for his people. He was frequently observed to be engaged in prayer, and was heard to offer the fervent petitions, "Lord, if thou be willing, take me to thyself ;" "Lord, *when thou wilt*, release me from my sufferings." The remark was made to him, that God was all-sufficient to support and comfort, even in *that* hour of need, and the dying saint, with earnestness, replied, "*Oh yes, I feel it so indeed.*"

At length his happy spirit was peacefully released from its earthly tabernacle, and most truly may it be said of him, that "*he fell asleep in Jesus.*" This period he had long anticipated, but without dismay. Upon more than one occasion, when it was feared his



life was in danger, he said *he was not afraid to die*, and that, in an entire reliance upon the merits of the Redeemer, *he was prepared for an eternal world*, nor indeed has he ever been known to express a doubt respecting his safety.

In concluding this brief memoir, it is but just to observe, that he was faithful in the discharge of the arduous work in which he had been so long engaged; most deeply impressed with the awful responsibility it involved; and ever anxious to promote the spiritual and eternal welfare of the souls of men. "Christ and him crucified" was the subject most prominent in his ministrations. The ruin of mankind by the fall, and the only means of their recovery, were exhibited by him with earnestness and affection; especially did he delight in referring to the doctrine of the final perseverance of the saints. In his life and conversation he adorned the doctrine of God his Saviour in all things, whilst in the relation he sustained as a husband and as a parent, they who so deeply feel his loss can bear ample testimony to his worth; and never can his children forget how anxiously he at all times sought to promote their welfare, or how earnestly he has expressed his de-

sire on their behalf, that they might be made partakers of the grace of God, and that if this earnest and constant petition were granted, he could cheerfully leave to the wisdom and care of his heavenly Father everything connected with their earthly lot, being fully persuaded that if they possessed the inestimable blessing of being the children of God, whatever might be their outward circumstances, they must be happy.

One striking feature of his character which deserves to be particularly recorded, was his great love for the ordinances of religion, frequently observing, "If Christians desired the prosperity of their best interests, they must be diligent in attending the means of grace;" and to the close of life, and often under the pressure of great feebleness, this aged believer constantly embraced every opportunity of attending at the house of God.

Thus having, for more than sixty years, maintained a consistent and honourable course in the ways of God, it may be truly said of him, "He has come to his grave in a full age, like as a shock of corn cometh in in his season." "Blessed are the dead which die in the Lord."

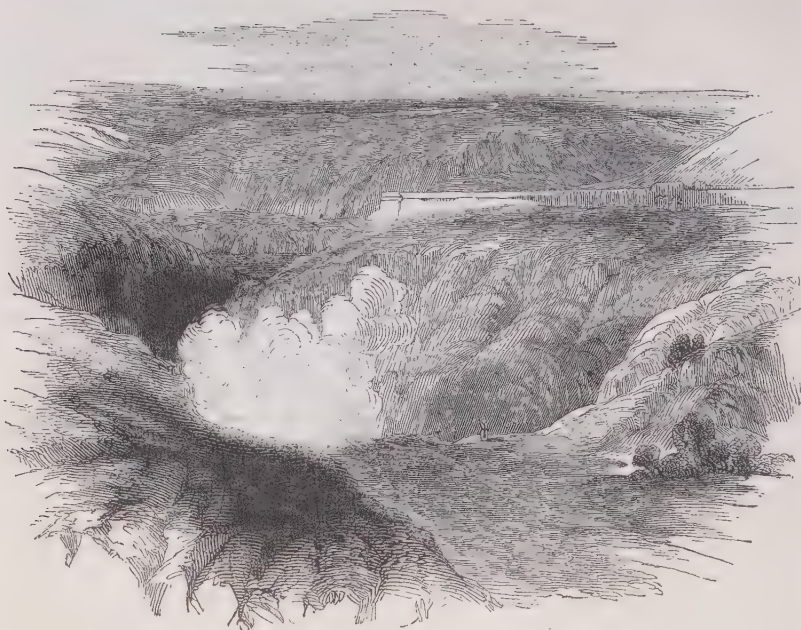
## BIBLICAL EXPOSITION AND ILLUSTRATION.

### No. II.

#### VALLEY OF HINNOM—TOPHET—MOLOCH.

EAST of Jerusalem, according to Eusebius, at the foot of its walls, or rather south of the holy city, lay the valley of Hinnom, or the valley of the son or sons of Hinnom, Jer. xix. 2. Who Hinnom was, or why it was called after his son, is unknown. Probably the place belonged to him. In ancient times, if we may believe the testimony of Jerome, (Comment on Jeremiah vii. 31,) it was a well-watered and delightful valley, shaded with trees, and planted with gardens. The first mention of it occurs in Josh. xv. 8,

where it is stated, that the border of Benjamin's territory passed through it. But the scenes enacted in the place formed a striking contrast to its external beauty. There, overlooked by the temple in which Jehovah revealed himself of old, beneath the very eye of Heaven, the demon of idolatry had taken up his abode; and the hearts of those who ought to have followed the Holy One of Israel, gave an enticing habitation to the relentless monster for whom they dared to forget their Creator. In this valley was a spot named



THE VALLEY OF HINNOM.

Tophet, which, though properly a part of Hinnom, is sometimes, by a common figure, put for the whole valley. "And he defiled Tophet, which is in the valley of the children of Hinnom," &c., 2 Kings xxiii. 10. Here were an altar and a grove dedicated to idolatry. Hence the expression *high places* of Tophet, Jeremiah vii. 31, that is, artificial elevations or mounds, built up, and used as altars. And who was the god chiefly worshipped by the Hebrews in Tophet? It was Moloch, an idol of the Ammonites. The rabbins say that his statue was of brass, having the head of an ox, with a human body, the arms extended, as if to embrace a person, but declining towards the ground. It was hollow within, and heated from below; and when the victims were put upon the arms, they rolled off into a furnace of fire at the foot. But were the children really put to death in honour of the deity? Some of the Jews have supposed that the children were only

obliged to leap over a fire sacred to Moloch; while others have entertained the belief that they passed between two fires opposite to one another; by which ceremony they were consecrated. Both these opinions, however, seem to be inconsistent with various passages of the Old Testament. Thus in Leviticus xviii. 21, it is written, "And thou shalt not let any of thy seed pass through the fire to Moloch, neither shalt thou profane the name of thy God." Here, *passing through the fire* does not signify the bare act of leaping over it, or passing between two fires, but the actual burning as sacrifices. The original expression means *to present or offer* as a sacrifice, rather than *to pass through* the fire, as our translation has it. So also in Leviticus xx. 2, we find, that whoever gave any of his seed to Moloch was surely to be put to death; intimating, that the children were sacrificed. The following passages also

prove that the children were literally burnt and destroyed : Jeremiah vii. 31, xix. 5 ; Psa. cvi. 37 ; 2 Chron. xxviii. 3. The rabbins and Jews have been averse to adopt the sentiment, that sons and daughters were put to death in the fire, because of the reproach which a superstition so horrible fixes upon the memory of their fathers. But their evasions must not be allowed to set aside the plain testimony of Scripture. Better is it to suffer deserved infamy to attach to their ancestors, than to deny the statements of inspired men.

It has been usual to derive the name *Tophet* from the Hebrew *toph*, a drum, because drums were beat to drown the cries of the consuming children. Of the reality of this practice there is no evidence ; and the etymology, though often asserted, and that, too, by Jahn and Robinson, must be pronounced incorrect. Rather should it be traced to a word signifying to burn—the place of burning, *Tophet*. To put an end to such idolatrous and abominable practices, Josiah polluted the place by throwing into it dead bodies, and filth of every kind, 2 Kings xxiii. 10. After the return from captivity, the place seems to have been filled with the carcases of men and animals, and thus to have been utterly defiled, after the manner of Josiah, by the Jews' abandoning their idolatry. This is intimated in Jeremiah vii. 32 : "Therefore, behold, the days come, saith the Lord, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter : for they shall bury in Tophet, till there be no place." In consequence of such pollution, fires seem to have been kept continually burning, to consume the filth and prevent pestilence. In the New Testament, the Greek word *γέεννα* (*Gehenna*) is obviously derived from the two Hebrew terms signifying *valley of Hinnom*. It is metaphorically applied to denote the place of future punishment in the unseen world. The valley of Hinnom was a

fit emblem to depict future woe. With perpetual fires burning, the scene of horrid cruelties, the receptacle of filth and offal, it naturally suggested to the minds of the later Hebrews that part of *Hades* in which devils and the spirits of the wicked suffer the vengeance of eternal fire. The appellations given to heaven and hell in the Bible are all taken from sensible and outward objects. Heaven is metaphorically termed a *paradise* : hell is called *the valley of Hinnom*, in a secondary and spiritual sense.

But who was Moloch ? Among the ancient Greeks and Romans, the planet Saturn was an object of worship. Of this deity it was fabled, that he devoured his own offspring as soon as they were born, which is explained by the custom of offering children to him in sacrifice. Nor was the worship of Saturn confined to the Greeks and Romans ; it prevailed among the Carthaginians, Canaanites, and Phenicians, to whom he was known under the different appellations of Moloch, Molec, Malcam, Milcom. Diodorus describes a statue of Saturn among the Carthaginians similar to the brazen statue of Moloch, as represented by the rabbins.

There is direct evidence in the Old Testament for believing that the Hebrews worshipped Moloch in the wilderness. "But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves," Amos v. 26. "O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness ? Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them," Acts vii. 42, 43. Here it is stated that they carried in procession a shrine of Moloch. These words do not refer to the worship of two deities, as Dr. Hales erroneously imagines ; they simply relate to that of *Moloch*, who was also styled *Chiun* and *Remphan* ; the former being the



Arabic name of the planet Saturn, the latter the Egyptian or Coptic appellation of the same star. It is quite erroneous to identify Moloch with the sun, and to affirm, that Chiun or Remphan designates the dog-star, although such assertions are made by Dr. Hales in his *Chronology*. Nor is there any evidence to show that they brought this worship out of Egypt. In the Arabian desert, where they wandered after leaving Egypt, they probably found it prevailing.

We are now prepared to explain the words of Isaiah xxx. 33 : "Tophet is ordained of old ; yea, for the king it is prepared ; he hath made it deep and large ; the pile thereof is fire and much wood ; the breath of the Lord, like a stream of brimstone, doth kindle it." The long-determined destruction of the Assyrians is here announced, and Tophet, a place associated with burning and cruelty, is represented as the scene of the catastrophe. A deep pit is made, much wood is piled up, the breath of the Lord's anger kindles it, and the enemies of the Israelites are burned to ashes. Thus Tophet is taken generically to designate the destruction that should befall the Assyrians, without especial reference to the valley of Hinnom.

In view of the above exposition, the following reflections suggest themselves to the mind :—1. Idolatry is marked by cruelty, inhumanity, and murder. 2. It is essentially the same in all ages. 3. The efforts of Christians to abolish it throughout the world should be increasingly great.

1. In the Old Testament we meet with abundant evidence of the proneness of the human mind to idolatry. The heathen nations by whom the chosen people of God were surrounded, practised the degrading vice ; and the latter, notwithstanding all the warnings and prohibitions they received, frequently fell into the same sin. They went back from the God by whom they had been marvellously preserved, and worshipped lying vanities. In opposition

to the express injunction of the Mosaic law, Ahaz "made his son to pass through the fire, according to the abominations of the heathen ;" and Manasseh acted in the same manner, 2 Kings xvi. 3, and xxi. 6. Such is the propensity of fallen humanity to the visible and material, that it loses the spiritual apprehension of the great Creator, and frames graven images. The worship of Moloch sufficiently exemplifies the inhumanity and murder attaching to gross superstitions. When the parent consented to part with the child of her bosom, and consign its tender limbs to the devouring flames, to be reduced to ashes, does not this exhibit a cruelty revolting to the best feelings of our nature ? The heart of the mother must have been hard as adamant, not to be pierced by the cries of her infant amid the tormenting fire.

2. The aspect of heathenism in modern times presents the same features of cruelty and inhumanity ; aged men and women left to perish, infants exposed, bodies maimed and macerated, wives burnt upon the funeral pile of their husbands ; these and other practices of the like nature show, that the character of idolatry is the same in all ages. It matters little by what name the deity be called, whether Moloch, Juggernaut, or Calce ; all are supposed to be pleased with vice, or appeased with blood. As depicted by the fancy of their deluded votaries, they are more or less sanguinary in their character. No age or sex is spared when *their* gratification is supposed to be promoted.

"No sooner," says Mr. Campbell, "is a Hindoo female of any rank deprived by death of her husband, than she is immediately surrounded by her priests and bramins ; for what purpose ? Is it to pour into her widowed heart the balm of sympathy on this occasion of sorrow and anguish ? Ah, no ! Is it to invite her to their homes, that they may there give her the comforts and the consolations which their own absurd system might afford ? By no means. It is to



give her the dreadful alternative, to have her head shaved, and to retire into a state of perpetual infamy ; or to go to the funeral pile of her husband, and there offer herself in sacrifice."—*British India*, p. 81.

3. Awfully contrary as such superstition is to the pure and holy nature of Jehovah, our efforts should be redoubled for its universal abolition. God will assuredly punish the idolater, who gives to the creature the honour due to the Creator. He is jealous of his own glory. He visited the heathen of old with the dire tokens of his displeasure, and he will assuredly visit the Gentiles who are now living in the grossness of their carnal passions, degraded to the level of the beasts that perish. How strenuous, then, should be the endeavours of all who know the name of Jesus to rescue their fellow-creatures from the influence of an idolatry that brings ruin on soul and body ! On this momentous subject, the church has never yet felt aright. Individuals there are, whose bosoms beat responsive to the call of the sinking millions ; but many, professing allegiance to the

Redeemer, have failed to realize to their own hearts the urgency of the case, the overwhelming necessity of doing the utmost towards the spiritual relief of so many deluded individuals. "Awake, awake, put on strength, O arm of the Lord ; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon ?" Let Zion too awake, and shake herself from the dust ; let the redeemed of the Lord make a mighty effort towards that glorious consummation predicted by ancient seers : "The abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah ; all they from Sheba shall come ; they shall bring gold and incense ; and they shall show forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee : they shall come up with acceptance on mine altar, and I will glorify the house of my glory."

*Manchester, October, 1844.*

## CHURCH DISCIPLINE AN ORDINANCE OF CHRIST, AND ESSENTIAL TO THE PROSPERITY OF HIS KINGDOM.

### No. I.

THE Lord Jesus Christ has a spiritual kingdom in this world. He has received it by inheritance and royal gift from the Father ; it consists of all whom the Father has given to him ; and as he has purchased them with his own blood, so he has made them his obedient subjects by the sovereign exercise of his own constraining grace.\* Here he reigns supreme ; and as a Son over his own house, consisting really of all that truly believe in his name, and professedly of all that avow such belief, he governs it wisely, meekly, and righteously.† For the maintenance of order in this family, or kingdom,

Christ, as its only head and sole law-giver, has ordained statutes, and provided for their administration.\* These are principles which, we imagine, will be cordially assented to by every reader of the Evangelical Magazine, as distinctly taught by the evangelic history and the apostolic letters of the New Testament.

The laws of Christ relate either to the general government, or to the individual discipline of his kingdom. It is our present purpose to treat of the latter—to prove the existence, to illustrate the nature and authority of this discipline, and to show its essen-

\* See Heb. i. 4—8 ; John x. 27—29 ; Acts xx. 28 ; Psa. cx. 3 ; and many others.

† Heb. iii. 6 ; i. 8, 9 ; Matt. xi. 29, 30.

\* Matt. xxviii. 20, comp. v. 18, 19 ; Acts i. 3 ; ii. 42 ; 1 Cor. xi. 2, 23 ; 1 Tim. iii. 14, 15 ; and others.

tial connection with the prosperity of his church.

The term *Church Discipline* has sometimes been applied both to the admission of members into particular churches, and to the treatment by such churches of those members who offend against the laws of Jesus Christ, their common Lord and Master. Though, in strict propriety, it ought to be applied to the latter branch of ecclesiastical order only, yet there appears no great inaccuracy in applying it to both. That Christ has given directions as to the admission of members into his visible church, or into religious fellowship with his professed and consistent disciples, is evident from such scriptures as Rom. xiv. 1, and xv. 7, compared with i. 7; and whether we call this discipline or not, it is equally evident that this institute lies at the foundation of what is certainly the discipline of the church, viz., the right treatment of offending members. For, unless we have accurately ascertained what should be the character of those admitted into fellowship, how can we decide whether they have acted inconsistently with that character, and so become liable to discipline—to reproof or exclusion? That for this important end, the exalted King of Zion has given some directions is, we believe, admitted by all Christian churches; and, therefore, we need not now refer in proof of it to passages which will afterwards come under review. We proceed, then, at once to inquire, what the New Testament, the church's statute book, teaches respecting this discipline, whose existence is among the things most surely believed by all that love our Lord Jesus Christ, and own his kingly character and rule. What, then, does the New Testament teach us concerning

I. The persons *by whom* church discipline is to be exercised?

The first reference, it is generally allowed, to this subject is in Matt. xviii. 15—17. Now, here it appears to us very plain, that if the matter of offence cannot be settled privately, it is to be

told to the church, the *assembly of brethren* to which the parties belong; and if the offender neglect to hear the counsels of that assembly, he is for this act of contempt cut off from their society. As has been ably proved by various writers, this was exactly after the synagogue pattern\*—it was exclusion “by a popular vote in public assembly.” And this passage is Christ's own decree, issued to those to whom he has promised in connection with it, “Where two or three are gathered together *in my name*, there am I in the midst of them.”† The case of the incestuous member in the church at Corinth fully confirms and clearly illustrates this view. In 1 Cor. v. 3—5 we learn that the whole body of saints constituting that church‡ were to gather together, and, as their own united act, in the name and by the power of the Lord Jesus Christ, to deliver the transgressor to Satan. *They* are commanded to *purge* out the old leaven. *They* were to *put away* from among *themselves* that wicked person.§ And, in the second epistle,|| we learn again that this punishment was inflicted by the “many,” that is, at least, the majority; and that the members of the church generally, and conjointly, were to receive him again upon his repentance. We conclude, therefore, that exclusion and re-admission, the main parts of church discipline, were, according to apostolic and inspired authority, to be the acts of each Christian church assembly in regard to its own members respectively. Many other passages might be cited in confirmation of our view that discipline was to be exercised by the brotherhood, or whole body of the members of the society of which the subject of that discipline was a member, *e. g.*, Rom. xvi. 17, cf. i. 7; Gal. vi. 1, 2, cf. i. 2; 1 Thess. v. 14; 2 Thess. iii. 6; Heb. x. 25; xii. 13—17. All these scriptures unite to show that admonition, reproof, separation of

\* See Coleman's “Church without a Prelate,” c. v. sec. i. 1. † Matt. xviii. 20.

‡ 1 Cor. i. 2. § 1 Cor. v. 7, 13.

|| 2 Cor. ii. 6, 7, 10.

the unruly and unholy, were not to be the acts of official persons only, but of the whole body of church members in each instance respectively.

We know it may be objected that directions are given to Timothy and to Titus, as individual office bearers in the church, to rebuke, and that sharply, those who sin, and to withdraw themselves from incorrigible offenders ;\* and also that the angels of the churches of Asia are reprov'd for retaining in the churches those who held and taught erroneous doctrines, and who transgressed the laws of Christ.† Now, without encumbering the present essay with any discussion of the knotty point as to what may be the precise meaning and application of the term angel in this connection, we may safely affirm that it cannot militate against the argument for the popular administration of discipline, because the epistles are addressed to the seven‡ churches respectively ; and, beside many paragraphs throughout these letters which are expressly addressed to all the members, as being individually as well as collectively concerned in the whole epistle,§ the solemn conclusion of each evidently regards all the members as individually and alike interested in all that had been written—"He that hath an ear, let him hear what the Spirit saith unto the churches." And as it respects Timothy and Titus, since they held an extraordinary and temporary office as assistants to the apostles, their case does not affect our argument as to the permanent authority given to individual churches to manage their own discipline. If the apostle himself did not assume dominion over the faith of the churches,|| much less would his assistants ; and if he only directed the church at Corinth how to exercise discipline, and simply employed his apostolic authority to enjoin that it should be exercised, but at the same time left

it to the church to do it as their own voluntary act, in obedience to his Master speaking through him, *his* inspired servant, nothing that he commanded his assistants to do in the way of rebuke or separation from the disorderly could contradict or go beyond his own teaching or practice.\*

II. The *offences* which are to be the *subjects* of discipline.

We need hardly remark that private offences, offences given by one Christian brother to another, as between themselves only, or offences known only to one or two beside the offender, are not to be the subjects of church discipline in the first instance. Our Lord has provided an admirable rule for the settlement of these by the parties themselves, so as to avoid unnecessary publicity—see Matt. xviii. 15, 16 ; and Luke xvii. 3, 4. This rule accords exactly with common sense, with the sense of justice and kindness natural to all men, and, were it only generally followed in the spirit of meekness, would accomplish what our Master doubtless intended by it—to nip manifold evils in the bud, and to save his churches a world of confusion, corruption, and strife. But should the offender neglect to hear the entreaty of one or two more beside the offended, which is the second step prescribed by our Lord,† (and it is worthy of remark that Christ only supposes neglect or refusal on the part of the offender, but neither neglect nor mismanagement of their duty on the other side,)—then they are to lay the matter before the assembly of brethren, the church ; and after that, in its third stage only, does it become a *public* offence, and is to be dealt with by the church. This, therefore, is the *first class* of offences which are to be the subjects of church discipline—*private* offences, in their *third* and *last stage*. In this respect every church is a court of appeal for its own members.

\* 1 Tim. v. 20 ; vi. 5 ; Titus i. 13 ; iii. 10.

† Rev. ii. 14—16, 20, *et alibi*.

‡ Rev. i. 2.

§ Rev. ii. 10, 13, 23, 24 ; iii. 8—10, 15—20.

|| 2 Cor. i. 24.

\* See this subject of the office and authority of Timothy and Titus, fully and ably discussed ; Coleman's "Church without a Prelate," c. v. and vi.

† Matt. xvii. 15, 16.



The *second class* consists of all *notorious breaches* of the laws of *scriptural morality*—those laws which are to regulate the conduct of men in the various relations of life, domestic, social, and public. All transgressions of the second table of the law, whether relating to the life, person, property, or character of our neighbour, are to be the subjects of immediate and summary discipline in the church of Christ, as see below.\* And here it is worthy of particular observation, that offences which are too often lightly esteemed and even winked at among professing Christians, are pointedly marked out in the New Testament as calling forth the exercise of a salutary discipline. For example, covetousness, railing, and extortion, 1 Cor. v. 11; idleness and meddling with other men's matters, 2 Thess. iii. 6—14; want of natural affection, especially as seen in neglecting to provide for relatives in need, 2 Tim. iii. 3, 1 Tim. v. 8; selfishness, pride and vanity, quarrelsomeness, strife-making, and fierceness of temper, the love of pleasure, and mere formality in religion, 2 Tim. iii. 1—5; profanity, or despising of holy things, or of good people, 2 Tim. iii. 3, Heb. xii. 16.

But, again, breaches of the law of love, the new commandment in John xiii. 34 and 35, among brethren of the same society, are to be the subjects of its discipline. Accordingly, the apostle commands the Christians at Rome to mark those that cause divisions, and to avoid them;† and to the Thessalonians he says, “Warn them that are unruly; see that none render evil for evil to any one, but ever follow that which is good, both *among yourselves*, and to all men.”‡ In Titus iii. 10, he orders a *factious*§ man to be rejected after the first and second admonition. And “if he who loveth not his brother abideth in death,”|| surely every proof

of the want of love ought to be taken cognizance of by the congregation of the loving.

Lastly. *The holding or teaching of false doctrine* ought to be brought under the corrective hand of church discipline. For proofs and illustrations, we refer below.\* But on this point we need not enlarge, since the putting down of false doctrine, or *heresy*, in the ecclesiastical and also the popular sense of the term, (though not the scriptural one, as witness the references above on Titus iii. 10,) has ever been readily acknowledged and frequently too eagerly pursued as a subject of the discipline of Christian churches. In the scriptures referred to on this point, it will be seen that the tendency of the false doctrines condemned to undermine the foundations of Christian hope and holiness, and so to break up the fellowship of the brethren, are particularly specified or alluded to as among the strongest reasons for their condemnation, rather than their opposition to established creeds or ecclesiastical rule.

III. In *what* is church discipline to consist, or *how is it to be exercised?*

1. In many cases it would seem that *faithful, but affectionate admonition, or rebuke*, is all that will be needful, and in most cases this ought to be the first step. If a private offence must (as we have seen) be brought before the church in its third stage, the church, the whole brotherhood, are to admonish and exhort the offender to give the satisfaction dictated by Christian love, or any express rule of their Lord which may apply to the case. This, we conceive, is plainly implied in the words—“Tell it unto the church; but if he neglect to *hear* the church”—compared with such apostolic injunctions as these,—“Now, we exhort you, brethren, *warn* them that are unruly”†—“Rebuke not an elder, but *entreat* him as a father; and the younger men as

\* 1 Cor. v. 2; Eph. v. 11; 2 Tim. iii. 1—5. † Rom. xvi. 17.

‡ 1 Thess. v. 14, 15, cf. 2 Thess. iii. 6, 7.

§ See Campbell's Gospels, Prelim. Dissert. ix. part iv. sec. 11, 12; and James' "Church Member's Guide," p. 162, 7th edition.

|| 1 John iii. 14.

\* Gal. i. 8; 2 Tim. ii. 17—21, cf. 1 Tim. i. 19, 20; 1 Tim. vi. 3—5; 1 John iv. 1, 2; 2 John 10, 11; Rev. ii. 2, 14, 15, 20.

† 1 Thess. v. 14.



brethren," &c.\*—"Not forsaking the assembling of yourselves together, as the manner of some is, but *exhorting* one another."† And after the apostle had so fully cautioned the Hebrews against apostasy,‡ what consistent meaning can be given to the exhortations in c. xii. 12—17, "Wherefore lift up the hands that hang down, . . . exercising oversight lest any one come short of the grace of God, lest any root of bitterness," &c.—unless *this*, that by faithful, mutual oversight, and, when necessary, by admonition and rebuke, they should instrumentally prevent the falling of any away from the faith and profession of the gospel? Such admonition and reproof must be faithful and open,§ yet with all tenderness and love,|| remembering that its main object is to gain the offender, and restore him to the paths of righteousness and peace. And inasmuch as this can only be effected by the word of righteousness, as well as that it is against this word he is supposed to have sinned, *this* in all its fulness and spirituality and truth, in its precepts, warnings, promises, and threatenings, is the only weapon to be employed—the only source from which we are to draw reproof, counsel, and motive, wherewith to reclaim and save the wanderer¶—"He that hath an ear, let him hear what the *Spirit* saith unto the churches."

2. When due admonition fails, *entire and immediate exclusion* from the fellowship of the church is to be the *next and final* step of its corrective discipline; or if the offence be a notorious breach of scriptural morality, then such exclusion must at once take place. In this we are clearly supported by the oft-cited passage in Matt. xviii.: "If he neglect to hear the church, let him be unto thee as a *heathen man* and a *publican*." As the heathen man or the publican would not be recognised as a

brother, could have no part in the fellowship of the church, so was the incorrigible offender henceforth to be regarded and treated. That this was to be the solemn act of the church in its united capacity is not only the obvious meaning of the 17th verse in connection with verses 15 and 16; but is amply confirmed by the promises of the Saviour's presence with his followers when they meet in his name to transact such business, and of his solemn approval and confirmation of whatever they do, agreeably to his will, when thus assembled.\* With this last promise agrees the apostolic sentence in 1 Cor. xvi. 22: "If any man love not the Lord Jesus Christ, *let him be Anathema Maranatha—accursed, the Lord cometh.*" And with the direction to exclude offenders against the rights of their brethren at the third stage of the procedure prescribed by our Lord, agrees that of the apostle in Titus iii. 10: "A factious man *after the first and second admonition reject*, knowing that such an one is perverted and sinneth, being self condemned."

But if any doubt could remain as to the authority and duty of a Christian church to exclude from its number and fellowship every brother who walketh contrary to the law of Christ, and that immediately, when the offence is gross and notorious, the well-known passage in 1 Cor. v. should set the matter to rest. There, beyond all cavil, the church is commanded by the authority of the Lord Jesus Christ, her King, to deliver to Satan, to the synagogue of Satan, the world that is, him who had openly and notoriously broken the laws of that gracious Sovereign; and in like manner to purge out the old leaven in every case, to keep no company with any such, to put away from among themselves that wicked person.† This is further confirmed, if needful, by reference to various other parts of the

\* 1 Tim. v. 1, 2. † Heb. x. 25.

‡ Heb. x. 35—39; xii. 1—5.

§ 1 Tim. v. 20; Titus i. 13.

|| Gal. vi. 1; 2 Tim. ii. 24—26; iv. 2; I Heb. x. 24, 25.

¶ 2 Tim. iii. 16; Heb. iv. 12; 1 Pet. iv. 11.

\* Matt. xviii. 18—20.

† 2 Thess. iii. 6, 14; 1 Tim. vi. 5; 2 Tim. iii. 5; also ii. 17—21, comp. 1 Tim. i. 20; and 2 John 10.

epistles. And from all these together, what do we learn but that scriptural excommunication is the most awful sentence that can light upon a man on this side of eternity? the solemn declaration on the part of his brethren, and in the name of their common Lord, who will ere long come to judgment to rectify and confirm that declaration, if just and true, that he has forfeited, according to the law of their Divine Master, all title to be regarded as a brother, that he has no part or lot in the matter, and is henceforth to consider himself, and to be considered by them, as being in the gall of bitterness and in the bond of iniquity. How cautiously is this awful decision to be adopted! How sorrowfully to be pronounced! How alarming to the criminal! How salutary to the body! How entirely different from the excommunication too long practised by mere secular bodies assuming the sacred name of the church of Christ! And how lamentable has thus been its prostitution, its degradation!

But are the excluded to be for ever abandoned? Is there no door left open for their reconciliation with the church? We are sure there is for their reconciliation with their offended Lord. He says, "Return, ye backsliding children, and I will return unto you." And he has also directed his church to receive such. We, therefore, observe that her discipline is to be exercised

3. In *freely forgiving and affectionately restoring* to her fellowship such as have been excluded, on *satisfactory evidence of their repentance*. "If thy brother trespass, rebuke him; and if he repent, forgive him."\* Accordingly, the apostle directs the Corinthian church to forgive, to restore, and to confirm their love towards the wicked person whom they had delivered to Satan, as soon as he heard of his true repentance.† The injunction in Gal. vi. 1, is general, but very comprehensive, denoting all the steps necessary to a salutary discipline of offenders, but distinctly requiring the restoration of those who are in a fit state of mind for such a privilege, as well as pointing out the spirit of kindness in which it should be done. And in 2 Thess. iii. 15, even the brother who must be excluded, and with whom his brethren are to have no intercourse, that he may be ashamed, is not to be counted an enemy, but to be admonished as a brother, in order doubtless to effect his repentance, and so (for what else could it be?) his restoration. And, to add no more, the care to be taken of the Hebrews to prevent final apostasy in any of their number, was not to be the severity of discipline alone, but the affectionate vigilance also which desires to effect by that severity, convalescence and health—"but let it rather be healed."

\* Luke xvii. 3. † 2 Cor. ii. 5—11.

(See *Supplement for conclusion*.)

## THE DUTIES WHICH CHRISTIANS OWE TO THE HOLY SPIRIT.

OUR pages have been enriched at different periods, and especially of late, with earnest and devout essays on the office and work of the Holy Spirit, and in our last number we laid before our readers an interesting paper on the fruits of the Spirit. We trust our present appeal to Christians on the specific duties which they owe to this blessed and almighty Agent will not be unac-

ceptable. Towards this Divine and glorious Person in the adorable Trinity, all creatures stand in a certain relation. With regard to intelligent beings, this relation implies and prescribes duty in all the respects in which it subsists.

The application of the blessings of salvation to sinners, the illumination of their minds, the sanctification of their hearts, and their meetness for glory,

are all to be ascribed to the agency of the Spirit; and all imply, on our part, duties which we are bound to perform, and which we neglect at our peril.

The first thing incumbent upon us, in reference to the Holy Spirit, is a reverential and adoring acknowledgment of his personality, his Deity, and universal agency. Everywhere we are surrounded with proofs of the Deity and agency of the Holy Spirit. Nature, in all her infinite variety of forms; revolving seasons; succeeding generations of mankind; the church adorned with grace; the Saviour clothed with glory; the commencement, progress, and consummation of spiritual religion in the hearts of Christians,—all proclaim that he is “wise in counsel and mighty in working;” that “he is not far from every one of us;” that his presence pervades the universe; that his hand sustains the wondrous fabric; that he is the source of all devotion, purity, consolation, and joy, which are to be found in heaven and on earth. Oh, if these thoughts suitably affected our minds, with what reverence and awe, with what holy love and adoration, should we regard the infinite Spirit!

2. As dependent on the Holy Spirit, we ought to cherish sentiments, affections, and desires corresponding with the various characters which he sustains. He is “the Spirit of truth.” Whatever, therefore, he has revealed, objectively in the Sacred Scriptures, or subjectively in the illumination of our minds, by the instrumentality of the Scriptures, we are bound most highly to esteem, continually to obey, and tenaciously to hold. With what gratitude are we bound to contemplate him as “the Spirit of grace!” How ought we to love Him whose love to us is immeasurable and eternal! How lively and penetrating ought to be our sense of obligation for those measures of his influence which we have individually received, and which we discover in the church around us! Every fresh instance of spiritual religion, and every new communication of grace to believers, ought to affect

us as an evidence of the Holy Spirit’s gracious work, as a proof that he is still in the midst of us; it ought to influence our affections, and to inspire us with ardent zeal to promote his glory.

Towards him as the Spirit of grace it becomes us to manifest a readiness and aptitude of mind to receive and improve his influences. Believing the doctrine of Divine influence, it should be our aim to realize its truth in our experience. To credit the doctrine and yet to be strangers to the fact, is a lamentable inconsistency. Much of our illumination, sanctification, and comfort, depends upon our disposition to receive our portion of those showers of blessings which usually accompany the dispensation of the gospel. How often do these showers fall on sterile ground and flinty rocks!

But while we welcome every heavenly influence, while we pay ready and grateful homage to every visitation of the Divine Spirit, as a Spirit of grace, it becomes us to cultivate a sagacity by which we may distinguish between his operations and the mere fancies of imagination and the workings of fanaticism. Whatever impulses or revelations some may pretend to feel and to receive, it is certain that nothing proceeds from the Spirit, but what enables us to discern, to understand, and to obey the voice of God in the Scriptures. But while we guard against false impulses and spurious revelations, let us be equally cautious not to reject the true. “What some men intend by impulses,” says Dr. Owen, “I know not. If it be especial acts, assistances, and inclinations to duty, acknowledged to be such, and the duties of persons so assisted and inclined, and that peculiarly incumbent on them in their present circumstances, it requires no small caution, that, under an invidious name, we reject not those supplies of grace which are promised unto us, and which we are bound to pray for. But if irrational impressions, or violent inclinations to things or actions which are not acknowledged duties in them-



selves, evidenced by the word of truth, and so unto the persons thus affected in their present condition and circumstances are thus expressed; as we utterly abandon them, so no pretence is given unto them from any thing which we believe concerning the Holy Spirit and his operations." The Holy Spirit is called "the Spirit of faith," and as such we ought to regard him, to avoid every approach and to shrink from every degree of infidelity. The Spirit is honoured and obeyed in proportion as we credit what he has revealed, and confide in his promises; and to the degree of assurance which we rest upon the Redeemer he exhibits, recommends, and glorifies. He is obeyed as a "Spirit of contrition and repentance," when those meltings of penitential sorrow and tender regret are felt and cherished, which evince the deepest and most heartfelt convictions of the evil of sin. As the "Spirit of supplication" we ought to feel that his aid is necessary in order to produce "the fervent and effectual prayer," and that his influence should be sought, as an incentive and as an answer to our petitions. In waiting upon God this should be our constant desire. If the Spirit make not "intercession in us," our prayers will be cold, formal, and unsuccessful. Simple dependence on his assistance is one of the best qualifications with which to approach a throne of grace; and the communication of Divine light and power will evince with what complacency the Holy Spirit regards those who thus implore his aid. "The most eminent effusions of the Spirit which we read of in Scripture were not only afforded to prayer, but appear to have been communicated at the very time when that exercise was performed." He is "the Spirit of love." If we are the subjects of his influence, we shall be animated by that love, which is the life and essence of all the communion which there is between the blessed God and the souls of men. We owe it to our great Teacher and Guide to be like him in this Divine temper; to be as far removed as possible from

malice, uncharitableness, bitterness, and turbulence. Violent agitations and revengeful feelings are infinitely opposed to his nature and grievous to his heart. The Holy Spirit is denominated a "Spirit of power and life;" and the effects of his influences upon the soul are vigour and animation, opposed to lukewarmness and dead formality in religion and religious exercises. He is likewise a "Spirit of holiness," separating the subjects of his influence from the spirit, maxims, and unlawful pursuits of the world, placing them within the sacred enclosure of a holy profession, and imbuing their minds with that sanctity which purifies the heart and beams in the character. Purity of motive, of intention, and of desire must be seriously and habitually cultivated. The new life must produce dispositions and actions corresponding with its own nature. "That which is born of the Spirit is spirit." It bears a resemblance to its Author; and as it is a spiritual production, it requires to be nourished by devout meditation, by pure and holy thoughts. Under his peculiar character as "the Comforter," we should, in all the sorrows of the heart and in all the afflictions of life, devoutly regard him. How Divine are the consolations—how exalted the satisfactions which he alone can impart! It is our duty to make him our constant refuge; to condemn and despise every other source of enjoyment. It is our high privilege to "joy in the Lord, and to rejoice in the God of our salvation." As a "heavenly Spirit," he can surround us with all the splendours of immortality; he can attract us to the centre of all perfection and glory; he can break down the barriers which separate heaven from earth; and by making us "pure in heart," can enable us, even in this mortal body, to "see God." We are, therefore, bound to live in heaven, in the anticipation and earnest desire of its perfection and blessedness. If we would discharge our obligations to the Spirit, we must live as those who are daily "looking for that blessed hope and the glorious



appearing of the great God, even our Saviour Jesus Christ."

As these various and distinguishing characters of the Holy Spirit peculiarly and strikingly designate the objects for the accomplishment of which his agency is appointed in the scheme of redemption, it is incumbent upon us,

3. To pay a conscientious and persevering attention to the means and institutions by which he promotes and secures these objects, especially regarding his agency in them.

Between these means and the end designed there is a *constituted* but not a *necessary* connexion. They are instruments in the hands of an agent, and their success entirely depends on his will and energy. Their adaptation to the object will not alone secure that object, yet they must not be neglected. To use them is our duty. Without private and public worship, reading the Scriptures, and preaching the gospel, the cause of Christian piety cannot advance. To us the means and the Agent are equally indispensable; and our great concern ought to be, to regard both with scrupulous and conscientious assiduity. We are bound to use the one and at the same time to rely upon the other: never ought we to expect the communications of the Spirit independently of appointed ordinances; and never to attend upon those ordinances without a solemn conviction that their beneficial results are in the hands of the Spirit. Thus shall we "work out our own salvation with fear and trembling," knowing "that it is God that worketh in us both to will and to do of his own good pleasure."

4. Habitual dependence on the influence of the Holy Spirit is a duty incumbent upon all who acknowledge his official authority.

As the Holy Spirit is honoured by our conscientious and strict regard to the ordinances and means of grace which are the appointed channels through which his communications flow, so is he likewise glorified by our simple and constant reliance upon him through the whole progress of our Christian

course. This reliance is at once an admission that we deem his influence to be indispensable to the right discharge of every duty; and that it will not be withheld from those who devoutly acknowledge their need of it. It is thus equally opposed to self-confidence and despondency. In this view habitual dependence upon Divine influence is of the greatest importance to our holiness and comfort. Our dependence must be unlimited as well as habitual. "Be ye filled with the Spirit," is a command, in which the apostle takes it for granted that a copious supply is at hand, sufficient to satiate the desires of the saints; and that it is an incumbent duty to rely upon its bestowment. And for the exercise of this unlimited dependence we have the most animating encouragement; and as this dependence is essential to the right performance of every other duty of the Christian life, as it imparts both ability to do and to suffer all the will of God, it is highly incumbent upon us to cherish it. We must be greatly wanting to ourselves, to our own character and happiness, as well as most ungrateful to the Holy Spirit, if we do not habitually regard it.

5. Another duty which we owe to the Spirit, is to cherish a holy fear and awe, inspired by the sovereignty, the mysteriousness, and the spirituality of his operations. We ought to feel like persons in the immediate presence of the mightiest Agent in the universe. Placed as it were in the midst of the great theatre of Divine manifestations, not a glimpse of his majesty, not even a whisper of "his still small voice of love!" should be permitted to escape our notice. When the gales of the Spirit, like the "wind which bloweth where it listeth," are abroad, moving in any particular direction, it becomes us to contemplate their distinguishing effects with devout gratitude, adopting as our own the holy and submissive language of the Redeemer, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast

revealed them unto babes. Even so, Father, for so it seemeth good in thy sight." When simple and apparently inadequate means produce the most surprising and stupendous moral changes, the mysterious energy which imperceptibly works with them should deeply affect us. In the attitude of the seraphim, we ought to bow our faces, and to exclaim, "Holy, holy, holy, is the Lord God Almighty." The spiritual temple, formed of living materials, whose foundation is the apostles and prophets, of which Jesus Christ is the chief corner-stone, and in which the Spirit glorifies the Godhead by his peculiar operations on the souls of men, presents to the eye of faith a scene far more awful than that which surrounded the youthful prophet, when, overpowered with a view of unutterable purity, he fell prostrate before the altar, saying, "Woe is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." To be insensible to a spiritual influence so penetrating in its nature, which is incessantly at work, and which everywhere surrounds us with its hallowed and awful effects, is surely the greatest affront that can be offered to Him from whom it emanates. If we are ourselves the subjects of its power, we shall not be unconcerned spectators of it in others; but each manifestation will excite in us sentiments and emotions corresponding with its own specific character.

As the glory of Christ in his mediatorial work and in the extension of his kingdom is one grand design of the Spirit's agency,

6. It is incumbent upon us to obtain an extensive acquaintance with the history of his operations, and to unite in fervent prayer for those effusions which are to be the dawn and the consummation of the latter-day glory.

Let us sedulously inquire after "the years of the right hand of the Most High." Let our imaginations visit and rest on every spot where the glories of

the Spirit have ever beamed, where his energies have ever been felt. By this we shall learn what are the usual indications of his approach; by what he is attracted; and in tracing the circumstances of his departure, and the consequent declension of religion, we shall understand by what he is grieved and repelled. This, too, will convince us how much of prophecy with regard to his influences remains to be fulfilled. Drops, and rivulets, and interrupted streams, have partially and for a season gladdened the desert; but where are the healing waters of that mighty ocean which are to lave the universe, and to convert all its sterility into "a field which the Lord hath blessed?" Connected with the last duty we mention,

Finally. The most strenuous and united efforts in promoting the cause of the Redeemer, with a humble and confiding reliance on the assistance of the Holy Spirit.

To "convince the world of sin, of righteousness, and judgment," to glorify the Saviour in the illumination and conversion of mankind, is one grand end to be accomplished by the Spirit's agency. Thus all the promises which relate to the universal empire of the Messiah, are promises of a copious effusion of his blessed influence. Human exertions and instrumentality are required, but all their efficacy and success is ascribed to the operations of the Spirit.

The apostles preached the doctrines of Christ on the day of Pentecost, and the word was quick and powerful; but it was Divine energy which carried it to the hearts of the three thousand that were then added to the church. Neither operated separately and alone. The glorious results were the effect of their combination; and this combination, as in the instance alluded to, will in the last days be most conspicuous. Prophecy not only announces a glorious era in the history of the church, but points out the duty of Christians, as it will be instrumental in effecting the grand design of the Spirit's descent. Many are to run to and fro; every

one is to say to his neighbour, "Know the Lord," until the obligation shall cease, and "all shall know him, from the least even to the greatest." It is thus that the church of the Messiah will ere long exhibit an astonishing spectacle of dignity, purity, and peace. Having the glory of God, her bounds shall be commensurate with those of the habitable globe, and every object on which the eye shall rest will remind the spectator of the commencement of a new age, in which the tabernacle of God is with men, and he dwells among them. Compared to this destiny in reserve for the children of men,—compared to this glory, invisible at present, and hid behind the clouds which envelope this dark and troubled scene, the brightest day that has hitherto shone upon the world is midnight, and the highest splendours that have invested it the shadow of death. On us devolves the duty, as the organs of the Divine influence which shall introduce this illustrious period, to be unwearied and united in our efforts. Nor are we warranted to conclude that the Spirit is our

Guide, our Sanctifier, and our Friend, unless we enter into this part of his work, unless our principles, zeal, and activity correspond with this magnificent object, for the accomplishment of which he is to be especially poured forth upon the children of men.

These are among the duties which Christians especially owe to the Holy Spirit; and let us remember, in conclusion, that if we neglect, condemn, or in any respect disobey him, that he will assuredly avenge the insult and fearfully punish our guilty and daring rebellion. It is a fearful thing to provoke the indignation of the Spirit of grace. Of the transgressors of ancient times, it is recorded, "They rebelled, and vexed his Holy Spirit. Therefore, he was turned to be their enemy and he fought against them." The friendship and the enmity of the Holy Spirit comprehend all the good and all the evil in the universe. Oh that we may possess the one, and that Heaven in its mercy may avert from us the other!

*Foleshill.*

J. S.

### THE HORNS OF THE ALTAR.

*"We have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."—Heb. vi. 18, 19.*

WE are informed in Old Testament history, that after Solomon had been proclaimed king, by order of his father David, Adonijah, who had assumed at his own hand the government, feeling that his safety was compromised by the rash act, "feared, because of Solomon, and arose, and went, and caught hold on the horns of the altar." Being abandoned by his supporters, and having no place of strength to throw himself into, he fled to the altar, which appears from the very beginning to have had, like the cities of refuge, the privilege of sanctuary, and caught hold on the horns of it as his only hope. The result shows that his hope was not misplaced. King Solomon having pledged his royal word, that if he

"showed himself a worthy man, there should not a hair of his head fall to the ground, sent, and they brought him down from the altar, and he came and bowed himself to the king, and Solomon said to him, Go to thine house." In the history of this incident in Adonijah's life, we have a striking illustration of the apostle's language in the text quoted above, which seems indeed to have been borrowed from this, or some fact of a similar kind. He there describes believers as persons who, feeling themselves in danger, had fled, like Adonijah, to lay hold on what was their only hope, the horns of the altar, for they, too, "have an altar, which those have no right to approach who serve the tabernacle." And their



hope, like his, doth not make them ashamed. Their safety and happiness are completely secured. Taking this view of the apostle's words, we shall call attention to the following things, in explanation and illustration of them.

First, we shall speak of "*the hope set before us.*" Here we apprehend, we are, by "hope," to understand the sacrifice of Christ, the only foundation of the believer's hope for eternity, the exercise, according to a very common figure of speech, being put for the object. And well may the sacrifice of Christ be denominated our hope. "Other refuge have we none." Had it not been for it, there would have been no more hope for sinners of our race, than there is for devils, to whom "hope comes not, that comes to all." But by the sacrifice of Christ, by the setting forth of him to be a propitiation, God "has raised up for us a horn of salvation in the house of his servant David," by taking hold of which we may be safe. In virtue of this there is now held forth, not the bare possibility, nor the distant probability only, but the absolute assurance of salvation to all who place their hope in Christ. He, as the apostle expresses it, is "our hope." But the hope not only exists, it is "set before us." It is so, as the altar in the tabernacle, or as the cities of refuge were; the access to which was free and open, and the roads leading to which were direct and patent. It is not of the nature of a spring shut up, and a fountain sealed, but placed direct, so to speak, within sight of every eye, and within reach of every hand. It is thus set before us in the gospel, both in the way of being revealed to our faith, and offered to our acceptance. What Moses says, therefore, concerning the law, may be said concerning the hope of the gospel. "It is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldst say, Who shall go up for us to heaven, and bring it to us, that we may hear it, and do it. Neither is it beyond the sea, that thou shouldst say, Who shall go over the sea and bring it

to us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayst do it."

Secondly, We would now call attention to *the means by which believers become interested in "the hope set before them."* They are interested in it. It is not only set before them, but possessed by them. This "hope," the apostle says, "they *have*;" that is, as the word signifies, *have a fast hold of it*, as Adonijah had of the horns of the altar. And if the question be asked, how they become thus interested in it, the apostle furnishes us with the answer. They "have fled for refuge to lay hold of the hope set before them." There are two exercises of mind brought before us in these words, as means of being interested in this hope; *fear* and *faith*—fear influencing to flee, faith enabling to take hold; the one the impelling means, the other the instrumental means. These exercises of mind, though quite distinct, yet beautifully harmonize, and even run into each other in the process of conversion, so that what begins in fear, ends in faith. We have a striking illustration of the union in the case of Noah. "By faith Noah, being warned of God, of things not seen as yet, moved with fear, prepared an ark to the saving of his house."

*Here*, then, is the first principle which operates; not, however, the fear of despair, which merely stupifies, and renders motionless; but the fear of hope—the fear, that is, which is connected with hope, and is qualified by it, and which, therefore, leads to flee for refuge to the hope set before us. Till a man becomes really afraid, begins to be alarmed about the condition of his soul, he will never in good earnest betake himself to Christ. "They that are whole need not a physician, but they that are sick." No one who had no apprehension of the ministers of justice, would have ever fled to lay hold on the horns of the altar. Till men feel that they are lost in themselves, they will never be



found in Christ. The mere perception of *danger*, the danger of hell-fire, is ordinarily the first thing which excites the fear. See the gaoler of Philippi coming in, trembling, and falling down before Paul and Silas. What is it which excites his fear, which produces in him such terror? It is just the sense of pressing danger. In the earthquake which shook the foundations of the prison, he heard, as it were, the sound of the feet of the avenger of blood behind him; this excited in him fear, and fear excited him to flee. "Sirs," he cried, "what must I do to be saved?" But there is soon, in the case of the really convinced, joined with a sense of danger, a sense of guilt; and this tends still farther to heighten the fear. When the eye is opened to see, and the heart rendered sensible to feel, what an evil, as well as dangerous thing sin is, how opposed to the nature, and contrary to the will of God, a holy dread and horror are produced. Thus when Peter, in his sermon, on the day of Pentecost, brought home to the consciences of his hearers the charge of guilt, made them see, and, as it were, feel the flaming sword of avenging justice, not only drawn against them, but beginning to pierce them, it is said, "They were pricked to the heart, and cried out, Men and brethren, what shall we do?" Thus, under the influence of fear, in the first instance, fear varying, according to the temperature of the individual, his previous character, and the particular circumstances in which he is placed, from simple apprehension of terror, bordering on despair, the convinced sinner flees, as for his life, as the manslayer to the city of refuge, or as Adonijah, fearing, because of Solomon, fled to lay hold on the horns of the altar.

But while fear influences to flee, *faith* must be exercised in taking hold, or else there will be no actual interest in the hope set before us. No alarms and terrors, however great, can be a substitute for faith. It would not have done, though the manslayer had reached the city of refuge, if he had

not entered it; nor would it have availed the criminal, though he had got to the tabernacle, if he had not taken hold of the horns of the altar. In like manner, whatever our fear may lead us to in religion, though it should be to give all our goods to feed the poor, and even our bodies to be burnt; if it does not lead us, by believing, to lay hold on the hope set before us, it will be in vain. Felix trembled, as well as the gaoler, but his fear did not, like the other's, end in faith. Faith is in its nature at once a fleeing to, and a laying hold on the hope set before us; the first we may call the incipient act of faith; the second, the consummating act of faith. By the one, we give credit to the gospel testimony concerning Christ as a Saviour from sin and wrath; by the other, we embrace him as our Saviour. There is not only *crediting* in the nature of faith, but there is *appropriation* also; in other words, the believing with particular self-application. The believer, then, is a person who, feeling his guilt and danger, and perceiving, from the gospel revelation, that Christ is able and willing to save him, takes fast hold of him, as the drowning man does of the rope that is cast to him. Or, to use once more, what is evidently the figure in the text, as the criminal did of "the horns of the altar." With the arms of his faith around the cross, he exclaims, "My Lord and my God."

But we proceed, in the third place, to show, from the apostle's statement, *the blessed effects which result from being thus interested in the hope set before us*. The apostle, speaking in the name of all believers, had said, "We have fled for refuge, to lay hold upon the hope set before us." Now what, it may be asked, have we found this hope to be? Has it stood us in any stead? Have our expectations of safety and happiness been disappointed, or have they been realized? Now we can, with the most perfect confidence, from the apostle's testimony, as well as our own experience, declare that this hope has not made

ashamed. Instead of finding it when we grasped it close, as Joab did the horns of the literal altar, when, by Solomon's command, he was slain there, to be as the staff of a broken reed, upon which, if a man lean, it will go into his hand, and pierce him, we find it to be what the stable anchor is to a ship, an effectual preservative from destruction, a most perfect means of happiness, "which hope," says the apostle, engrafting in the way we have indicated, the allusion to a vessel in a storm upon that of the criminal flying to the altar, "which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil." Believers, then, we remark, first, in laying hold of the hope set before them, *secure their safety*. As an anchor of the soul, this hope *is* sure and stedfast. There are just two ways in which an anchor may fail in securing the safety of the vessel. It may be broken away from the vessel, or it may lose its hold of the anchorage ground; in either of which cases the vessel will drift before the wind. But in neither of these ways can our heavenly Anchor fail. Christ, as "the hope set before them," is bound to believers, and they to him, by the "sure and stedfast" bond of inviolable faithfulness, and unchanging covenant love. And this is a bond which no strain, nor pressure, however powerful, either from corruption within or temptation without, can make to give way. The sacred chain that binds the earth to heaven above can never be broken. "Who shall separate from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things, we are more than conquerors, through him that loved us; for I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." But though the anchor may not lose its connexion with the vessel, may it not lose its hold of

the anchorage ground? Though there be no failure of faithfulness and love on Christ's part, towards believers, may there not be a failure of merit and virtue in his atonement towards God? No, verily. The anchor is cast within the veil, the merit of the atonement is secured by the efficacy of the intercession. There is a connection between believers, a glorious and indissoluble one between the altar in the outer court, the horns of which you have taken hold of, and the altar in the holiest of all, at which Christ is now ministering. Though the atonement on which you are resting was offered on earth, the intercession is carried on in heaven, and till the Saviour is dragged from his high seat of intercession, and this he never can be, you are safe. The anchor is "sure and stedfast."

But believers, in laying hold of the hope set before them, *secure not only their safety, but their happiness*. The anchor is not only itself "sure and stedfast," but it makes so. "The wicked are like the troubled sea when it cannot rest." They are driven hither and thither by the storm and tempests which rage here. The reason is, they have no anchor to hold them fast and keep them steady. But behold the glorious privilege of believers; though they are not unaffected by the commotions of the lower scene, they must enter that haven where no winds blow, nor tempests rage, before they are so; they are sustained amid them in peace and comfort, by the interest they have in Christ. Hear the apostle expressing his happiness amid the troubles and trials of life, and observe how he traces all up to "the hope which he had as an anchor of the soul." "We glory in tribulation also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed." And what the apostle did, every believer may do. With his hand upon his anchor, and his eye on heaven, he can say, "God is my refuge and strength, a very present help in trouble, there-

fore will I not fear, though the earth be removed, and though the mountains be cast into the midst of the sea."

And now we ask, why should not all do what believers have done — "flee to lay hold on the hope set before them?" All *need* to do so. As sinners, they are all condemned already, and the wrath of God abides upon them. The sentence is gone forth against them, and the avenger of blood is already behind them to put it in execution. Flee, then, sinners, from the wrath to come. A moment's delay, and it may be too late. All *may* do what believers have done. "The hope set before us" is set before all. There is no limitation nor restriction as to access to Christ. Wherever, on the face of this wide world, there is a man and a sinner, there, there is one who may flee for refuge to lay hold upon the hope set before him. It is not with our altar as it was with the altar under the law, which was expressly precluded from affording protection to the presumptuous murderer, God requiring that such "should be taken from his altar that he might die." No. "The blood of Jesus Christ," God's own Son, "cleanseth us from all sin." "Be it

known unto you, men and brethren, that through this man is preached unto you the forgiveness of sins, so that all that believe on him are justified from all things from which they could not have been justified by the law of Moses." But while all need to flee, and while all may flee for refuge to lay hold on the hope set before them, we must add, that all *ought* to flee. This, which is the privilege of men, is also their duty. They cannot refuse to do so without committing sin. "This is the commandment of God, that ye believe on the name of his Son Jesus Christ." Unbelief is the greatest sin which it is possible for a sinner out of hell to commit. And those who do what believers have done, will enjoy what believers enjoy. They shall have *their* safety and *their* happiness. Flee to Christ, then, sinners, and take hold of him, and amid the storms and tempests of life, and even the wreck of a dissolving world, you will feel yourselves secure. Like a gallant ship moored in a safe anchorage, you will be able to defy the utmost fury of the elements, and find

"Hope your anchor, firm and strong,  
When tempests roar and billows rise."  
*Biggar.* D. S.

## POETRY.

### VERSES,

*Writ'en soon after the Decease of the Rev. Joseph  
Fletcher, D.D.*

HE has gone! he has breathed his last,  
And we see him now no more!  
Still and dark was the stream as he pass'd  
To the everlasting shore.

From the first the angel of death spread  
His wings o'er our father's head;  
The shade of the shadow was on his bed,  
And settled there till he sped.

'Twas a supernatural eclipse  
Of a beauteous, sun-like soul:  
Death's silence sealing eloquent lips—  
The spell of a death-control.

Oh! the beauty of his bearing,  
As he bore all in meekness—

The immortal spirit sharing  
In all the mortal's weakness.

There was the martyr's stillness—  
The hero's quiet fall;  
It was the body's illness,  
And that was all.

The tears of those around him  
He could not, dear one, see;  
Quiet and strong coiled round him  
The grip of the enemy.

It was a struggle all within—  
Without, no sign was shown—  
The last wrestle with sin,  
And death was overthrown.

We heard no sound of fighting,  
As the battle fiercer grew—  
No earthly witness saw all  
That pass'd between those two.

But One there was stood nigh him,  
While human help was none :  
The Friend was ever by him  
Until the foe was gone.

Could he now tell the story  
Of his passage o'er death's wave,  
We should feel there was a glory  
O'er his dark walk to the grave.

Could the dust that is sleeping  
Rejoin the spirit fled,  
And speak to us who are weeping  
Over the blessed dead ;

How would our tears be brightened,  
As the wondrous tale he told !  
How he saw the heavens opened,  
And heard the harps of gold !

How sweet was the welcome  
From the lips of the Lord there !  
How shining was the crown  
And the robe he gave to wear !

How glorious was the throne,  
And how starry the wide host,  
As they sang to him who sat thereon,  
The Saviour of the lost !

How many were the greetings  
From those he here loved best !  
How flowed from all the ecstasy  
Of welcome to his rest !

How clear ran the river,  
How bright hung the bow,  
O'erarching glory ever  
With mercy's sevenfold flow

Of melting, mingling radiances,  
O'er each crowned brow !  
And he whom yet we mourn for,  
Our father, is there now.

*June, 1843.*

R. F.

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#### SONG OF PRAISE.

AWAKE, oh psaltery ! magnify the Lord !  
To sacred mirth let all thy powers be lent ;  
Ye golden viols, join the sweet accord,  
Drawn from the many-stringed instrument.

Let the soft organ breathe in notes profound  
A solemn hymn to praise my Maker's  
name ;  
And harps conspire with strains of dulcet  
sound,  
To swell th' eternal triumph of the Lamb.

Nor shall the mortal voice of man be mute,  
But to the heaven of heavens its song pre-  
fer,  
Mix'd with the warblings of the silv'ry lute,  
The mellow pipe and graceful dulcimer.

Great is the Lord and greatly to be fear'd,  
This universe immense reveals his might ;  
He loves with holy joy to be revered,  
And praise is very comely in his sight.

Princes and rulers in their robes of state  
Shall bow before him with respectful mien ;  
In countless crowds about his temple-gate  
Nobles and minstrel prophets shall be seen ;

And mighty kings from many a distant land  
With sound of trumpet in their pomp  
shall come,  
And banner'd hosts before the Lord shall  
stand  
With clashing cymbals and the thund'ring  
drum.

There, too, shall children lift their little  
hands,  
And lisp their infant accents to His praise,  
At sight of whom the pure angelic bands  
Shall wave their palms and louder an-  
thems raise.

Oh, happy time ! when all who dwell below  
Shall join the Hallelujah of the skies,  
Then discord never more our hearts shall  
know,  
But thrill in high seraphic harmonies.  
J. S.

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#### THE SHEPHERDS OF BETHLEHEM.

ON Judah's plains, outstretched and wide,  
Some lonely shepherds lay ;  
Their flocks reposing by their side,  
They watch the approach of day.

Calm are the thoughts which hold domain  
Within their peaceful breast ;  
They trust in an Almighty name,  
And wait the appointed rest.

Sweet converse now the shepherds share  
To cheer the gloom of night ;  
Upward ascends their early prayer  
For beams of heavenly light.

The watches of the sleepless night,  
How tardily they flee !  
And welcome to our shepherds' sight  
Another day will be.

On all around sleep holds its power,  
E'en Bethlehem's crowds are hush'd,  
And now behold the natal hour  
Of Him in whom they trust.

And ere another morn has shed  
Its pearly drops around,  
Reposing in his manger-bed  
The infant Saviour 's found.

A messenger there now appears,  
They tremble at the sight ;  
For earth upon its surface bears  
An angel clothed in light.



Fear not, he cries, to you I bring  
Good tidings of great joy,  
The heavenly host hosannahs sing ;  
Loud praise is their employ.

Shepherds, arise ! lift up the head !  
To you a sign is given ;  
The swaddling bands and manger-bed  
Contain the Lord from heaven.

Glory to God in highest strains,  
And peace on earth shall dwell ;

Jesus, your King, for ever reigns ;  
He'll save your soul from hell.

Praise ye the Lord, angelic choir,  
Who bow before his throne,  
And let his praise earth's sons inspire,  
Christ the Redeemer's come.

Hallelujah ! Light of heaven !  
Lord of lords ! and King of kings !  
Grace and truth to us are given ;  
Pardon and peace the gospel brings.  
*Chigwell.* ELIZA JEFFRIES.

## REVIEW OF RELIGIOUS PUBLICATIONS.

*The SACRAMENTS: An inquiry into the nature of the Symbolic Institutions of the Christian Religion, usually called the Sacraments.* By ROBERT HALLEY, D.D.  
Part I. BAPTISM. 8vo. pp. 632.

Jackson and Walford.

THIS is the tenth volume of Lectures which has appeared under the auspices of the committee of the Congregational Library ; and whatever diversity of opinion may exist, as to the author's views of particular parts of the controversy on which he has written, there can be but one feeling among enlightened and unprejudiced men, as to the amount of perspicacity and learning he has brought to bear on his adventurous undertaking. How far his work, when complete, will tend to harmonize Pædobaptists, or to convince opponents, it is not for us to predict ; but we suspect that neither the one object nor the other will be materially advanced. Meanwhile we must enter our solemn protest against the very unfair conclusion which some have expressed, that the Congregational Lectures occupy a kind of authoritative standing among their brethren, and that their denomination are in some way bound by the judgments they pronounce on particular subjects. Nothing can be more ridiculous than such an assumption ; in plain truth, it can only be made for mere party purposes, or for reasons still less honourable. Does it require to be stated, that the committee of the Congregational Library consists of a small body of good and true men, who better understand their position and principles than to think of appointing a succession of authoritative instructors. The clumsy fiction never entered into their minds ; and we are bold to say that they never dreamt for a moment of making themselves or the Congregational churches responsible for the views expressed by their annual lecturers, who have simply given currency to their own sentiments, without official dictation, on the one hand, or adoption on the other.

We greatly respect both the committee and the lecturers ; and feel thankful for the able series of discourses they have given to the public ; but for the sentiments contained in the lectures, the preachers only are responsible, and no one has a right to speak of them as in any way implicating the aggregate mind of the Congregational denomination. We are sorry to be compelled to pen such obvious truisms, but when it is more than insinuated that the Congregational lecturers are to be regarded as the fixed organs of Congregational opinion, we are called upon to say that it is a calumny, upon three distinct parties,—the committee of the Congregational Library, the lecturers they appoint, and the churches to which they belong.

Having thus far cleared our ground, that we may "stand fast in the liberty wherewith Christ hath made us free," we must be allowed to say, that of all subjects within the wide range of theological controversy, there is no one upon which we are less disposed to yield up our liberty and our conscience to our Christian brethren than upon the much agitated topic of baptism. Those who dogmatically maintain that nothing but immersion is baptism, and that believers only are the legitimate subjects of the rite, must feel themselves tied down to an absolute uniformity ; but we who think very differently, who can see no proof of an immersion in the New Testament, and who believe that Christian households may be baptized upon the faith of one or both of the responsible heads, can afford a little latitude of interpretation for our brethren who differ from us ; and cannot presume to be quite so infallible in our conclusions, from very difficult premises, as that very respectable body of Christians, who arrogate to themselves the name of Baptists, and stoutly maintain that no one is baptized beyond the limits of their own denomination. On their principles, there can be no difference of opinion ; they find a word employed in the New Testament to express the baptisms referred to ; the meaning of

that word they sternly fix; a baptism, with them, must be an immersion; none but Christians ought to be baptized; and thus their whole system is stereotyped from generation to generation; and the peasant or the scholar belonging to the denomination betakes himself to the same common-places in defence of his favourite theory of baptism. There is nothing doubtful to him in the whole question; he became an infallible interpreter the moment he joined himself to his party; and, without a single misgiving of conscience, he treats all as unbaptized persons who have not passed through the appointed rite according to his notion. Varieties of opinion, as to the subjects or mode of baptism, he can have no sympathy with; they must be traced to sheer ignorance, or prejudice, or want of submission to Divine authority: but as for him, he dwells in unclouded light; no educational bias has influenced his decision; conscience alone, and the fear of God, have made him what he is; his inductions are all sure, because the premises on which they rest have been settled by something tantamount to a principle of infallible interpretation.

We may be told that Pædobaptists are divided among themselves; that some practise infant baptism on one ground, and some on another; that many baptize all infants, while not a few baptize only the children of believing parents; that one class derives its warrant from the Abrahamic covenant, and another from the ample scope of the apostolic commission, and the wide range of the Christian dispensation. There may be some measure of inconvenience and mortification in all this diversity of opinion among Pædobaptists; but, for our own part, we heartily glory in it, because it just proves to us, that they have relinquished the preposterous ground of infallible interpretation, and are merely suffering the penalty, if such it may be called, which must ever attach, more or less, to free inquiry upon subjects not categorically determined in the inspired volume. We may be told by every Baptist writer, of every grade, whether of intelligence or stupidity, that the subject is settled to a demonstration in the word of God; but this is simply a begging of the question at issue between us; and we have this serious objection to its being thus dealt with, that an equal amount of intelligence, learning, and virtue, to say the least, is enlisted on the opposite side. Grant the Baptist's premises, indeed, and his conclusions must inevitably follow; reject them, as savouring too much of infallible interpretation, and the whole question becomes an open one, upon which, in the present imperfect state of human thought and feeling, some variety of conclusion will be the certain result. There is no description, strictly speaking, of the act of

baptism in the whole of the New Testament; a word, indeed, is employed, when the rite is referred to, as when Christ said, "Go and teach all nations—baptizing them;" but in what manner the formal act thus enjoined was performed, we nowhere learn; and, more than this, we firmly believe that no turmoil of criticism will ever be able to determine with certainty the precise form in which any one of all the baptisms recorded in the New Testament was actually effected. That water was used, in some form, is manifest; but that it was always or ever used by immersion, is a matter which the wise and good will never, in our humble opinion, be able to determine. The changes through which language has passed, affecting doubtless, the original word, upon which so much stress has been laid in this controversy, forbid all certainty of conclusion, as to any fixed apostolic practice; while the liberty of the Christian dispensation seems to require that little stress should be laid upon anything but the use of the symbolic element, as the appointed emblem of the blood of sprinkling, and of the outpouring of the Holy Spirit. And as it respects the opinion that believers *only* are to be baptized, there is as little right to infallibility in the assertion of it, as to the maintenance of the dogma that there is no baptism without an immersion. The axiomatic character of both propositions we resolutely deny; and we are better pleased by far to encounter that diversity of opinion which obtains among Pædobaptists, than to entrench ourselves behind an unamiable and disturbing fallacy, which would compel us to think of three-fourths of the Christian church as unbaptized, and which would strip many of the references of the New Testament of half their beauty and half their significance.

But it is time that we should turn to the volume before us, which appears to have excited a considerable stir among all parties interested in the controversy to which it refers. Some of our Baptist brethren seem to be in perfect ecstasy with it, because of Dr. Halley's supposed approximations to themselves. "There may, perhaps," says one writer, "be congregational pamphleteers and talkers in the more remote provinces, far removed from the centre of information, who being behind the age to which they belong, will reiterate in their respective localities the obsolete arguments which their champion at the Congregational Library has examined and judiciously discarded. Should it be so, a Baptist brother may save himself much time and labour, by discreet reference to this volume. As soon as the word *circumcision* is mentioned, let him ask, Have you read Dr. Halley? When any one speaks of federal holiness of the children of believers the response should be, I perceive you have

not read Dr. Halley. When the Abrahamic covenant is brought forward, a Baptist, however deficient in polemical skill, may safely reply, study Dr. Halley. This will be better than debating the points, as formerly." "Whatever," observes the same writer, "we can do towards the promotion of concord and unity, without surrendering truth, we shall do with pleasure; and we rejoice to find, that Dr. Halley and those who concur with him, approach more nearly to our sentiments on several important matters than we had supposed. Happy shall we be to find that there is no Thersites in the council-chamber of our fraternal opponents to interrupt the peaceful negotiation, and just as we are about to agree amicably that old Pædobaptist positions shall be for ever abandoned, to renew the discord and hinder the conclusion."

Such is the friendly tone of certain of our Baptist brethren, in reference to Dr. Halley's work, notwithstanding the strong position he has taken against their whole theory of believers' baptism. This is very kind, on their part; and, we may add, much easier than to answer the course of argument which our lecturer has pursued.

We shall divide our critique into two parts; and take a brief survey of the points of harmony and difference between ourselves and the respected author. We find much that is instructive, much that is convincing, much that is calm and inductive, in this volume. In the first lecture Dr. Halley has entered into a laboured criticism upon the use of the term Sacrament; in which he has well exposed the serious abuses which have arisen from the employment of this heathenish term in reference to the institutions of the gospel. Both Romanists and Anglicans will do well to examine carefully this lecture, particularly the latter; for Dr. H. has shown, that though the Established Church has formally rejected the doctrine of more than two sacraments, yet, upon her own definition of a sacrament, she has virtually retained five. Great light has been thrown also, by our author, upon the *agapæ*, or love-feasts, of the primitive church. And Tractarians will here find some of the most vexatious problems to solve that have yet been submitted to their grave solution. They tell us that the universal church "did not lose her sacramental unity, until the great schism of the Latins and Greeks; or the greater of the Romanists and Reformed." "Of what value to us," observes Dr. H., "would be the authority of Scripture, if it could be shown that the apostles disagreed upon various important subjects? Of what authority is tradition, if the traditors, while living, were engaged in angry and interminable disputes, arising out of their com-

mon faith?" And again, "If infallible guidance has been lost in the disputes of the Reformation, why might it not have been lost in the fierce contentions of the ancient church on the keeping of Easter, the baptism of heretics, the homoousion confession, the iconoclastic feuds, and I know not how many other disputes which inflamed the Christian community and divided churches and bishops, who, we are told, possessed in common, though not individually, the teaching of the Holy Spirit?" Will Tractarians answer these interrogatories honestly? We are persuaded they will not, for their plan is to answer nothing; but to proceed onward in their career of error as far as the bishops will permit them to go, and they are, in general, a sufficiently patient body of men, unless when their clergy become very zealous in the cause of the Reformation, or very charitable to other denominations of professing Christians. The notes to Dr. H.'s first lecture are very valuable; and may well convince churchmen in general, and Romanists and Anglo-Catholics in particular, that some Dissenters, at least, are as able as themselves to meddle effectually with questions of remote antiquity. Those who wish to become acquainted with the foolish jargon which has marked the ecclesiastical history of sacraments, will do well to read this lecture. How little affinity there is between the doctrine of the New Testament, on this subject, and that of the schools, is painfully manifest. Of the two simple ordinances of the Christian dispensation, Dr. H. remarks, that "without attempting any logical definition of a sacrament," he considers "baptism to be the initiatory rite, and the Lord's supper the commemorative institution of the Christian church, and both of them symbolic representations of evangelical truth."

Dr. Halley begins his second lecture with a very able refutation of the views of Quakers on the subject of baptism and the Lord's supper—a refutation which we would earnestly commend to their serious attention. It is spirited, logical, candid, respectful, and in the highest degree convincing. Can Joseph John Gurney and his brethren refuse or neglect to read it? We think they cannot.

Our author, also, carries war, in this lecture, into almost all the ecclesiastical camps that have ever been mustered on the battlefield of the church. The *opus operatum* of the sacrament, as held by Rome; the modifications of this view which obtain in the Anglican and Lutheran churches; and the notion of federal rite involved in the sacrament, as held by the Puritans, Scotch Presbyterians, and many foreign Protestants of the Calvinistic churches,—are all rejected,



and as we think justly and scripturally, by our learned friend. "It would seem to follow," observes Dr. H., "that the adherents of the latter opinion ought to administer the sacraments, or seals, only to those who have previously received the grace which they attest; whereas the adherents of the former ought to administer them only to such as are destitute of that grace. If baptism, for instance, be the seal of regeneration, it should be administered only to the regenerate; if the means of regeneration, only to the unregenerate." What follows we regard to be a highly satisfactory account of these Divine institutions. "The opinion which we propose is, that the sacraments are significant rites—emblems of Divine truth—sacred signs of the evangelical doctrine—designed to illustrate, to enforce, or to commemorate the great and most important truths of the gospel. Baptism, we believe, is the sign of purification on being admitted into the kingdom of Christ; but neither the cause nor the seal of it: the Lord's supper, the commemoration of the death of Christ, the symbol of its propitiatory character, but not the assurance of our personal interest in its saving benefits. The truth exhibited in the sacraments, just as when it is propounded in words, may be the means of the communication of Divine grace; but then the evangelical doctrine, and not the sacrament, the truth, and not the symbol, the spirit, and not the letter, gives life and sanctity to the recipient, as it may even to a spectator."

But we regret that we cannot proceed further in our examination of Dr. Halley's labours during the present month. We have still much to notice that we decidedly approve; and to us it would be a high gratification, if we could give our sanction to all that he has written. But this cannot be, unless some serious change should be wrought in our views. Meanwhile we wish that our readers would purchase the volume, and judge for themselves. It is a work of no ordinary claims, whether we regard its logical power, or its critical research.

*(To be continued.)*

DISCOURSES. By WILLIAM ANDERSON.  
12mo. pp. 354.

Jackson, Glasgow; and Ward and Co., London.

Among the mass of sermons continually issuing from the press, it is lamentable to reflect how very few volumes of this class rise above mediocrity. They may interest those who have heard them delivered from the lips of their pastors; but they rarely become known beyond the circle in which they were produced. The reason of this, we think, is, that first-rate productions can only be

supplied by master-minds; while the taste for writing plain, practical, awakening discourses, such as those which proceeded from the pen of the late Rev. George Burder, the author of "Village Sermons," has almost expired. The thinking public will demand from writers of sermons obvious marks of intellectuality and genius, or something so simple, so fervent, so direct, and so engaging to the heart and conscience, as to cause thoughtfulness to take the place of criticism, and self-examination that of logical investigation. There is a middle class of sermons which few are induced to purchase, and fewer still to read. They may be described as dull, common-place essays upon religious topics, which add but little to our stock of scriptural knowledge, and still less to the deep current of a vital Christianity. An over-production of this species of theological composition has vitiated the taste of the age, and done much to dishearten men of power, and men of simple scriptural bearing, from adventuring their productions upon the reading public. Still, we must maintain that sermons of sterling worth are among the best portions of our religious literature; and we cannot but regret that an inundation of ephemeral productions should be the means of depriving us of the discourses of men who have the power of giving a bias to the taste of the age, and of transmitting their just fame to a distant posterity.

We have been led to indulge in this train of thought by the perusal of Mr. Anderson's volume of Sermons. With but a slender sprinkling of the charm of what may be termed fine writing, there is in these Discourses a vigour of conception, and a richness of illustration, entitling them to be regarded as original, not to say striking, compositions. There is not a sermon in the volume that can fairly be pronounced to be feeble or common-place. The preacher always affords evidence of thinking for himself; and now and then exhibits symptoms of eccentricity in the mode in which he enforces his conceptions. He is a sound divine; but he gives himself little trouble with any particular school of theology; and seems more intent to find access to the human conscience than to uphold the favourite theories of human creeds and confessions. We must confess, what is very uncommon with us about volumes of sermons, that we have read all the twelve Discourses in this volume with delight and, we hope, profit.

The topics descanted upon are varied and interesting. I. The Doctrine of Good Works. II. The Incarnation, and the Secret of believing it. III. Christ a Friend. IV. On Loving Christ. V. The Christian Life not Melancholic. VI. The Decalogue the Law



of the Gospel. VII. God's Omnipresence practically contemplated. VIII. On Loving God. IX. The Sinfulness of Sin. X. The Claims of Children. XI. The Evils of Ignorance. XII. Re-union of Christian Friends in the Heavenly World.

There is a feature in these Discourses very striking. It is this, that some of them are tender and pathetic throughout, where the subject seems to demand it; while others again are powerfully argumentative, and strictly theological. A better illustration of this cannot be supplied than in the contrast between the *sixth* and the *tenth* discourses. In the *sixth*, we have a most masterly discussion of a difficult point in theology conducted to a triumphant issue; and in the *tenth*, we see all the heart of the author poured out in exquisite tenderness upon the rising generation. Yet, even in this discourse, there is a current of most wholesome and convincing argument, tending greatly to press home upon the conscience the religious claims of the young.

It would be difficult to furnish specimens of the author's style and argumentation, in the limited space which we can devote to such an object. We shall content ourselves with one brief passage in the fifth discourse, entitled, "The Christian Life not Melancholic :"—

"Our joy is our duty; our darkness of mind is alike our affliction and sin. But how? How can a man be responsible for a joyous state of mind? Can he say to grief, Go, so that it shall leave him? and to gladness, Come, so that it shall visit him? Has any man such power over his feelings? Not directly, we admit; but he has power to turn and look at joy-giving objects, and to listen believingly to joy-giving reports. Though a man is not responsible for seeing when in a cell, he may be responsible for coming forth from it, and opening his eyes to receive the rays of the sun, so as to act the part of one who enjoys the light. In like manner we are responsible for gladness of heart towards God, inasmuch as we can by meditation place ourselves under the influence of the scenes of Bethlehem, of Calvary, of the garden of Joseph, of Mount Olivet, and THE THRONE; which, contemplated with faith, will as necessarily produce joy of heart, as the finding of treasure, or the gaining of victory. It is thus that responsibility for being joyful is only the legitimate result of being responsible for believing the testimony of God. If thou art destitute of joy, it is because thou art destitute of faith; and therefore it is thy sorrow, thy sin."

We have unusual satisfaction in recommending this very instructive and original volume of Sermons to the notice of our readers.

A DISCOURSE on ORDINATION and CHURCH POLITY: in which it is shown that the arrogant Assumptions of High Churchism are inconsistent with Scripture, with Reason, and with Facts. By the Rev. WASHINGTON BAIRD, Pastor of the Presbyterian church, in St. Mary's, Glasgow. 8vo, pp. 32.

New York: J. F. Trow and Co.

While we can never put too high a price on the benefits purchased by the Reformation, it is not to be denied that the great revolution introduced by Luther, and carried on by his illustrious compeers, and their no less illustrious successors, still left the church the slave of the state. And to this fact are to be ascribed most of those internal feuds which have distracted and divided the household of faith—those internal fires which threaten to consume and destroy it. Nor are these feuds at an end—these fires are not extinguished. A change has come over us not for the better, but the worse. On the one hand high churchism is rank and rampant, and, on the other, sectarian bigotry and alienation. Nor is this confined to England. It is spreading over Christendom, not excepting the free soil of the United States, and in those states the ground which still bears the hallowed impression of the pilgrim's foot. Hence the publication of this admirable Discourse. There the Episcopal church is putting forth the same lofty pretensions as here, and consequently other bodies are put upon their defence. Nor does America lack men equipped and prepared for the conflict. The author of this sermon stands before us as a warrior in his armour. He is not afraid of his enemy. He challenges him to the onset. Though we should like to see him in a *simpler* armour; he is competent to teach others how to war, and even to lead them on to the fight.

The Discourse is an exposition of some of the great principles involved in the constitution and polity of the Saviour's kingdom. As a Presbyterian, our author has, most justly, his predilections and peculiarities, and on a few points we might differ from them; still, as a whole, the production is the effect of a clear and vigorous mind, and entitled to the most favourable regard of the whole Christian community.

A REPLY to the REV. THOMAS STRATTEN'S SERMON, intitled, "*Baptism at Corinth, and by Paul, shewn to be both in its Spirit and Practice Christian Baptism, and not that in the Jordan, and by John.*" By D. M. N. THOMSON, Minister of Salt House-lane Chapel, Hull.

This discourse was written in reply to one delivered by Mr. Stratten, of Hull, on the long-controverted subject of baptism. There

is nothing in it to indicate on the part of the author any pretensions to erudition, taste, or argument; but it ought not to pass unnoticed from the disingenuous mode of disputation which disfigures, we regret to say, almost every paragraph the author has penned. We do not positively affirm it, but we certainly felt in the perusal of it, that his object was to steal, by any means, a victory in the arena of polemics, rather than to prove himself a spiritual champion, "contending for the faith."

Mr. Stratten is well known to the public; his praise is in all the churches, and those who know him will judge how far the following sentence is likely to characterize any production from his pen. Speaking of his opponents, Mr. Thomson says, "If, 'some other day,' they should feel disposed to break a lance with the poor Baptists, all we wish is that they may come to the encounter with *weapons of warfare*—with *argument, reason, and demonstration*, and not as they have done, with *assertion, supposition, and assumption*," p. 31. Let us see how far the writer has not actually done that with which he charges his antagonists—whether we need not say to him, Physician, heal thyself; "why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

Mr. Stratten having said, "that they (Baptists) and we (Independents) are one in everything save the mode and extent observed in the administration of the rite of baptism," and that "the administration of this rite to children is what divides them from us," Mr. Thomson hesitates not to make the *assertion*, that all the consequences of division between the Pædobaptists and Anti-pædobaptists originate in the conduct and spirit of the former: that "the zeal of Independents for their views of baptism is what makes them a separate denomination from the Baptists." Their zeal! Pray who make themselves a separate denomination? who makes, or has made, baptism of a particular form a term of communion? Who pronounces all believers unbaptized unless that ordinance has been administered in a peculiar way? These are the things which make the separation. It is "the zeal" for this "middle wall," that has divided the one from the other. Have letters never been written to Anti-pædobaptists living in peaceable and profitable communion with Independent churches, to "come out and be separate," and join societies organised on more scriptural principles? Is not this a zeal for baptism that makes the separation, and which Independents have never displayed? Where one sermon is preached by a Pædobaptist on this *questio vexata*, our Baptist friends preach twenty. For one tract on his side there are dozens on theirs. It is there-

fore the zeal of the Baptists for their peculiar views that occasions the separation of which Mr. Thomson complains.

Mr. Thomson quotes, with seeming approbation, Dr. Halley's opinion of the baptism of John. Had he read a subsequent lecture, he would have found the proper ground of separation stated by that eminent writer. That is the positive assertion of the Anti-pædobaptists, that they are *right* and that we must be *wrong*. The former lay claim to infallibility in their judgment of the mode, and, in consequence, unbaptize all the rest of the Christian community. Their right to do this is what we cannot, in consistency with what is due to the supremacy of Christ, concede. "Than conscientious obedience to the sacramental command of Christ," says Dr. Halley, "what else there is sacred, what else important, what else valuable, I wish you to tell me?" "We believe," he says, "that pouring or sprinkling is sufficient to constitute the Christian rite, which is the emblem of the cleansing of the heart, by the truth and spirit of Christ." . . . "To immerse (them) unless we think it obligatory, for the sake of union, would be, as we conscientiously believe, to concede a principle of more importance than baptism itself."—*Halley's Sermon on the Mode of Christian Baptism*. It is not, then, the zeal of the Independents, but of the Baptists, for their infallible view of the mode that causes the separation, the sin of which Mr. Thomson would make to lie at the door of the former.

But Mr. Thomson is as clever at *supposition* as he is at *assertion*. Our friend, Mr. Stratten, is sadly drubbed for supposing baptism to be a domestic rite, and the house to be the place of administration. "What is the proof which he adduces to establish the position?" Mr. T. inquires. "Why simply an inference?" (p. 9); and he concludes by affirming the whole argument of Mr. Stratten to be only *supposition built upon illegitimate inference*. (p. 11.) Let us see how far Mr. T. is free from a similar charge. "There is no evidence," he says, "in Scripture, of *any* having been converted in Philippi besides Lydia and her household, till the conversion of the jailer and his household." (p. 17.) Here is *supposition*. Where is the *scriptural* evidence to *prove the conversion of these households*? With regard to the household of Lydia, there is no testimony to its hearing the word prior to baptism; nor is there any to establish the conversion of the family of the jailer. Scripture informs us that Lydia's heart was opened by the Lord, that *she* attended unto the things which were spoken by Paul; and that afterwards she and her household were baptized. But where is the narrative, chapter or verse, that *proves* the conversion of

the latter? Scripture records the preaching of Paul to the jailer and his household, the conversion of the one and the baptism of the other. The word "believing" in Acts xvi. 34, is in the singular number. If Mr. Thomson will turn to his Greek Testament he will find the proper rendering of the clause to be, "and rejoices with all his house, he believing (*πεπιστευκώς*) in God." In both instances, the word of God mentions the conversion of Lydia and the jailer, but bears no testimony to, and gives no evidence of, that of their respective households. Mr. T., however, makes the supposition, and tells us, "that Stephanas, Lydia, and the jailer, and their households, were baptized on a profession of their faith," p. 20. When he will point out in Scripture where the proof of the conversion of the households is to be found, we will cease to charge his argument, as he does Mr. Stratten's, with being "only *supposition* built on *illegitimate inference*." A man has no right to use a cudgel to knock down his antagonist, to the use of which he invariably makes an exception.

Now for the *assumption* of Mr. Thomson. Will it be believed that he assumes a profession of saving faith in all who were baptized by John? "The *only* circumstances with which we invest the rite which bear any resemblance to the baptism in Jordan, are, that the parties be *adult believers*, as were those baptized by John, and that there be sufficient water in which to immerse them," p. 12. But were all baptized by John "adult believers," in the sense in which these terms are understood by the Anti-pædobaptists? Were not some called, "a generation of vipers," and "exhorted to bring forth fruits meet for repentance?" If Mr. T. will admit the rite of baptism to extend to all whose faith and profession correspond with what were made by the candidates of John's baptism, he opens the door as wide as any Pædobaptist can desire. The entire history of the Gospels shows that the subjects of his baptism were not what would now be considered "adult believers."

Mr. Thomson, after finding fault with his opponent for materialising the operations of the Spirit, informs us "that the pouring out of the Spirit, and the baptism of the Spirit, are two separate and distinct things," p. 29. We agree with him that these are "figurative expressions," and we think that the pouring out and the baptism, if we cease to materialise, signify simply the dispensation and the evidence of the Spirit. Mr. T. assumes a distinction, to find an illustration of his own peculiar mode of baptism. "For instance," he says, "we pour water into our baptistery in order to immerse." Are we to understand from his argument that the Spirit is poured out that believers may be immersed in his influence? *Are we im-*

*mersed in the Spirit?* Is he not in us, not we in him? Of such a work common sense will always consider the pouring out of water to be a more significant symbol than immersion in it.

"Let us now inquire which mode of baptism did the baptism of the Spirit resemble—immersion or sprinkling? For an answer to this question let us turn to the Scripture testimony—"And suddenly there came a sound from heaven as of a rushing mighty wind, and *it filled all the house* where they were sitting. And there appeared unto them cloven tongues like as of fire, and *it sat upon each of them.*" Hence they were completely covered with the emblems of the Spirit! True, there was no dipping of them, yet they were *completely surrounded by the wind and fire*," p. 29. The inspired writer does not affirm that on this memorable occasion there was either wind or fire. He simply says, "A sound was heard as of (*i.e.* resembling) a rushing mighty wind," and "cloven tongues" appeared as of (*i.e.* resembling) fire. The passage does not affirm that either element was present; and yet Mr. T. says, "They were *completely surrounded by the wind and fire.*" Where is the Scriptural evidence to corroborate his assumption? St. Luke simply tells us that they heard a sound resembling wind, and upon the head of each sat a cloven tongue resembling fire.

This is "the baptism of the Spirit" which Mr. Thomson maintains is "separate and distinct" from "the pouring out of the Spirit." An eye-witness and a partaker on that occasion affirms the reverse. Peter said, "*This is that* which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, that *I will pour out of my Spirit,*" &c. The baptism of the Spirit, according to him, is the same as the pouring out of the Spirit. Both express the communication of his influences, of which we must once more remind Mr. T. affusion is the most appropriate symbol.

But we have done. Our object has been simply to show, that by such illogical statements, and by such a wresting of Scripture to serve the purposes of a party as this sermon exhibits, Pædobaptists will never be convinced. Mr. Thomson must read his New Testament with more accuracy than he has hitherto done, before he will be endowed with those powers of fair and Scriptural argumentation that will gain our acquiescence in the principles for which he contends.

We think now we are fairly entitled to return the compliment which he so vauntingly bestows on his antagonists,—"*If, some other day, they should feel disposed to break a lance with the poor Pædobaptists, all we wish is that they may come to the encounter with weapons of warfare—with argument,*



reason, and demonstration, and not as they have done, with *assertion, supposition, and assumption.*"

### THE NORTH BRITISH REVIEW. No. III.

*Contents:—The Political Economy of the Bible—Sir Humphrey Davy—Foster's Lectures—Backhouse's Visit to the Mauritius and South Africa—The United States of North America—The Earl of Ross's Reflecting Telescope—Life of Lord Chancellor Eldon—Post Office Espionage.* 8vo. pp. 296.

Hamilton, Adams, and Co.

We very heartily welcome a Third Number of this well-conducted, sound-principled, and spirited Review; in which, without the affectation of fine writing, will be found some of the best critiques in modern times. The amount of talent, learning, and strongly marked religious feeling which characterises the pages of this work, cannot fail to secure for it the standing to which it is entitled. The articles in this number—on the Political Economy of the Bible, on Sir Humphrey Davy, on Foster, on Lord Chancellor Eldon, particularly the last, are distinguished by noble principles advocated with great power of argument, and with great eloquence of diction. The politics of the Review are decidedly liberal; and happy we are to think that its conductors have not attempted to wipe off from their brow the offence of the cross. We cannot but sincerely wish that Divine Providence may speed them in their course. If they will take our advice, they will give us in every number a well-digested article on Biblical Criticism. This will add greatly to its popularity with theologians in general.

### WORKS RECENTLY PUBLISHED.

1. *The Life of Isaac Milner, D.D., F.R.S.*, Dean of Carlisle; President of Queen's College, and Professor of Mathematics in the University of Cambridge. Comprising a portion of his Correspondence and other Writings hitherto unpublished. By his Niece, MARY MILNER, Author of "The Christian Mother." Second Edition, abridged. 12mo. pp. 742. Seeley, Burnside, and Seeley.

2. *The Reformers before the Reformation.* The Fifteenth Century. John Huss and the Council of Constance. By EMILE DE BONNECHOSE, Author of *Histoire Francaise, Histoire Sacrée*, Christophe Sanval, La Mort de Bailly, Prize Poem awarded by the French Academy, etc. Translated from the French. By CAMPBELL MACKENZIE, B.A., Trin. Coll., Dublin. 2 vols. 12mo. Whyte, Edinburgh; and Longman and Co., London.

3. *The Holy Land*; being Sketches of the Jews, and of the Land of Palestine. Compiled from the best sources. 12mo. pp. 456. Seeley, Burnside, and Seeley.

4. *A Selection from the University Sermons of August Tholuck, D.D.*, Professor of Theology and Preacher in the University of Halle. Translated from the German. 8vo. pp. 232. Seeley, Fleetstreet.

5. *The Treatise of John Chrysostom, Patriarch of Constantinople, on the Priesthood.* Translated by EDWARD GARRARD MARSH, M.A., Canon of Southwell, Vicar of Aylesford, and formerly Fellow of Oriel College. 8vo. pp. 242. Seeley, Burnside, and Seeley.

6. *The Pilgrim's Progress.* By JOHN BUNYAN. With a Memoir of the Author's Life. By the Rev. THOMAS SCOTT, Rector of Aston, Sandford, Bucks, and Illustrative Notes, by the Editor. With a Portrait of Bunyan, an Engraving of his House at Elstow, and other Illustrations. Royal 4to. Arnold, Paternoster-row.

7. *A Memoir of the Reverend John Elias.* By the Rev. E. MORGAN, A.M., Vicar of Syston, Leicestershire, and Author of the Life of the Rev. T. Charles, of Bala, etc. With an Introductory Essay. By the Rev. J. K. FOSTER, late President of Cheshunt College. 12mo. pp. 232. Jones, Liverpool; and Hughes, St. Martin's-le-Grand, London.

8. *A Memorial "to bring to Remembrance."* Twelve Sermons preached in Christ Church, Barnwell. By the Rev. JOHN D. LANE, M.A., Fellow of St. John's College, and Curate of Barnwell, Cambridge. 12mo. pp. 214. Seeley, Burnside, and Seeley.

9. *The North British Review.* No. III. 8vo. pp. 296. Hamilton, Adams, and Co.

10. *The Pictorial Sunday-Book.* Part XI. 4to. C. Knight and Co.

11. *An Inquiry into the Organization and Government of the Apostolic Church*; particularly with Reference to the Claims of Episcopacy. By ALBERT BARNES. Royal 32mo. pp. 270. Aylott and Jones, Paternoster-row.

12. *The Missionary's Reward*; or, the Success of the Gospel in the Pacific. By GEORGE FRITCHARD, Esq., Her Britannic Majesty's Consul in the Islands of the Pacific. With an Introduction, by JOHN ANGELL JAMES. 12mo. pp. 218. John Snow.

## OBITUARY.

MEMOIR OF THE LATE REV. WM. GUNN,  
*Of Aylesbury.*

It may be presumed that the generality of the readers of the Evangelical Magazine feel a special interest in its biographical department. Nature possesses a curiosity to know how others of our species passed

through the world—to learn if there be any parallel between the path which they have trod, and the one along which ourselves are passing—if in their character and disposition there be any point of contact with our own.

As the memoirs recorded in this periodical are those of pious persons, and commonly of publicity in their day, survivors, of a



kindred spirit, whether in a public or a private station, are susceptible of this desire in a greater degree. These have a double principle of sympathy excited on such occasions—that of nature, and another that is implanted by the grace of God; for neither of these necessarily excludes the other. The latter improves the former; and when they are combined they increase their conjoint operations in the heart. But with the true Christian it is not a mere matter of feeling and curiosity, demanding gratification, that is indulged. His own spiritual advantage and improvement present themselves to his mind, and remind him that they may be promoted by the perusal of such records as these. He looks, therefore, at the dealings of God with those whose history is before him, and their consequent behaviour and conduct toward God. By these his mind is often relieved and comforted, his faith strengthened, his hope confirmed, his affections purified, his zeal enkindled, his energies aroused, and his whole character improved. And it is hoped that such will, in some degree, be the effect of reading the following account of the late Rev. William Gunn, of Aylesbury.

Mr. Gunn was a native of Dunmow, in Essex, where he was born in the year 1769. As his parents attended public service in the parish church, their son habitually accompanied them, until he was eighteen years of age; but both they and he discovered an enmity to real religion. About that time he became acquainted with a pious old lady. She, by prudent and persevering entreaties, prevailed on him to go and hear the Rev. Mr. Gaffy, who, at that time, preached at Hatfield-heath Chapel. The sermon made a deep impression on his mind. This excited still more the interest which this good lady felt in his spiritual welfare. By the Divine blessing on her counsels and exhortations, he was enabled to persevere, though he had to endure much opposition both from his parents and others by whom he was surrounded. His employer dismissed him because he associated with those who loved and followed the Lord. But the more he was persecuted the more did he experience the support and consolation of the truth and promises of God. Thus he was enabled stedfastly to cleave to the Saviour whose grace he had tasted, who called him, when an enemy, to know the wonders of redeeming love.

It is commonly the case that where several brothers and sisters dwell together, if one of them be truly converted to God and follow the Lord wholly, that another or more soon follow the important and happy example; and, as far as this depends on means, it may without difficulty be accounted for. Everything in the young convert has a

direct and powerful tendency to awaken attention to religion, to produce conviction of its reality, its excellency, and absolute necessity to eternal salvation. Mr. Gunn's case furnishes an additional proof of the correctness of this observation. He had but one brother, and he had the holy satisfaction, soon after his own conversion, of owning him as a brother by grace as well as by nature. Every sabbath these two brothers, now doubly related and endeared to each other, walked together to Hatfield-heath, a distance of several miles, to hear that gospel which became increasingly sweet, as each successive sabbath arrived.

In a short time, Mr. Gunn joined the church at Dunmow, then under the pastoral care of the Rev. Aaron Wickens. Here his enjoyment of Divine ordinances, especially at the Lord's table, was very great. The good old lady, who first prevailed on him to hear the word, was also the first who prevailed on him to engage in social prayer. His diffidence was so great that she found it very difficult to persuade him to try. Having made the attempt, his soul was so much drawn out in ardent desire, and he found so much enlargement and liberty in thought and expression, that he has been heard to say he never after minded who was present.

In the year 1792, a stranger preached at Dunmow; and, while delivering his sermon, felt much interested in the appearance of a young man in the gallery, an entire stranger to him. At the close of the service, having pointed him out, he requested him to be sent for into the vestry. He then expressed a desire that the young man would walk a little way with him, and he would tell him a secret. He did so; and the minister said to him, "Young man, you are destined to be a minister of the gospel; have you ever given it a thought?" Mr. Gunn (for he was the young man) was much surprised. As soon as his embarrassment had subsided, he wished to know who had communicated his thoughts to him; for that he certainly had wished to proclaim the glad tidings of salvation to poor perishing sinners; but how, or in what way, to attain to so honourable a post as that of a minister of Christ he knew not. After this he was much encouraged to hope; and, by the assistance of a few friends, particularly by the strange minister referred to, he was introduced to the late Thomas Wilson, Esq., and the same year (1792) was admitted into the Hoxton Academy. He had not been there many months before he was sent out to preach the word. His preaching was very acceptable and useful to many, who publicly stated that it was the means of discovering to them their sinful and dangerous state, and of guiding them to the Saviour and encouraging them to put their trust in him. In

the year 1794, he accepted an invitation to become the pastor of a congregational church at Towcester, and was ordained there in the month of November in the following year. The account of the service is recorded in the *Evangelical Magazine* for the same year. He continued there about four years labouring with considerable success. During this period the chapel was much enlarged. In the year 1798 he accepted an invitation to assist the Rev. Isaac Toms, of Hadleigh, in Suffolk; and, on the death of his colleague, sustained the whole pastoral office alone. In this he was publicly recognized April 23th, 1802, and continued it about 15 years. Here his labours were so owned of God, that the church and congregation increased so much as to require the chapel to be twice considerably enlarged. From Hadleigh he removed to Hunsden, preaching with much satisfaction at Royden. While here he received an invitation to occupy the pulpit of a destitute church at Aylesbury, and finally to become the pastor. He entered on this charge in December, 1816, and his settlement was publicly solemnized May 17th in the following year. The chapel was, at that time, very small, the attendants very few, and the church consisted of only eight members. But it soon began to increase; for the account given of it by its pastor in the report of the North Bucks Association for the year 1819, states that in the preceding year the chapel was found too small for the increasing congregation, and had in consequence been enlarged so as to be capable of seating upwards of six hundred persons, and that the communicants had increased to thirty-five in number. The success of his ministry is told in the fact of the church's having received into her communion 152 members as the fruit of it, during his pastorate. Many of these have preceded him into the eternal world. Such honour did God put on his servant, and to him be the praise. The writer is convinced that at nothing would the late Mr. Gunn have started with indignation and horror more than to have it ascribed to himself. "O to grace how great a debtor," was the prevailing sentiment of his heart. The last sermon that he preached in Aylesbury, and which was on the words "Lovest thou me?" just completed the 27th year of his connection with that church. The last sermon that he ever preached was on Rom. viii. 28, "And we know that all things work together for good to them that love God," &c. This was at Wendover, on sabbath day, the 17th of December. He then took a violent cold, which was attended by inflammation and fever. For a time no very alarming symptoms appeared, except in the failure of his memory, and some confusion of ideas in reference to proper names. During the

whole time of his illness his mind was in a calm and composed frame. He was frequently heard to repeat passages of Scripture and verses of hymns, particularly that—"O that the happy hour were come, to change my faith to sight." Often he was heard to utter exclamations, expressive of the peace of mind which he enjoyed. He always expressed a desire to leave the result of his affliction to his heavenly Father, whether life or death. Being spoken to on enjoying the comfort of the gospel which he had so long preached, his countenance brightened with joy, and he expatiated largely on the finished-work and righteousness of his dear Redeemer—frequently exclaiming, "He only is my rock!" On being asked if Christ was precious, he replied, "O yes! I cannot tell you how precious he is." At the time when we thought his life was fast ebbing down, he often dwelt on the beauties of Christ as compared to the rose of Sharon. This was particularly the case on Christmas morning, in his family: and here was the comfort and joy of his soul. After the violence of the disorder had abated, and he was sufficiently restored to be lifted out of bed, he endeavoured to sing a verse which, on an evening, he never afterwards omitted. On being able to get down stairs his family indulged the hope that his life might be spared a little longer, though the slow rate at which his strength returned did but little to support that hope. He still continued his custom of family devotion with singing, and retained his composure of mind. He said he did not wish the affliction to be removed till he was thoroughly refined, that the furnace was neither too hot, nor too long continued; and that he desired to wait his Master's will. During the last fortnight his little remaining strength gradually declined. But his friends did not apprehend his end to be so near as it really was. On Saturday, the 16th of March, he wrote a letter to a friend, prayed in his family, as usual, and sung the last two verses of the 138th psalm, Dr. Watts' version. He appeared to pass the night comfortably, rose the next morning to breakfast, and conducted family worship as usual, commending his family and the whole church of God into the hands of his heavenly Father. He spent the forenoon with his beloved partner, who had long shared with him the vicissitudes of life, in reading, and in repeating several hymns, particularly one of Toplady's—"A debtor to mercy alone," &c., which was a great favourite with him. During the day he was visited by several of his friends, and the deacons of the church, who found him peaceful and happy. A little after five o'clock in the afternoon, as several of his family were sitting with him, and conversing about the services of the day, he

exclaimed, "O the pain!" reclined back in his chair, and gently breathed his spirit into the hands of his Redeemer, in the 75th year of his age. On Monday, March the 25th, his remains were conveyed to their final earthly abode beneath the pulpit in which he had so long preached the word of reconciliation. At the funeral procession, nine of his ministerial brethren preceded the corpse, six more bore the pall, and ninety members of the church followed to pay their last token of respect to their beloved pastor. In the service, the Rev. Henry Holmes, of Wendover, read suitable portions of Scripture, and prayed; Rev. Michael Castleden, of Woburn, delivered the oration; and the Rev. Peter Tyler, of Haddenham, addressed the spectators. In the evening, the Rev. D. W. Aston preached a funeral sermon to a crowded and attentive auditory, from Job v. 26.

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REV. WILLIAM KEMP,  
*Late of Terling, Essex.*

The Rev. William Kemp was born at Coggeshall, Essex, in the year 1764. He appears to have entered the Theological College, at Homerton, with a view to the Christian ministry, in the year 1786. After the completion of his academical course, he became connected with the Independent church assembling in the Lion-walk, Colchester, in the character of assistant minister to the late Rev. Giles Hobbs. His connexion with the people assembling in the Lion-walk meeting-house having terminated in the year 1806, he removed, in the following year, to the village of Terling, in the same county, where he was ordained pastor of the Independent church in the autumn of 1807. At Terling he laboured with unremitting zeal and assiduity, until the month of August, 1843. He was then compelled, by advancing years and increasing infirmities, to relinquish the pulpit ministrations of the Lord's day. But he was still anxious for his flock. He laboured earnestly for the continued peace and prosperity of the little hill of Zion which had so long been the object of his solicitude, and the scene of his pastoral exertions, and his desires were realized to a considerable extent. He was permitted to see the appointment of a co-pastor, (his present successor,) whom he cordially approved, and whom he personally esteemed. And he had the satisfaction of knowing that the word of God was preached to his beloved people, with diligence, with fervour, and with affection. His last painful affliction commenced on Tuesday, the 25th of June, 1844. He endured extreme suffering for some time, alleviated by short intervals of repose. But while consciousness lasted, it was evident that God was his

refuge and strength. He expressed his satisfaction that he had not then to seek, or to send for preachers. He spoke, in a tone which intimated a rapturous feeling of the light and joy of the heavenly world. He exhorted his nearest relatives with much earnestness to live for God, to live for eternity, to live for Christ, and to live for the gospel. His earthly existence terminated at a late hour in the evening of the Lord's day, June 30th, when, as his bereaved relatives confidently believe, he entered into "the rest which remaineth for the people of God."

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MR. THOMAS WILLIAMS.

Died, September 20th, 1844, at Denbigh, aged 75, Mr. Thomas Williams, father of the Rev. W. Williams, Independent minister, of Carnarvon. He was a zealous, steady, and consistent professor of religion, walking for more than half a century by its holy light, and manifesting, under every vicissitude, its power to sanctify and to bless. He was one of the oldest members of the Calvinistic Methodist Society in Denbigh. When the awful summons came, he knew in whom he believed, and his end was peace. The last words that broke from his dying lips were, "Visit me with thy salvation; take me, O Lord, and save me to eternal life."

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MR. WILLIAM HENRY EYRE.

Mr. William Henry, youngest son of Mr. Eyre, surgeon, of Lea, near Blackheath, finished his earthly course, December the 7th, 1843, in his seventeenth year, yet in the full assurance of hope; delightfully illustrating the power of the gospel of Jesus Christ. His parents had brought him up with pious solicitude, regarding not only his literary instruction, but manifesting a constant concern for his spiritual welfare. They were particularly careful to make him acquainted with the Scriptures; and to this they were the more excited by the spiritual benefit which the whole family derived from the singular triumph of faith and hope in Christ of Mrs. Eyre's mother, who died about three years ago, at Lewisham. At the age of fourteen he left school, and spent the following year with a relative, near Tunbridge. There he secured the esteem of all who knew him, particularly of the Rev. Mr. May. Having been taught to venerate the Bible as the word of God, and to observe with reverence the Lord's day, he was glad to be invited, by the excellent clergyman of the parish, Mr. May, to act as a teacher in his Sunday-school. There his heart was called forth in benevolent concern for the poor and ignorant children of the village; while his own mind was improved in scriptural know-



ledge. He returned home to Lewisham, when in his sixteenth year, apparently in vigorous health, and frequently attended, with his mother, on the ministry of the Rev. T. Timpson, by which he appeared to profit, increasing in his attention to the doctrine of Christ.

Master Eyre was placed at business; but his course was very short: for, about midsummer, last year, he caught cold, which produced inflammation on the lungs; so that he was prostrated by the power of the disease, and became feeble as a little child. His friends, therefore, became alarmed at the unfavourable symptoms which his case soon made visible.

Mrs. Eyre felt all the anxiety of a mother for the recovery of her youngest child; but her chief solicitude appeared for his spiritual health; fearing that he might probably be taken away from her, by the sovereign will of her heavenly Father. Her minister frequently visited the afflicted youth; who always seemed delighted to see him, wishing that his visits were more frequent, as he thought himself improved in strength after a little religious conversation and prayer. And that he might more conveniently read the Scriptures for his comfort, as he lay upon the sofa, he purchased a small pearl Bible, as his companion in his confinement, placing it on his bed with him until his last hour.

A visit for about a month to the village of Penshurst was found to contribute nothing to his restoration; and the best medical advice, including that of a physician, a relative of the family, Sir James Eyre, M.D., failed to counteract the disease, so that he gradually sunk under its power. It was deemed proper, about a month before his decease, to satisfy his inquiry as to the real opinion of his medical friend, that he could not recover: and when his father informed him of that opinion, however desirous of restoration to health, he bowed with pious resignation to the will of God, as his heavenly Father, committing his soul, for pardon and eternal salvation, to the keeping of the Lord Jesus Christ, his Redeemer.

With the progress of his disease, his conviction of the evil nature of sin became more deep, and his faith and hope evidently increased; while, after all expectation of recovery had been taken away, his mind was most delightfully reposing on the promises of God in Christ Jesus, waiting the perfect holiness and consummate blessedness of the heavenly state. His minister conversed much with him on the pardoning mercy of God through Christ, and the glorious fullness of redemption and grace in the Saviour, directing him especially to fix his mind on that consoling passage of the word of life, "Wherefore he is able also to save them to the uttermost that come unto God by him,

seeing he ever liveth to make intercession for them," Heb. vii. 25.

To record all the remarkable sayings that fell from the lips of this lamented youth, expressive of his faith, and hope, and spiritual consolation, would be impossible; but they were so many, and so truly edifying, so eminently characteristic of a soul taught of God, and ripening for the holy society of saints and angels, that no one who conversed with him could doubt but that they were from the richly-imparted grace of the Holy Spirit, the Divine Comforter.

On the evening before his departure to his eternal rest, apprehending his end was very near, he desired once more to see his minister, that he might declare to him the feelings of his joy in the prospect of heaven. After returning, therefore, from preaching in a village several miles distant, he hastened to visit his dying young friend, who, sitting up in his bed, supported by a beloved sister, was able, with some difficulty, to converse freely on the solemn realities of death, and on the blessed facts of heaven, and eternal redemption through Jesus Christ. He declared, with perfect calmness, but with overflowing joy of heart, that he had not a doubt of his eternal salvation through the Redeemer. He referred to the gracious promise of pardon, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool," Isa. i. 18; and he remarked that, "God promising to pardon all sin by Christ, was saving to the uttermost from evil."

After staying with him from ten till eleven o'clock that night, and commending him by prayer to the faithful care of our covenant God in Jesus Christ, his father, mother, and three sisters kneeling by his bed-side, his pastor took his leave of him, with emotions not to be expressed in words, and at about two o'clock the next morning he breathed out his happy spirit into the hands of his God and Saviour.

Who is able correctly to delineate such a scene as this? The dying bed of a Christian youth, declaring, with perfect collectedness of mind, his full assurance of immortal glory? Dr. Young has truly testified that

"The death-bed of the just is yet undrawn  
By mortal hand; it merits a divine:  
Angels should paint it; angels ever there;  
There on a post of honour and of joy!"

Most certainly it is impossible to describe correctly the "death-bed" of this departed youth! his countenance indicated the life of God within him, and the grace of God upon him, while he exhorted his parents, and his sisters, and the faithful domestic in attendance, to refrain from weeping on his account, as he was assured of his inheriting a mansion in heaven. His beloved



sister, on whose arm he breathed out his spirit, in a letter, furnishing some particulars for his funeral sermon, states :—

“ Dear Henry was, from childhood, disposed to reflection, and constantly attended public worship, wherever he might be visiting; but he was particularly interested in hearing you: so that mamma was sure to have his company to chapel when at home. He delighted in the Scriptures; and the Rev. J. May, vicar of Leigh, greatly appreciated his assistance in the instruction of the poor of that parish, during his visit in that neighbourhood. His convictions were not deep previous to his illness, but for several weeks before his departure his affection for the Saviour was very remarkable, surpassing all description.

“ When I asked if a physician of our own family should visit him, he said, ‘ O, no! Christ is my only Physician now!’ adding that his dear papa was the only one on earth who could alleviate his suffering, which, he remarked, was nothing compared with Christ’s. His fervency in prayer no one can describe. One morning, during family devotion, he wished the 103rd Psalm to be read; and on hearing it, he exclaimed, ‘ As for man, his days are as grass! My days have been very few.’ I told him he was cut down to bloom again in heaven. When one of his sisters, much his senior, said she had many more sins to answer for, he said, ‘ But you can be cleansed,’ referring to Isa. i. 18. The day previous to his dissolution, as the servant was feeding him, he burst into tears. She said, ‘ Do tell me, Master Henry, what it grieves you?’ He replied, ‘ Nothing, Ann. I am only crying with joy, because I feel so happy, and have no wish to live!’ And after he had commended her to God, and to the word of his grace, she left him, often wishing she could remember one-half of his conversation with her at that time.

“ When papa informed him he was gradually dying, he said, ‘ If this is death, I

do not mind. Do you not think I shall suffer more?’ On papa replying in the negative, and on telling him he could go to sleep, the sting of death being taken away from him, he exclaimed, ‘ O, what a merciful God I have! I have no wish to go back to the world, and again have my sufferings to endure.’ The night before his departure, his anxiety was great that you should visit him; and when told the lateness of the hour might probably prevent your coming, he said, ‘ To-morrow will be too late; I shall then be in heaven, and not able to converse with earthly beings. Let me see him, that I may tell him how happy I feel in the prospect of meeting Christ. I hope my breath will be better, if only for a quarter of an hour, that I may tell him all I feel.’

“ His conversation with you, doubtless, you will remember; but after you had left him, his papa was feeling his pulse, when he said, ‘ How long do you think I shall last, papa?’ To his replying, ‘ My dear boy, you can last but a few hours,’ he said, ‘ Bless God, I do not wish to go back to the world, and again have my sufferings to endure. I long to be with Christ, and see heaven! Good bye, my dear pa’ and ma’; you have always been so kind to me;’ and after taking an affectionate farewell of those he loved on earth, he calmly, placidly, and meekly, and apparently with but one struggle, yielded up his spirit full of the hope of immortality into his Saviour’s hand, December the 7th, 1843, in the seventeenth year of his age.”

This truly interesting though mournful event, was improved on Sunday morning, December the 17th, in a funeral sermon, by the Rev. T. Timpson, on the instructive words recorded, John xi. 23, 24, “ Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day.”

## Home Chronicle.

### NOTICE TO THE WIDOWS RECEIVING ASSISTANCE FROM THE FUNDS OF THE EVANGELICAL MAGAZINE.

WE earnestly request all Widows, entitled to relief at the Christmas distribution of profits, to send their applications to the Editor, through the Publishers, without the delay of a single day. No grant can be voted to any widow, unless her application has been made. We beseech our ministerial brethren not to neglect to forward the cases intrusted to their care.

THE TRACTARIANS CAUGHT IN THEIR  
OWN NET.

A most unexpected and hideous storm has broken forth on the Tractarian camp, from the effect of which it will not very speedily recover. This storm has come upon them in the form of a letter from Count Montalembert to the Rev. J. M. Neale. The Cambridge Camden Society, probably because they knew that the French Count was a vehement and determined advocate of the Papal see, elected him as an honorary member of their body, and communicated the fact through the medium of the Rev. J. M. Neale. Alas! the response of the honest Count to the Anglo-Catholics can be anything but gratifying to them. Indeed, it is nothing short of a death-blow to their absurd pretensions. On their principles they cannot—dare not reply to the Count. They are caught in their own net; and may henceforth learn, if any thing will teach such men, that though members of the English Episcopal Church may coquette with Rome, Rome will not return them the compliment. We sincerely trust that the Count's letter will be useful, even beyond the Tractarian circle. High Churchmen, in general, may learn a lesson from it. If they will betake themselves to the *ecclesiastical* use of the term Catholic, they can look for nothing but perfect defeat. The Count's letter does not disturb us. On our principles, which derive all their strength from a direct appeal to the written word, we can combat and annihilate every part of his argument; but if we were to talk of apostolic succession, exclusive orders, Catholic unity, and all such trumpery, we should instantly feel that the Count had not left us an inch of ground to stand upon. We regret exceedingly that we cannot make room for the whole letter; but a few extracts will show in what a humiliating position he has placed the whole race of Apostolicals, at least as they are found lurking within the bosom of a Protestant reformed church.

"I feel," says the Count, "not only authorised, but conscientiously obliged to speak out what I inwardly think of its efforts and objects." \* \* \* \* "I first thought that the Camden Society was merely a scientific body, pursuing an object which, like all branches of history, is of the utmost importance to religion, and to which all religious minds could associate, but like the French *comité historique*, not setting up the flag of any special ecclesiastical denomination. On a nearer study of your publications, I have perceived that they are carried on with the professed intention of blending together the interests of Catholic art and of the Church of England, and of identifying the Catholic Church of the middle ages in England with the Anglican

schism begun by Henry VIII. and Cranmer, and professed at present by all those who agree to the Thirty-nine Articles. Against this intention, I, as an honorary member (a rather strange one assuredly!) of the said society, beg to enter my most earnest and most Catholic protest. First, and principally, I protest against the most unwarrantable and most unjustifiable assumption of the name of *Catholic* by people and things belonging to the actual Church of England." \* \* \* \* "The attempt to steal away from us and appropriate to the use of a fraction of the Church of England that glorious title of Catholic, is proved to be an usurpation by every monument of the past and present; by the coronation oath of your sovereigns, by all the laws that have *established* your Church, even by the recent answer of your own University of Oxford to the lay address against Dr. Pusey, &c., where the Church of England is justly styled the *Reformed Protestant Church*. The name itself is spurned at with indignation by the greater half, at least, of those who belong to the Church of England, just as the Church of England is rejected with scorn and detestation by the greater half of the inhabitants of the United Kingdom. The judgment of the whole indifferent world, the common sense of humanity, agrees with the judgment of the church of Rome, and with the sense of her 150,000,000 of children, to dispossess you of this name. The Church of England, who has denied her mother, is rightly without a sister. She has chosen to break the bonds of unity and obedience. Let her, therefore, stand alone before the judgment seat of God and of man. Even the debased Russian church—that church where lay-despotism has closed the priest's mouth and turned him into a slave, disdains to recognize the Anglicans as Catholics: even the Eastern Heretics, although so sweetly courted by Puseyite Missionaries, sneer at this new and fictitious Catholicism. It is repudiated even by your own hero, Laud, whose dying words on the scaffold, according to the uncontradicted version of contemporary history, were, 'I DIE IN THE PROTESTANT FAITH, AS BY LAW ESTABLISHED' (a pretty epitaph, by-the-by, for the life of the future St. William, of Canterbury!) Consistent Protestants and rationalists are more Catholic, in the *etymological* sense of the word, than the Anglicans; for they, at least, can look upon themselves as belonging to the same communion as those who, in every country, deny the existence of church authority, or of revealed religion; they have, at least, a negative bond to link them one with another: but that the so-called Anglo-Catholics, whose very name betrays their usurpation and their contradiction, whose doctrinal

articles, whose liturgy, whose whole history, are such as to disconnect them from all mankind, except those who are born English and speak English;—that they should pretend, *on the strength of their private judgment alone*, to be what the rest of mankind deny them to be, will assuredly be ranked amongst the first of the follies of the 19th century. That such an attempt, however, should succeed, is, thank God, not to be expected, unless it should please the Almighty to reverse all the laws that have hitherto directed the course of human events." \* \* \* "I therefore, protest, first, against the usurpation of a sacred name by the Camden Society, as *iniquitous*; and I next protest against the object of this society, and all such efforts in the Anglican church, as absurd." \* \* \* "There is a place in the Catholic church for public *penitents*; but there is no place for proud sinners, who would shake off the chains of isolated error, without confessing their guilt, or that of their forefathers." \* \* \* "One thing is certain, that individuals and churches cannot be both Catholic and Protestant." \* \* \* "If the Church of Rome, when she maintains that out of her pale there is no salvation, and that she alone has the power of governing the Christian world, is not infallibly right, then she is infallibly wrong; she is founded on imposture or error, and in either case cannot be a true church."

In this bold and uncompromising manner, through a lengthened and elaborate pamphlet, does the Count Montalembert deal with the Anglo-Catholics. With their notions of "church principles" he has fairly beaten them. They may storm, or argue, or truckle, but they cannot answer. The Count has done his duty upon Romish data well; but if men will link themselves to the destinies of the Reformed Church, they must cease to make common cause with Rome, if they would not become the just scorn of all enlightened and honest men.

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#### THE BISHOP OF EXETER AND THE LATE LORD ELDON.

It has seldom happened that we have had occasion to notice with approbation the religious acts of the Bishop of Exeter; but in the life of the late Lord Chancellor Eldon, by Horace Twiss, there appears a letter from that prelate to his noble but dying friend, so replete with honest dealing, and so distinguished by its evangelical statements, that we deem it a sacred duty to lay it before our readers, only premising, that we express no opinion about Lord Eldon, except that we believe him to have been a great lawyer, and, in his private relations, an amiable man. How the Bishop can re-

concile his letter with his Tractarian bearings, we must leave in his abler hands.

"Lord Carrington's, Whitehall,  
27th Nov., 1837.

"My dear Lord,—I take blame to myself for having, as I fear, obtruded on you some important matters of consideration, at a time when you were not prepared to admit them; or in a manner which may have been deemed too earnest or importunate. That you pardon the intrusion, I have no doubt, and that you ascribe what may have been ill-timed, or ill-considered, to the true cause, an anxious wish to lead a highly-gifted mind like yours to those thoughts which alone can satisfy it.

"Before I leave this place, instead of again trespassing on you in person, I have resolved to commit to paper a few considerations, which your own powerful mind will know how to improve, and which I humbly pray the Holy Spirit of God to impress, so far as they accord with his truth, on the hearts of both of us. I contemplate in you, my dear lord, an object of no ordinary interest. I see a man full of years and honours, honours richly earned, (ay, were they tenfold greater than they are,) by a life which, protracted long beyond the ordinary age of man, has been employed, during all the period of service, in promoting, strengthening, and securing, the most sacred interests of your country. I see in you the faithful, zealous, and most able, advocate of the connexion of true religion with the constitution and government of England. I see in you one who has largely benefited the generation of which you have been among the most distinguished ornaments. Seeing and feeling this, I am sure you will pardon me, if I exhibit a little even of undue eagerness to perform to you the only service which I can hope to render, that of exciting such a mind to those reflections, by which, after serving others, it can now do the best and surest service to itself. In truth those reflections are few and brief, but most pregnant. In short, my dear lord, I would seek most earnestly to guard you against the danger which arises from the very qualities which we most admire in you, and from the actions for which we are most grateful to you. That danger is lest you contemplate these matters with too much satisfaction, lest you rest upon them as the ground of your hope of final acceptance with God. Oh! my dear lord, the best of the sons of men must be content, or rather must be most anxious, to look out of themselves, and above themselves, for any sure hope, I will not say of justification, but of mercy. Consider the infinite holiness and purity of God, and then say whether any man was ever fit to appear at his tribunal. Consider the demands of His Law, extending to the



most secret thoughts and wishes and imaginations, of the heart, and then say, whether you, or any one, can stand before Him in your own strength, when he cometh to judgment. No: it is as sinners, as grievous sinners, we shall, we must appear; and the only plea which will be admitted for us, is the righteousness and merits of our crucified Redeemer. If we place any reliance on our own poor doings, or fancied virtues, those very virtues will be our snares, our downfall. Above all things, therefore, it is our duty, and pre-eminently the duty of the purest and best among us, to cast off all confidence in ourselves, and thankfully to embrace Christ's most precious offer, on the terms on which He offers it. He will be our Saviour, only if we know, and feel, and humbly acknowledge, that we need his salvation. He will be more and more our Saviour, in proportion as we more and more love and rely upon him. But surely the more we feel and deplore our own sinfulness, the more earnest will be our love, the more firm our reliance, on Him who alone is mighty to save. Therefore it is that, in preparing ourselves to appear before Him, the less we think of what we may fondly deem our good deeds and good qualities, and the more rigidly we scrutinise our hearts, and detect and deplore our manifold sinfulness, the fitter shall we be, because the more deeply sensible of the absolute necessity, and of the incalculable value of his blessed undertaking and suffering for us. One word only more; of ourselves we cannot come to this due sense of our own unworthiness: and the devil is always ready to tempt our weak hearts with the bait which is most taking to many among us—confidence in ourselves. It is the Holy Spirit who alone can give us that only knowledge which will be useful to us at the last—the knowledge of our own hearts, of their weakness, their wickedness, and of the way of God's salvation, pardon of the faithful and confiding penitent for His dear Son's sake. Oh! my dear lord, may you and I be found among the truly penitent, and then we shall have our perfect consummation and bliss among the truly blessed.

"I am, my dear lord,

"With true veneration and regard,

"Your lordship's most faithful  
servant, and affectionate  
brother in Christ,

"H. EXETER."

*Vol. iii. pp. 295—297.*

#### STRANGE POPISH DOINGS AT CAMBRIDGE, BY THE CAMDEN SOCIETY.

WE have now before us "An Appeal to the Protestant Public," from the pen of the Rev. R. R. Faulkner, B.D., Incumbent of

St. Sepulchre's, Cambridge, of a very novel, not to say unprecedented, character. The facts are these. In September, 1841, a part of the said church, which is very ancient, fell in, and threatened to bring down other parts of the time-worn edifice. While Mr. Faulkner's churchwardens and parishioners, with a very scanty exchequer (the parish being very poor), were engaged in repairing the damage done, with as much economy as possible, the *Camden Society*\* stepped forward, with an enthusiasm peculiar to itself, and offered to restore the venerable pile, it being understood that the parishioners were to contribute the small sum of 300*l.* to the undertaking. Such an offer, of course, was promptly accepted by Mr. Faulkner and his flock. A committee was formed, a faculty obtained, and the work proceeded with all convenient speed. But let our readers imagine how great was Mr. Faulkner's surprise and mortification, on visiting Cambridge in October, 1843, in finding that his church was desecrated by the popish appendages of a *Stone Altar* and a *Credence Table*. In his own absence and that of his curate, and without consent asked or obtained, these detestable memorials of a superstitious age were foisted into the church of St. Sepulchre. Good Mr. Faulkner and his curate remonstrated with the president of the Camden Society, and were assured in writing that their wishes should be attended to. But, alas! the "Popish abominations" were still suffered to remain; the old communion-table was broken to pieces; and the incumbent of St. Sepulchre, with all his Protestant feeling, was set at nought. What was still more reprehensible, the president of the Camden Society attended a vestry meeting in Mr. Faulkner's parish, and used his powerful influence in persuading the churchwardens and parishioners to oppose their pastor in his honourable attempt to frustrate this popish plot. "He encouraged them," says Mr. Faulkner, "to go to law, and offered to pay the expenses to which *they* might be exposed by a lawsuit, if they would resolutely oppose my wishes on the subject." Law proceedings have accordingly been taken; the Consistory Court has declared for the popish doings of the Camden Society, and the suit is now before the Arches Court. We need

\* The Cambridge Camden Society professes to be an association merely for the study and cultivation of the church architecture of the middle ages; but it is painfully manifest, from its late coquettings with Count Montalembert, of France, and from other circumstances equally equivocal, that it is one of the many subtle combinations for unprotestantizing Great Britain. We care little to be told that many devoted Protestants espouse this society, for mere architectural purposes; we are the more ashamed of them that for the love of architecture they should jeopardy their professed principles.



hardly say that the most ruinous expenses to Mr. Faulkner will be the result of this effort on his part to maintain his just right, to resist the introduction of the hateful symbols of popery into his parish church. "By the blessing of God," observes Mr. F., "I am fully resolved to use every legal means to remove these abominable pieces of superstition and Popery from my church." "Had their labours," says he, (referring to the Camden Society,) "been tenfold greater; had they spent 20,000*l.* instead of 4,000*l.* on this their cherished object of attraction, yet, if they would attempt to force me to a compromise of principle on this point, I should feel myself instantly released from every obligation under which I was before placed. I would rather that the old church had remained in its unadorned humble state, with its venerable plain oaken communion table, than that it should have received all the costly decorations and splendid designs of the Camden Society, with those abominations of Popery brought into it, which our forefathers took so much pains to cast out at the Reformation. I must, therefore, take a firm and decided resistance."

We admire the manly and Christian stand taken by Mr. Faulkner in this unhappy affair, and cannot believe that the really Protestant portion of the Clergy and Laity of the Established Church will leave him in the lurch. Every friend of liberty, to say nothing of Protestantism, should come forward and aid Mr. F. in his noble struggle. It is high time that such Popish proceedings should be checked by the indignant voice of public opinion. Query: is not Mr. Faulkner's church his freehold? Could he not have waited patiently till the Camden Society had completed its labours, and then quietly gone into his own church, with a few Irish labourers, demolished the obnoxious symbols, and set up a plain communion table?

#### NEW INDEPENDENT CHAPEL, WINCHMORE HILL, MIDDLESEX.

*To the Editor of the Evangelical Magazine.*

DEAR SIR,—Agreeably to the announcement in your number for July, our new Independent chapel was opened on the 13th of August. At seven in the morning, a meeting was held in the chapel for prayer, which was well attended. At eleven, the morning service was commenced by singing; Mr. Davis, of Enfield, read the Scriptures and prayed. Dr. Harris preached from Matt. xii. 50, a sermon, which will tell upon eternity itself. It must be heard. The utmost attention prevailed, and a deep impression appeared to have been made. Mr. Trestrail (Baptist) closed with prayer.

A brief statement of the circumstances which led to the erection of the new build-

ing was given before Dr. Harris commenced his sermon; and after the sermon, the Doctor read a short financial statement, by which it appears there is a balance due upon the chapel of above 690*l.*

The evening service, at six, was commenced by singing; Mr. Davies, of Tottenham, (Baptist,) read the Scriptures and prayed. Mr. G. Clayton preached from Jonah iii. 9, "Who can tell?" to a numerous and attentive auditory; and again were we favoured with a very effective discourse. Mr. Thomson, Chatham, closed the services of the day with prayer. May the Spirit's sealing power be added to the very interesting engagements.

After the morning service, the friends dined and took tea together. From sixty to seventy dined under a tent at the rear of the chapel. More than thirty dined in the house of a friend to the cause of Christ. Collections were made after the services, which amounted to about 47*l.* There is still a balance due on the chapel of about 650*l.*, which will, until considerably reduced, much cramp the cause. The ground on which the chapel is built is freehold, and was given by a friend.

The church and congregation have, generally, acted liberally; but being chiefly poor, have not been able to effect their desires. The burden has been principally borne by one individual, who is anxious the chapel should be at once vested in trust; but the large balance due forms at present a barrier. The style of building is plain Gothic, very substantially built, and is generally approved: its cost about 1000*l.*, including fittings, &c. There is ample scope for usefulness; but the debt, sir, the debt! A few words from you, dear sir, would, in all probability, induce some of our wealthy and liberal-spirited Christians to devote a portion of their liberality to a cause of vast importance, for the neighbourhood has long (until lately) been under the iron sway of tractarianism.

Last Lord's-day, the first after the opening, our highly-respected friend, P. Thomson, M.A., of Chatham, preached, and, after the morning service, presided at the ordinance, when several members of other churches were gladly welcomed at the table of the Lord. The usual weekly meeting, held on the Thursday evening, was well attended; as also the meetings on the Lord's day. It is hoped the above will prove the foretaste of better things to come. The church and congregation are without a stated minister, still the debt appears a barrier. O that it may soon be lessened, and a faithful minister of Christ found watching for the souls around this beautiful spot of the creation.

I am, my dear sir,

Yours, very respectfully,

JOHN RADFORD.

*Winchmore Hill, Aug. 21st, 1844.*

## CHAPELS.

*Wrexham, Denbighshire.*

On the 1st and 2nd September, 1844, a neat, small chapel was opened in the above town, for the use of the Welsh Independents. Excellent and appropriate sermons were delivered on the occasion.

On Sunday morning, the Rev. M. Parry, student at Bala, and J. Parry, of Wern, preached.

In the afternoon, the whole service was conducted in English. The Rev. J. Pearce, of Wrexham, preached, and the devotional part was engaged in by the Rev. G. Sayce, (Baptist,) and Mr. Thornley, deacon of Penybryn chapel.

In the evening, Rev. J. Davies, Penuel, and Rev. J. Lloyd, Denbigh, preached.

On the Monday, sermons were delivered by the following ministers:—In the morning, by the Rev. Mr. Williams, Brymbo; Rev. H. Pugh, Mostyn; and Rev. J. Hughes, Llangollen. In the afternoon, Rev. O. Owens, Rhesycæ, and Rev. J. Griffiths, Buckley. And in the evening, Rev. W. Roberts, Penbontfawr, and Rev. D. W. Jones, Holywell.

The Rev. E. Thomas, Shrewsbury, and Rev. H. Carter, &c., took part in the devotional services. Rev. Mr. Adam, of Penybryn, was unavoidably absent. The collections were large, and the congregations numerous and respectable.

This chapel was erected by the exertions of the Rev. H. Price, the minister, and his friends. Mr. Price commenced this only Welsh Independent interest in Wrexham, about four and twenty years ago. This chapel is chiefly erected for the sake of those of the Welsh who cannot profit by English preaching. May the Divine presence be with the sheep and shepherd.

*Whittington, Salop.*

A neat Independent chapel was opened on Sunday, Sept. 8th, 1844, at Whittington, a small village near Oswestry, when three sermons were preached on the occasion; in the morning, by Mr. Roberts, of Oswestry; in the afternoon, by the Rev. J. Davies, of Oswestry; and in the evening, by the Rev. J. Minshall, of Spring-hill College.

The opening services were continued on the following day, by a sermon, preached in the afternoon, by the Rev. J. Pearce, of Wrexham; after which, a social tea-meeting took place, in an adjoining tent, and the evening was closed by a series of addresses,

by the Rev. Messrs. Davies, Pearse, Adams, Barton, and other friends interested in the object.

The infant cause above referred to originated in the Christian zeal of some members of the neighbouring church at Oswestry, who, anxious for the religious welfare of the inhabitants of the village, which abounded in immorality and vice, commenced their efforts, a few years since in a small cottage, in which public worship has been regularly conducted, and a Sabbath-school maintained, amidst much opposition from the bigotry and intolerance of some parties in the neighbourhood, until the period of opening the present chapel. As the result of these humble efforts, there is reason to believe that important good has been effected; and several members have been added to the church at Oswestry. The want of a more commodious place of worship was, however, so greatly felt, as to induce the friends of the cause to venture in the erection of the present chapel, which, including the purchase of the land, &c., has occasioned an outlay of about 280*l.*; but as the congregation are extremely poor, and the church at Oswestry have several other local claims of a similar nature pressing on them, it is hoped that some friends of the Redeemer, whose eye this statement may meet, may feel disposed to render a little aid to this attempt, for the moral and religious improvement of a neighbourhood, replete with immorality and vice. Any contributions for this object, intrusted to the care of the Rev. J. Davies, of Oswestry, will be gratefully received and acknowledged. The chapel has been regularly vested in trust, and it may be mentioned, as a circumstance of some little local interest, that it contains the identical pulpit in which the late eminent John Howe preached.

*Rye, Sussex.*

The Independent cause at Rye has been called to experience great difficulty during the last twelve months, the former chapel having fallen into the hands of the mortgagee. But by the blessing of God, a new building has been erected, which was opened for Divine worship on Thursday, August 29th, when two excellent sermons were preached by the Rev. J. Mirams, of Esher-street, Vauxhall. The attendance was good. Between the services, 130 persons took tea together. The chapel is well attended, and a prospect of increased usefulness is presented to the Rev. J. T. Willmore, who has dispensed the word of life to this people for eleven years and a half.

THE  
MISSIONARY MAGAZINE  
AND  
*Chronicle.*

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SMITH CHAPEL AND MISSION-PREMISES, GEORGE TOWN, DEMERARA.



## DEMERARA.

### OPENING OF NEW CHAPEL AT GEORGE TOWN.

AMONG the effects resulting from the divine blessing on the labours of the Rev. E. A. Wallbridge, at this station, has been the necessity for a new and enlarged place of worship, to receive and accommodate the augmenting numbers attending on his ministry. In March last our brother said, in a letter to the Directors, "The Lord has continued to favour us with tokens of his gracious presence and blessing. The church contains 146 members, being 43 more than at the close of 1843; and the congregation has so increased as greatly to exceed our present means of accommodation. Many are waiting the completion of the new chapel, and many more would now come if there could be room made for them."

In November, 1843, the chapel, of which an accurate representation is given in our engraving for the present month, was commenced on ground belonging to the Society; and, by vigorous and persevering efforts, was completed in less than ten months, the expenses having been defrayed by a loan of 700*l.*, added to the regular monthly contributions of the people, who are now making generous and honourable efforts to pay the debt they have incurred.

On the 21st of August, the new chapel was opened for divine worship, and from the *Instructor*, a local periodical work, conducted by Mr. Wallbridge, we take the following account of the religious engagements by which this interesting event was celebrated:—

"After suitable preparatory services, on the preceding evening and on the Wednesday morning, the church and congregation assembled for the first time in the newly-erected church. The Rev. James Scott, A.M., read the Scriptures and led the devotional exercises; and the Rev. J. Dalglish delivered a discourse founded on Dan. ii. 44. In the evening the Rev. T. Henderson read the Scriptures and offered prayer, and the Rev. C. Rattray preached from Psal. xxxvi. 9.

"Considerable interest was felt in connection with the proceedings of the day, from the fact, that on the 21st of August, twenty-one years ago, the devoted and innocent Missionary Smith, with his amiable partner, were brutally dragged from their peaceful home by a party of his relentless persecutors, and consigned to a place of confinement, and afterwards to a felon's dungeon in the colony jail. Mr. Smith never left his place of unjust imprisonment, until mercifully released from his enemies by the hand of death.

"The injured Missionary died on the 6th of February, 1824. His broken-hearted widow, and her only female companion, were peremptorily forbidden by the inhuman governor of that day to attend his mortal remains to the tomb. The martyr of Demerara was buried by candle-light at four o'clock in the morning.

"It appears that two negro workmen, a carpenter and a bricklayer, who had been members of his congregation, were desirous of being permitted to protect and distinguish the spot where their benefactor reposed. They began to rail in, and to brick over the grave; but as soon as this intelligence reached the first Fiscal, he was pleased to forbid the work; and ordered the bricks to be taken up, the railing to be torn down, and the whole frail memorial of gratitude and piety to be destroyed!

"The vindictive determination thus acted on by the Authorities of that day, to obliterate, if possible, every vestige of Mr. Smith's memory, has signally defeated itself; for the fact that no monument to his memory existed in the colony, led to the idea of erecting a place of Christian worship, to be designated by his honoured name; and which, while it will afford a standing testimony of veneration for an injured servant of Christ, will also meet the spiritual necessities of a large and comparatively neglected district in that part of the city in which SMITH-CHURCH is situated."



The new place of worship stands in a district containing over 5,000 of the black and coloured population of George Town, many of whom, previous to its erection, attended no public means of grace. With the exception of a Roman Catholic chapel, there is no other place of worship in this extensive district.

"The congregations, on the day of opening," says Mr. Wallbridge, in a letter dated Sept. 3, "were as large as the chapel could comfortably hold; and on the two sabbaths that since have passed, although the extent of accommodation is nearly double what was afforded in the old place, the church has been well filled. The opening collection amounted to 362 dollars 25 cents. I trust the glory of the second sanctuary may exceed even that we were favoured to witness in connection with the first."

### OPENING OF A NEW CHAPEL AT MINDENBURGH.

AMONG the measures recently adopted by our Missionary brethren in Demerara, for the extension of the Gospel, has been the erection of a place of worship at Mindenburg, an outpost connected with the station under charge of the Rev. Charles Rattray. Our brother has forwarded the following communication on the subject, from which we learn that the chapel was opened in April last, under most encouraging circumstances; and that the occasion was marked by several very pleasing instances of Christian liberality among the people to whose spiritual welfare he is devoted:—

(From Rev. C. Rattray, Canal No. 1, May 18, 1844.)

I have now the pleasure of stating, that our new chapel at Mindenburg, near the River, is completed and dedicated to the worship of God. The opening services were held 26th of April. The weather was so unfavourable on the preceding day, that I hardly expected any of the brethren could be with us. They all arrived, however, towards the evening, and we had a very interesting, though not a very numerous, meeting in the old chapel.

The cost of the new chapel, including the ground, the erection of a bridge, labour in clearing,—in short, just as it stood on the day of opening, has amounted to 3,682 dollars, nearly 800*l.* sterling. Of that sum 1,600 dollars remained unpaid, and our meeting on the evening of the 25th was, of course, intended to bear on the opening collection of the following day. One of the Missionaries, in the course of his address, suggested the idea of wiping off the debt at once, by the opening collection. Another, improving on that proposal, suggested a plan by which he thought it might be accomplished. He proposed a classification of ten, five, and two dollar contributors, at the same time pledging himself as one of the highest class. A good deal of interest was excited, but our collection amounted to only 311½ dollars, about 68*l.* sterling.

The wages of carpenters and labourers, paid once a fortnight, allowed no time to prepare for a large collection. Indeed, when I consider the circumstances of the people, I confess that my own expectations were exceeded by the liberality they evinced. Some who had no money, not hav-

ing received their month's wages, put promissory notes into the plate. Some, who earn eight or nine dollars a month, promised one and a-quarter, two, and even four dollars. One whose wages is not more than fifteen dollars, promised twelve; and all have redeemed their notes.

One good old woman brought me her purse containing six dollars (1*l.* 5*s.*) and a bit (fourpence) for her grandchild, saying, "Massa, me fight hard for get that piece of ground, and me no able for put up one little house for shelter there yet; but never mind, please Father, I shall get that by and by: you must take this for the chapel—that all me have." I mention these instances merely to show you the willing-heartedness with which our opening collection was made. True, it is small compared with some others; but I believe the liberality of the people generally equalled, and, in some cases, even exceeded their ability. Mr. Murkland preached on the occasion, and all the other Missionaries took part in the services of the day.

The chapel has been named "Salem Chapel." It forms a very pleasing object from the public road, and is generally admired for its neat and substantial appearance. The new station is a point from which we may expect to extend our labours among those who have hitherto been beyond our reach. I purpose to open a school there forthwith, and attend to it myself in the meantime; and one of our deacons, a very active man, may, I think, be very usefully employed in connexion with it.

## INDIA.

## NATIVE FEMALE EDUCATION.

WE continue to receive satisfactory accounts of the progress of the Orphan and Boarding Schools attached to our stations in the South of India. The following communications—the first from Mrs. Rice, of Bangalore, the second from Mrs. Mault, of Nagercoil—are amongst those most recently received; and we present them to the friends of female education, under the persuasion that they will tend to encourage their hopes, and to perpetuate their generous interest on behalf of the helpless and homeless children who have already shared so largely in their christian benefactions.

## BANGALORE.

In June last, Mrs. Rice reported as follows:—

The Canarese Female Boarding School was commenced towards the close of 1842, and was intended principally for the education of the children of professing Christians and for orphans. It is not, however, confined exclusively to these. The children of such heathen parents as are found willing to comply with the regulations of the school are also admitted. It was hoped, that by removing the children at an early age from contaminating influence, and imbuing their minds with scriptural truth, they would grow up well informed in the doctrines and precepts of Christianity, and, by the divine blessing, in some instances at least, with their hearts affected by its truths.

All the arrangements of the school are ordered with a view to this end. The children are placed under the care of a native Christian female, who constantly watches over them as a mother over her family. Every morning they are all assembled for domestic worship in their own language, when the Scriptures are explained by the Missionaries, and the children interrogated on the portion which has been read. Twice on the Sabbath, and once during the week, they attend public worship. It has been thought desirable on several accounts to introduce them to an acquaintance with English as well as with their own language. These studies occupy the larger portion of their time every day. Three mornings in the week are employed in examining them as to the progress they have made, and explaining the lessons they have learned. Two hours of each day are devoted to needlework, comprising plain work, marking, knitting, and spinning. The children are required to rise at an early hour, and before they commence their lessons, assist in cleaning the school and sleeping rooms, and in preparing their food. They appear to be fond of singing; and during play-hours their united voices may frequently be heard singing, "Oh! that will be joyful," to a Canarese hymn adapted to the English tune.

As the friends who kindly contribute for the support of particular girls will naturally feel desirous to know the characters of the children thus adopted, and to be informed of the progress they are making in their various studies, it has been thought desirable to prepare an annual report of the school, containing the requisite particulars on these subjects; and it is hoped that our friends in England will thus be led to bear the children, specially supported by their liberality, upon their hearts at the throne of grace, and plead for them with reference to the peculiarity of their characters and dispositions, and above all implore that they may be made partakers of that change of heart without which they cannot enter the kingdom of God.

The difficulties, which still attend every attempt to instruct and elevate the female part of the Hindoo population, are too well known to render any allusion to them necessary in the present report, excepting in order to furnish a reason why the number in the school is still so few. During the greater part of 1843, there were twelve boarders, one of whom about the close of the year was married to an excellent young man who is employed as Catechist in connexion with the Madras Mission, and there appears every reason to encourage the hope that they will adorn their Christian profession, and be made useful in the circle in which they move. Another interesting girl, respecting whom our hopes had been raised, was enticed from the school by her heathen connexions. Two others, whose minds were evidently affected by the instructions they received, were forcibly removed by their friends, under the apprehension that they would embrace Christianity: thus reducing the number to eight.

[The report of the boarding-school concludes with brief accounts of several of the children, which are now in course of transmission to their respective supporters.]

## NAGERCOIL.

The following is the statement of Mrs. Mault, forwarded from Nagercoil in September last :—

I take the present opportunity to give the friends of female education a brief report of this department of our Mission, more especially as we have the gratification to perceive that this interesting subject is gaining upon the sympathies, and calling forth the efforts of British Christians in a delightful degree from year to year; so as to encourage our most strenuous exertions without the slightest apprehension that we shall not be sustained therein.

In our home-school, the numbers have been a little increased since the returns made in April; there being now eighty-six boarders, and fourteen day scholars; twenty-three were received during last year; fourteen were dismissed; and three died. The method pursued in teaching, and the general pursuits of the scholars are the same as have been noticed on former occasions. The admissions are still restricted to destitute orphans, and those that are in poverty and want among the Christian families. Our aim is to furnish their minds as much as possible with scriptural knowledge, and to impress on them the importance of personal religion: for this end they are taken to the worship of God on all public occasions, and attend with us at the family altar. They are often spoken to collectively, and the senior ones individually, on the claims of religion, and the urgency of giving their hearts to God while young; and sometimes with the most pleasing indications of their being seriously impressed.

In a few instances, I trust, a lasting change has been wrought. One of these is that of a young person who left the school early last year, and has since evinced a serious and pious disposition, and is a member of a little praying society that exists

among the females. Another is *Elenora Muscutt*, who left the school three months ago, to assist in a school in another Missionary station. She has for nearly two years shown a very thoughtful mind, and paid great attention, not only to her lessons and duties in the school, but on all occasions of a religious nature. Her attention to the Scriptures shows that she loves the word of God, and her conduct proves that she desires to please him. I trust she will be made a blessing to many a poor ignorant female when she is gone. Her case is an interesting and encouraging one; for it will be in the recollection of some that she is the poor girl that was rescued from the hands of her wretched father when he was about to force her into a premature alliance that would have ruined her for life.

The case of *Eliza Winzar*, too, is pleasing. She is a sedate thoughtful girl, about twelve years old, and now an orphan. Her mother was removed by death two months ago. This poor pious widow lived in the alms-houses near our premises: the last months of her life was a season of great bodily pain and languishing. On one occasion when visited, she begged that her little girl might be allowed to go every night to sleep with her, to which consent was given. At a subsequent visit, when fears were expressed that the child through sleepiness was of no avail to her comfort; "Oh, yes!" exclaimed the poor sufferer, "she is to me like an angel of mercy; for whenever I cannot sleep she gets up and reads the book of God to me, and prays that God would help and save me; and this gives me comfort, and helps me to endure the pain my heavenly Father sees good to lay upon me."

## CHINESE FEMALE SCHOOLS.

We are happy to become the medium of the following communication, addressed to the friends of Female Education in the East :—

The Association, for assisting in the support of Female Schools among the Chinese, established by Mrs. Dyer, gratefully acknowledge the receipt, during the last quarter, of the following contributions, namely—

A box of useful articles, from the Colchester Ladies' Missionary Working Party.

Ditto, from Mrs. Mallows, of Wattisfield, with cash, 5*l*.

Ditto, sent anonymously.

And two ditto, from the Beccles Missionary Working Party.

These articles will shortly be forwarded to Singapore, with purchases made from the subscriptions of One Shilling per annum.

The Treasurer has much satisfaction in acquainting those friends who have kindly supported this good work for so many years, that the school at Singapore, established by Mrs. Dyer and her late lamented husband, is going on prosperously, and could be doubled but for want of enlarged funds. The Association cannot encourage their truly efficient

agent, Miss Grant, to exceed her present number of twenty-six girls. If sufficient funds could be raised, a lady might be sent out by another Society to assist Miss Grant, but as this cannot be hoped for, the work must be suffered to proceed on its present limited scale. But, until China is more freely opened, and Christian women can venture to engage in the education of the females in that country, it is very important to carry on the work as near as possible to its frontiers, and the straits of Malacca present a truly interesting field of labour.

### NATIVE TEACHER WATTESFIELD.

THE excellent Native Evangelist labouring at Bangalore, under the adopted name of *Wattesfield*, is maintained by some kind christian friends belonging to the congregation under the pastoral care of the Rev. William Garthwaite, in the town of that name, in Suffolk. The appended extract from a recent account of his labours, written by himself, has been received in a communication from our brother, the Rev. B. Rice, under date of April last. In this our readers will see happy evidence of the abundant grace and wisdom which has been bestowed on our native brother, the devoted spirit in which he pursues his merciful vocation, and the hopes that may be cherished of the divine blessing on his exertions:—

One day, observing many persons assembled together reading one of the Hindoo Shasters, with which they appeared much interested, I felt powerfully stirred up to go and speak to them. I said, "My friends! such books as these cannot benefit your souls, since they are only the productions of men. It is impossible they should have been written by inspiration of God, for had this been the case, they would have contained no such absurdities as those which you are reading. Is God a lover of that which is evil? No: He is holy, and whatever proceeds from him must be holy, like himself." I then read a chapter in the New Testament, and spoke of the divine goodness to us sinners in giving us his word, revealing a great and glorious salvation, and inviting us to become partakers of it. I showed that the Hindoo shasters contain nothing by means of which a sinner may certainly find the way to heaven; and exhorted them with earnestness to look to Christ. When I had concluded, they appeared much ashamed, assented to what I said as true, and declared their conviction that idols are no gods, but the work of men's hands.

On another occasion a shopkeeper addressed me as I was passing by, and said, "Why do you go about day after day, and month after month, carrying a book, and reading and conversing with the people? They will never listen to you. What is the use of preaching to them?" To this I replied, "It is our duty to sow the seed. We cannot but speak the things which we have seen and heard. To conceal them would be sinful, and would bring down the anger of God upon us. Though no one should be-

lieve our report, we must still make known the Gospel to every creature. Ere long, by the mercy of God, the whole world will be filled with righteousness and peace through the reception of this word which you despise. Then the idols which you now worship will be overthrown, and come into remembrance no more for ever."

A by-stander said, "True, I have myself seen Christians, even among our own people, in various parts of this land, in Coimbatore, Belgaum, and other places; and in Bangalore, also, there are many such. How to account for this I do not know."

Another said, "That may be. But are these Christians able to stem the torrent of the sea?\*" These white people spare no pains nor expense in printing books and spoiling the religion of other persons; and these very persons sometimes turn back again to the way which they left." "Those who do so are only Christians in name," said I; "are all who draw the sword true heroes? No more are all those that have the word of God in their hands true Christians. Only those that endure to the end will be saved. In this world the disciples of Jesus have much to suffer, but we look for our reward in heaven. Our sufferings on earth will be but for a short time. In heaven we shall enjoy everlasting happiness." When I had said this, the people testified their approbation, and the shopkeeper said he should like to be introduced to the Missionary, and talk with him about these matters.

In this way I am employed constantly in teaching the people the truth of God. May the Lord bless my humble labours, that His name may be glorified!

\* Meaning that the great mass of the people are yet idolaters, and that the followers of Christ, being few and feeble, would not long be able to stand against them.



## LONDON MISSIONARY SOCIETY.—YEAR OF JUBILEE.

THE Directors continue to be favoured with animating assurances of support from their friends in the country, and it has already been their happiness to receive numerous substantial testimonies of the cordial disposition, which is generally expressed, to aid the efforts by which they design to celebrate and improve the first Jubilee Year of the Society. They are extremely desirous, on an occasion so rare in its occurrence and so interesting in its associations, to engage the attention and stimulate the zeal of the supporters of this holy cause; being deeply convinced that the future strength of the Society and the required extension of its operations, will, under God, materially depend on the results of this the Fiftieth Year of its existence. During the month of October, several important meetings, in commemoration of the Year of Jubilee, were held in provincial towns, the particulars of which are furnished below; additional Meetings have since been held, and others are still in contemplation, to be held within an early period, which we hope to report in future Numbers. These, we confidently anticipate, will multiply as the year advances, and ultimately lead to general imitation throughout the United Kingdom.

We rejoice to add that, in consequence of a circular letter addressed by the Directors to their several Missionary brethren, we are informed that arrangements had been made for holding Jubilee Meetings at Calcutta and Madras, and the same spirit we doubt not will be manifested at the Mission-stations generally in India, and other parts of the world. On a future occasion, we may have the pleasure to present intelligence of the proceedings and results of the meetings held at our foreign stations.

MANCHESTER.—In most of the Independent chapels of Manchester and Salford sermons were preached, commemorative of the origin of the Society. On the Monday evening a general meeting of the friends of the Institution was convened in Moseley-street chapel; Samuel Fletcher, Esq., J. P., the local Treasurer, in the chair. Amongst the friends who occupied the platform, were James Kershaw, Esq., Mr. J. Robertson, J. Dilworth, Esq., the Revs. Dr. Halley, R. Fletcher, Dr. Vaughan, Dr. Davidson, Dr. Clunie, Dr. Nolan; Revs. J. W. Massie, W. M'Kerrow, J. L. Poore, D. E. Ford, T. G. Lee, J. Ely, of Leeds; T. Waddington, of Stockport; G. Hoyle, J. Gwyther, J. E. Pearse, and J. Radcliffe. After the singing of a hymn, prayer was offered by the Rev. James Gwyther. The chairman opened the proceedings of the evening in an appropriate and effective speech. He alluded to the feelings which ought to be cherished on occasion of the first Jubilee. It ought to be recollected, that this was the only opportunity they would have of joining in the celebration of such an event. Very few of those present would, at the celebration of another jubilee, half a century hence, be numbered with the living. He then called on the Rev. Arthur Tidman, as one of the Secretaries of the Parent Society, to submit to the meeting a review of the Society's proceedings since its commencement, and to present to the audience an account of the measures contemplated in connection with the Jubilee and its contributions. Mr. Tidman, having given a short sketch of the progress of the Society, and the advance of public opinion since its establishment in 1795, took a rapid but instructive survey of the aspect of the times when the founders of the Society undertook their generous enterprise; clearly and distinctively characterised these great and good men; glanced at their difficulties, their courage, and success; and portrayed the moral and social effects produced on society at home and abroad. He described the scenes of foreign labour, and the beneficial results realized among heathen and savage tribes; and enumerated the Missions undertaken, the stations occupied, and the prospective operations in the East Indies, China, the South Seas, Africa, and the West. The first resolution was proposed by the Rev. J. Ely, of Leeds, seconded by the Rev. Dr. Vaughan, and supported by the

Rev. W. M'Kerrow. The speech of Mr. Ely was a complete survey of the operations and success of the Society. Dr. Vaughan discriminated the divine wisdom as discovered in the men peculiarly fitted for the places they were required to fill among the apostles, the reformers, and modern Missionaries. Mr. M'Kerrow gave utterance to his warmest sympathy with the friends of the Society in their jubilant celebration. The Rev. Dr. Halley spoke to the subject of the second resolution, and proceeded in an eloquent manner to encourage and animate to renewed exertion the friends of Missions; and was followed by the Rev. D. E. Ford, and the Rev. F. Tucker. The Revs. R. Fletcher, J. W. Massie, Dr. Nolan, and others, afterwards took part in the proceedings. Samuel Fletcher, Esq., intimated his intention to give to the Jubilee Fund 1,000*l.*; other friends have also evinced their wonted liberality on this occasion.

LIVERPOOL.—A series of the most numerous and interesting meetings ever connected with the cause of missions in this town have been held in connection with the Society. On Sunday afternoon a general communion of the members of all the Independent Churches in the town was held in Great George-street Chapel, which was densely crowded, when between 1,000 and 2,000 partook of the Lord's Supper. On Monday evening a public tea-party was held in the school-room beneath the chapel, the Rev. Dr. Raffles in the chair. After tea, the Rev. Mr. Wittenbury offered prayer, and several animated addresses were delivered by various ministers belonging to the town, who, in the course of their observations, glanced at the Society's labours and the large measure of success which had crowned its efforts in the South Seas. On Tuesday morning a general special prayer-meeting was held in Newington Chapel, and in the evening, the Jubilee Meeting was held in Great George-street Chapel, when that spacious edifice was crowded in every part. John Cropper, Esq., presided. The chairman, after prayer and a few observations, called upon the Rev. Arthur Tidman, one of the Secretaries of the Parent Society, to move the first resolution, to the effect, that it was the duty of every church to return thanks to Almighty God for the great success which He had vouchsafed to the Society during the fifty years of its existence. Mr. Tidman made a powerful appeal to the audience on behalf of the Jubilee Fund. The meeting was afterwards addressed by the Rev. Mr. Birrell, Baptist minister; Rev. W. C. Milne, missionary, from China, who spoke at some length of the effect of missionary labours there; Rev. Dr. Beaumont, Wesleyan minister; Rev. John Kelly, Rev. Dr. Raffles, Dr. Crichton, and the Rev. W. P. Appleford. On Wednesday evening, a Juvenile Meeting in connection with the Jubilee services was held in the last-named chapel, when the respected pastor of the place presided. The Rev. W. P. Appleford, after singing and prayer, addressed the juvenile audience on the object and progress of the Missionary Society, and the geographical situation of its stations; and the Rev. W. C. Milne related some interesting and pathetic anecdotes respecting the Chinese. A few admonitory observations were delivered by the Rev. John Kelly, a hymn was sung, and the meeting separated. The children, who amounted to upwards of 2,500, sang several appropriate hymns. A collection was made during the evening, amounting to 13*l.* 10*s.*

LEEDS.—The thirty-first anniversary meeting of the Leeds Auxiliary was held in East Parade Chapel, and the meeting was also in celebration of the Jubilee of the Parent Institution. The chair was occupied by the Rev. R. W. Hamilton, and the meeting was respectably and numerously attended. The Chairman, in opening the proceedings of the meeting, said, he felt that the meeting had to determine a very important question—a question which must bear upon their ministers—which must tell on their churches. It was, whether the enterprise of Christian Missions was in their hearts, or whether they would only befriend the cause when the platform was crowded with trophies from the east and the west, from the north and the south? Whether they would love, espouse, and cherish it when it stood alone, or only when it was encircled by that which is extrinsic and adventitious? They had never found their trust in the Leeds people to fail. He

was sure, for his own part, he had never put any good cause before his people, but he found that they answered the call. As the Secretary of the Society, he gave some particulars of the state of the Society's Missions in India, China, Jamaica, Berbice, and other places, of a very encouraging nature. But he gave a very different view of the Mission at Tahiti; that island which received the Society's earliest Mission. He thought they might forebode dark things concerning it, but he did not believe it was extinguished. True, some of their Missionaries, though not obliged to flee, had felt that it was right and prudent to depart. Romanism was making great efforts to bring the people under its dominion, but the Tahitian had his Bible, and loved his Bible, and he now knows, and is prepared for, the danger to which he is exposed. Reverting to the more pleasing aspect of the Society's position, he said, that in its operations, it had now nearly girdled the world, and there was scarcely a land or a territory in which the Society had not its Missionaries. The Chairman having concluded, the meeting was next addressed by the Rev. Mr. Hudswell, who was followed in succession by Revs. E. Giles, Jobson, Scales, Hall, and Ely.

**ESSEX COUNTY MEETING, BRAINTREE.**—On Tuesday, Oct. 22, the Jubilee Meeting of the London Missionary Society was held at Braintree, in the spacious Congregational Chapel, of which the Rev. John Carter is pastor. Although the day was exceedingly unfavourable, there was a numerous attendance. The preacher was the Rev. J. Stratten, of London; whose sermon, beautiful for its simplicity and rich in thought, was founded on the 67th Psalm. The collection amounted to the noble sum of 444*l*. The Jubilee Meeting was held in the afternoon, over which the venerable T. Craig, of Bocking, presided. The Deputation from the Parent Society were the Rev. A. Tidman, and Dr. Archer; whose speeches were well adapted to the occasion. After resolutions of thanks to the preacher, deputation, and chairman, a collection was again made, when about 160*l*. more was collected, making the proceeds of the day rather more than 600*l*. The example thus set cannot but exert a beneficial influence upon the churches in the county, and will, it is hoped, meet with a warm response through the country at large.

**BLATHERWYCKE PARK, NORTHAMPTONSHIRE.**—On Thursday evening, Oct. 3, a very interesting meeting was held at Blatherwycke-park, the seat of Stafford O'Brien, Esq. The hospitable mansion was thrown open to the friends of Missions, and the mill, as being most spacious and convenient, was fitted up for the public meeting. The Hon. Mrs. O'Brien, her sister, the Hon. Mrs. Thompson, of Poundsford-park, and other ladies, were on the platform. The chair was taken by Mr. O'Brien; and the meeting was addressed by the Hon. and Rev. Leland Noel, his son, Horatio Noel, Esq., Noel Hoare, Esq., Thos. Thompson, Esq., and Rev. Messrs. Toller, Islip, Sibree, Hewlett, Green, Gamage, Freeman, and Philip. The attendance was so great, that Mr. Thompson and Mr. Freeman had to address a second audience in another part of the mill. The meeting lasted nearly four hours, and was followed by a good collection.

**HALIFAX.**—A Jubilee Missionary meeting was held on Wednesday evening, in Square Chapel, Halifax; Mr. Robert Crossley in the chair. On the preceding Sabbath sermons were preached on this interesting occasion at Square Chapel, Sion Chapel, and Harrison-road Chapel; and the aggregate of the several collections exceeded 150*l*. Meetings have also been held at Northowram, Mixenden, and Booth.

**MACCLESFIELD.**—A public meeting, on the occasion of the Society's Jubilee, was held in the spacious Chapel of the Rev. G. D. Kidd, on Tuesday evening, Nov. 12th; W. Stancliffe, Esq., in the chair. Several addresses were delivered by the neighbouring ministers, Rev. J. Lowndes, from Corfu, and the Rev. J. J. Freeman, on behalf of the Parent Society. Great interest was excited, and a considerable collection made in aid of the Jubilee Fund.

**DUMFRIES.**—A meeting was held in the Rev. Mr. Mackenzie's church, on the evening of Thursday, to celebrate the Fiftieth Anniversary of the Society. The meeting was well

attended by a very respectable audience. The ministers present were—the Revds. Messrs. Dunlop, Blackwood, Scott, Cameron, Mackenzie, Jewitt, and Clark, of this place, and the Rev. Mr. M'Donald, of Blairgowrie. William Forsyth, Esq., of Ladyfield, presided; and the Rev. Mr. Jewitt, Wesleyan Minister, opened the meeting with prayer. The Rev. Mr. Clark, in moving the first resolution, expressive of gratitude to God for the formation of the Society, and the good it had been the means of accomplishing during the fifty years of its existence, gave a very interesting view of the origin and earliest proceedings of the Institution; and was followed by the Rev. Mr. Cameron, who, in seconding the resolution, described the catholic principles on which the Society was formed and has been conducted, and briefly adverted to the establishment and early history of the Auxiliary Society in Dumfries, and the effective assistance it had received from the ministers of that town. The other resolutions were moved and seconded by the Rev. Mr. Blackwood; the Rev. Mr. Scott; Rev. Mr. Dunlop; and the Rev. Mr. M'Donald.

### TAHITI.

TOWARDS the close of last month, the Directors received direct information to the 14th of June, concerning the progress of public events at Tahiti. By these communications we lament to learn that no appearance of improvement had taken place in the general state of the island, or in the circumstances and aspect of our afflicted missions. In the month of October, we informed our readers of the commencement of actual hostilities between the deeply aggrieved natives and their French oppressors, and from the correspondence now before us we find that our worst apprehensions as to the sanguinary character of the war have been more than justified. What the termination of these disastrous events will be, is only known to Him who sees the end from the beginning; but, except in the omnipotence of his mercy, we know not where to find refuge for our fears.

After the battle of Mahaena, in which many lives were lost by the combatants on either side, the natives retired to Papeeno, where they had erected a fort for their protection, and when the latest accounts were forwarded from Tahiti, they were still encamped in that locality with a fixed determination to defend their liberties and their country to their latest breath.

Our brethren were safe, but some encroachment had been made on their personal and religious freedom; and experience had taught them to regard the French authorities with distrust and anxiety. The safety of their families had been secured by removing them to a neighbouring island.

The unsettled position of affairs had led to the temporary, though not entire relinquishment, of four of the Mission-stations, and there was reason to fear that a partial, if not entire abandonment of the remaining stations would also become necessary. Under these circumstances, only a very small amount of missionary labour could be performed, and this our devoted brethren felt as their most painful trial.

The people had not abandoned their hopes of assistance from England, and the Queen was still on board the *Basilisk*, with her family, exerting all her influence, but in vain, to tranquillise the minds of her people, and to restore the blessings of peace to her suffering country.

It will be observed that these lamentable occurrences took place under the assumed French Sovereignty, which the Government of France has long since disowned. It remains to be seen what amelioration will take place under the misnamed Protectorate, which still continues.



## DEATH OF MISSIONARIES.

REV. HENRY NOTT.

IN recent communications from Tahiti, it is stated that this venerable Missionary has entered into rest. After a long life, faithfully devoted to the service of Christ among the heathen, he died in peace on the 2nd of May last. In his translation of the Bible into the language of Tahiti, added to his more direct Missionary labours, he left an

invaluable boon to the people for whom he lived and died; and he was spared long enough to see the treasure in their possession at a time when the assaults of Popery rendered it in the highest degree necessary as a safeguard to their faith. Our brethren in Tahiti testify that his end was peace.

REV. J. E. NIMMO.

IN the *Calcutta Christian Advocate*, of Sept. 14, we lament to find an announcement of the death of our excellent Missionary, the Rev. J. E. Nimmo, of Combaconum, in the Madras Presidency. No direct

communication has been received, confirmatory of the statement or otherwise; but the next Overland Mail from India will, doubtless, bring full and authentic intelligence.

MRS. PRATT.

WE are deeply concerned to state that intelligence has been received of the early death of Mrs. Pratt, the wife of our esteemed brother, Rev. George Pratt, of Savaii, in whose affliction, we are persuaded, the friends of the Society will exercise their kindest Christian sympathy. In a letter from the bereaved husband, addressed to some near relatives in England, the leading particulars of this mournful event, which occurred on Sunday, the 17th of March last, are thus stated:—

“A few days before her death, Mr. Macdonald read promises from Scripture, prayed, and then read some hymns. After this day was past, and when the prospect of death was not so immediate, I was collected enough to read to her at intervals, as she could bear it. ‘Deathless principle arise,’ was her favourite hymn. She herself would often engage fervently in prayer, expressing faith in Christ alone, and repeating portions of hymns.

“On Saturday night, after a day of severe suffering, she said she thought she was sinking, and desired that our brother, Mr.

Macdonald might be called. She then said, ‘I am going to my Father and my God.’—‘Lord Jesus receive my spirit.’ Some moments, after prayer by Mr. M., she said, ‘Why are his chariot wheels so long in coming?’ The last person she recognised was Mr. M., on Sunday morning. At a little before ten in the evening her breathing became easier, then a convulsive movement, the pulse ceased, and she was gone!

“A coffin was commenced directly; before daylight the body was placed in it, and removed, under direction of Mr. M., to Apia, to be buried by the side of Barnden, Williams, and Harris.

“Early in the morning, March 20, I proceeded with Messrs. Macdonald, Day, Hardie, Turner, Nisbet, Stair, Mills, and Stallworthy, Missionaries, Mr. Williams, Consul, and several American and English Commanders of ships, to the Chapel. Mr. Day read the Church Service. Six of the Missionary brethren carried out the coffin, which was covered with the Bethel flag for a pall, and Mr. Stair concluded the service with prayer in Samoan.”

MRS. HAY.

ANOTHER devoted Christian woman has fallen in the Missionary field. With deep and unfeigned sorrow we record this month the death of Mrs. Hay, who so recently left this country, in company with her esteemed husband, to devote herself to the work of the Lord among the degraded and lost of her own sex in the South of India. But we lament to state that she is now no more: scarcely had she entered on the scene where she desired to glorify the Saviour, than her

spirit was called to another world and to holier services. She entered into rest in the month of August last. From the letter of our brother, Mr. Hay, whose early bereavement cannot fail to awaken a general feeling of earnest sympathy and commiseration, we give the following additional intelligence:—

“Little did I think when I wrote my last letter to you, and spoke of our having arrived here in health and comfort, that even

then the summons to leave me had been put into the hand of my dear wife! but so it was; and it is now my mournful duty to convey to you the sad intelligence of her departure from this world. It pleased the Lord to call her spirit home on the 19th of last month, a year and eleven days after our marriage. Young, affectionate, zealously devoted to Jesus and his cause, she was hailed by all the Christian brethren here as just the kind of person needed in the present state of our Mission. We all thought, surely the Lord has qualified her expressly for this work; but his thoughts are not as ours, and it seems he had fitted her for heaven. O, may the affliction be so sanctified to me, that, in proportion as this world and all that is deemed lovely in it, have become cheerless to me, heaven and its holy joys may be more attractive and satisfying to my soul.

"In regard to my dear wife's illness, it was about the middle of July we first had reason to be alarmed; and medical aid was

called in on the 15th. On the 17th she was prematurely confined of a sweet little girl, which, in less than three hours, was transferred to the mansions of the blessed. After this the doctors never gave us much encouragement to hope for the recovery of my beloved partner; but she came through so much, and so often rallied after they had entirely given her up, that I still indulged a hope that the Lord would pity us, and spare her precious life in answer to the incessant and united prayers of all his people here. She bore her unusually severe trial with most exemplary patience and unwavering confidence in the goodness of the Lord. Death had no sting for her—she knew in whom she believed; and though, as she said, she would have liked to live a little longer to do something for the cause of Jesus, she felt that to depart and be with Christ, was for her far better than to remain in this world of sin and sorrow. 'There is nothing worth living for,' she would often say, 'but to glorify God.'"

### ARRIVAL OF THE MISSIONARY SHIP AT THE CAPE.

THE friends of the Society in general, and more especially the juvenile portion, by whose generous and persevering efforts the *John Williams* was purchased and equipped, will be thankful to hear of the arrival of their beautiful and far-famed ship in Table Bay, Cape Town, August 24, after a speedy and most prosperous voyage. We are happy in being able to present the following communication from the Rev. C. G. Stevens, a passenger on his way to New Zealand; from which it will be seen that the nautical superiority of the vessel, and the excellence of her internal arrangements, have been fully proved; and that the intercourse of the friends whom she conveyed from these shores, afforded, as might have been expected from the character they bear, and the objects to which they are devoted, an unbroken scene of the most delightful Christian harmony and fellowship:—

On board the "*John Williams*," August 20, 1844.—It occurred to me that it might not be unacceptable to you to receive an unofficial testimony to the delightful voyage (so far) of this celebrated ship.

Her model led me to form high expectations of her sailing qualities, but these have been far exceeded by the actual trial which has been made. Indeed the *John Williams* is the fastest vessel I have yet seen: she passed in fine style everything she came near, ship, barque, or brig, in all winds, from the gentlest breeze to a smart gale; in all methods of sailing, close hauled or free. This affords satisfactory assurance, that, with the attention of our excellent Captain and Mates, the work assigned her will be accomplished in the shortest possible time.

Our society on board has been most agreeable: brotherly-love, invariably expressed by mutual kindness, prevailed—not a note of discord to disturb the general harmony; while our various religious services and literary occupations, study of languages, essays, discussions, and conversations, have prevented the tediousness almost inseparable from sea voyages, and have given to our vessel a just claim to the title of a floating University and Bethel.

We were largely indebted for our enjoyment and comfort on board, to the Rev. J. C. Brown, whose lady is no less worthy esteem than himself. These are our common sentiments. Our deep regret, at the prospect of parting with these friends so soon, is mitigated only by our conviction of Mr. Brown's peculiar fitness for the station assigned him, and the good hope we have of his future success. To-morrow we hold a prayer-meeting, to commend them to the divine care and blessing.

The health of our party has been good upon the whole, and this is no doubt to be attri-

buted very much to the regularity of our occupations and exercises. I am happy to say that Mr. Heath is wonderfully improved in health—quite himself again. Capt. Morgan has been just as kind, as attentive, and as amiable as ever. All appear promising for piety, diligence, and zeal. We hope to make the Cape to-morrow night, or Thursday, if the breeze we now have continues: you will guess, therefore, the state of bustle and preparation which prevails on board; some packing, others writing, all in high expectation of setting foot once more upon the solid land, and recreating themselves for a short time with new scenes and employments.

P. S. *Monday Morning, Aug. 26.*—Safely landed in Cape Town on Saturday evening, and experienced a very kind reception from the Rev. Dr. Philip and family.—All well.

Another letter to the same effect was received subsequently to the above, signed by the Missionary brethren unitedly, Revs. T. Heath, T. Powell, T. D. Philip, G. Gill, J. P. Sunderland; also, Rev. J. C. Brown, who remains at Cape Town, as pastor of Union Chapel.

On the 30th of August, the *John Williams* sailed from Cape Town with every prospect of a favourable voyage.

### ARRIVAL OF REV. W. GILLESPIE IN CHINA.

We are happy to announce the safe arrival of the Rev. William Gillespie at Macao, on Friday, July 26, by the *Rob Roy*, Captain

White, from Calcutta. Mr. G. found our Missionary brethren, at Macao, all well.

### EMBARKATION OF REV. W. FAIRBROTHER FOR CHINA.

On Saturday, October 26, the Rev. William Fairbrother, accompanied by Mrs. Fairbrother, embarked in the ship *Kelso*, Capt.

Arnold, for Calcutta, with the intention of proceeding thence to Shanghae, the station to which he has been appointed.

### ARRIVAL OF MRS. GORDON IN INDIA.

On Saturday, Sept. 14, Mrs. Gordon, wife of the Rev. J. W. Gordon, of the Chicacole station, arrived by the ship *Wellesley*, at

Vizagapatam, after a quick and comfortable passage from England.

### MISSIONARY CONTRIBUTIONS.

*From the 1st September to 31st October, 1844, inclusive.*

FOR THE JUBILEE FUND.			£ s. d.			£ s. d.		
	£	s. d.						
Public Services—			A Friend who was unable			Bethnal Green.....	32	14 2
Poultry Chapel .....	32	6 6	to attend the Public			Bishopsgate Chapel, on		
Surrey Chapel.....	137	5 10	Meeting .....	500	0 0	account—		
Craven Chapel.....	62	18 8	A Friend to Missions.....	500	0 0	Rev. H. Townley.....	160	0 0
Exeter Hall.....	102	5 10	Mr. J. L. Benham's Mis-			B. Smith, Esq. London-		
Craven Chapel Commu.	15	0 0	sionary-box .....	5	5 0	wall .....	50	0 0
Surrey Chapel, do.....	30	10 4	by Ebenezer Smith, Esq.	5	0 0	150%. —————		
Tabernacle, do. ....	58	2 1	Mrs. Williams.....	1	0 0	Brixton-hill, on account	25	0 0
Wycliffe Chapel, do. ...	20	0 0	A thank offering.....	1	0 0	Camberwell, Rev. J. Bur-		
Mr. J. Hassall.....	100	0 0	Abney Chapel .....	20	0 0	net's .....	195	10 0
H. Dunn, Esq.....	5	5 0	Albion Chapel .....	22	0 0	Rev. Dr. Steane's.....	30	0 0
G. Hitchcock, Esq.....	50	0 0	D. Allan, Esq. moiety	25	0 0	Chelsea, Ranelagh .....	13	14 1
H. Thompson, Esq.....	10	10 0	Aldermanbury.....	10	0 0	Clapham, Rev. J. Hill ...	54	14 6
R. J. Kitchener, Esq.....	20	0 0				Park-road, Rev. S. A.		
Miss Morland, per Rev.			Barbican Chapel.....	58	10 0	Dubourg .....	10	10 0
J. Mully .....	50	0 0	Dr. Waller .....	15	0 0	Clapton .....	221	0 0
A Friend, by F. Smith,			Mr. P. Johnstone .....	10	0 0	Claremont Chapel .....	43	2 6
Esq. ....	100	0 0	Mr. Trego .....	10	0 0	Craven Chapel, on acco-	200	0 0
T. Gribble, Esq. ....	21	0 0	Mr. Leech .....	10	0 0	Crown-court, Rev. J.		
B. Riley, Esq. ....	10	0 0	Mr. Peachey.....	5	0 0	Cummings .....	13	11 6
Mr. W. Wells, per Rev.			Mr. Emerson .....	5	0 0	Esher-street.....	6	12 6
J. Alexander, Cheque			Mr. Sard .....	5	0 0	Fetter-lane .....	20	12 5
on Norwich Deposit			Mr. Saddington .....	5	0 0			
Bank .....	100	0 0	Mr. Balleny .....	5	0 0	Finsbury Chapel.....	33	11 0
Mr. John Snow .....	25	0 0	Rev. A. Tidman.....	5	0 0	Catechetical Seminary	3	0 0
W. Jameson, Esq. ....	5	5 0				33½ 11s. —————		
					133½ 10s.			

£ s. d.			£ s. d.			Suffolk.		
Hackney, St. Thomas's-square, on account	264	0 0	Ebenezer, Col.	8 17 1		Per S. Ray, Esq.—		
Harley-street, Bow	8	0 0	Crendon Lane, do.	4 16 8		Bergholt	4 1 8	
Holywell Mount	22	4 3	63l. 13s. 4d.			Framlingham	4 12 11	
Islington Chapel	16	4 8	Wingrave	5 0 0		Ipswich, Tacket-street,		
Union Chapel, on acco.	161	6 6	Chalfont St. Giles	2 0 0		on account	266	0 0
Kingsland Chapel	35	0 0	Cambridgeshire.			Lavenham	4	0 0
Latimer Chapel	20	0 0	Cambridge	131 18 10		Southwold	2	2 0
Maberly Chapel, on acco.	21	0 0	Duxford District—			Sudbury Old Meeting	22	0 0
Mile End, New Town	6	5 7	Duxford	44 1 5		Trinity Chapel, Rev.		
New-court	15	0 0	Linton	8 11 0		J. Elick—		
Nun-green	3	19 4	Sawston	2 2 0		A Friend to Missions	50	0 0
Oxendon-street	13	4 2	Foulmire	4 17 0		Collection	14	0 0
Peckham, W. Reid, Esq.	20	0 0	Little Shelford	1 4 6				
J. L.	10	0 0						800 16 7
Poultry Chapel—			Less expenses	4 15 5		Surrey.		
Collections	36	0 0				Chertsey	2	12 0
T. M. Coombs, Esq.	100	0 0				Croydon	8	4 6
J. East, Esq.	100	0 0	Derbyshire.			Mr. J. Aris	5	0 0
W. Hunter, Esq. Alderman and Sheriff	100	0 0	Marple Bridge	3 15 6		13l. 4s. 6d.		
Mr. Warton	100	0 0	Essex.			Sussex.		
Dr. Conquest	52	10 0	Aux. Soc. per W. Ridley, Esq. on account	700 0 0		Lewes, Rev. G. Moore (D.)	50	0 0
A. Caldecott, Esq.	50	0 0	Hampshire.			Yorkshire.		
W. Bateman, Esq.	25	0 0	Romsey	21 13 10		Barnsley	6	2 6
Rev. J. Clayton	25	0 0	Village Stations	3 14 2		Honley	19	0 0
Mr. J. Cook	25	0 0	25l. 8s			Leeds—		
S. Houston, Esq.	25	0 0	Hertfordshire.			Belgrave Chapel	171	2 0
S. Legg, Esq.	25	0 0	Elstree, per Mr. Savill	0 10 0		East Parade, do.	155	15 0
Mr. Jabez Legg	25	0 0	Isle of Wight.			Salen, do.	56	10 0
J. Radley, Esq.	25	0 0	Newport, Thankoffering for mercies received by a Lady	25 0 0		Queen-street, do.	23	8 0
R. Simpson, Esq.	25	0 0	Collection	16 9 0		406l. 15s.		
Mr. Euse. Smith	25	0 0	Other Sums	8 11 0		WALES.		
R. Clarke, Esq.	10	0 0	Kent.			Nebo Hirwaun, Indept. Ch.	1	0 0
Mr. Dixon	10	0 0	Bromley	22 0 0		Trelech, Rev. D. Hughes	3	0 6
Mr. A. Goymer	10	0 0	Keston	1 1 0		Llanfyllin, Rev. Dr. Morgan	12	15 6
Mr. M'Ewen	5	5 0	New Cross	3 0 0		SCOTLAND.		
A Friend	5	0 0	Lancashire.			Belhaven, Free Church	2	3 7
G. Cuthbert	5	0 0	Manchester, per S. Fletcher, Esq., on account	1,000 14 6		Cambuslang, per Rev. J. S. Johnson	3	5 0
Mr. W. Groser	5	0 0	Lancaster, a Friend, by E. Dawson, Esq.	2 0 0		Dalkeith, a few well-wishers in the Parish Church, per Rev. N. M'Leod	0	11 0
Mr. T. Hislop	5	0 0	Lincolnshire.			Dumfries, per Rev. J. Cameron, Col. at Public Meeting	10	0 0
Mr. J. Johnson	5	0 0	Barton-upon-Humber	13 13 0		Dunfermline, a few friends in the Cong. Church		
Mr. Leach	5	0 0	Middlesex.			An old Friend to the Society, by Rev. G. Thomson	10	0 0
Mr. R. Needham	5	0 0	Highgate, Cong. Church	7 3 6		11l. 17s. 6d.		
Mr. Overall	5	0 0	Finchley	8 7 1		Dunkeld, Cong. Church	4	9 2
Mrs. Sewell	5	0 0	Barnet	9 9 6		Gartly, Free Church	0	15 0
Sums under 5l.	20	10 0	Tottenham & Edmonton	11 15 0		Huntly, Free Church	4	0 0
664l. 5s.			Enfield, Rev. S. A. Davies	21 10 0		Kilfinan, Free Church	0	10 0
Robert-street, Grosvenor-square	16	1 4	Hammersmith, Broadway Chapel	11 6 5		Kincardine, O'Neil, col. at an out-station	0	11 0
Shadwell	8	15 0	Chiswick	5 0 0		Markinch, Free Church, Rev. J. Sieveright, Miss Arthur	5	0 0
Sion Chapel	16	3 6	Sunbury	1 5 0		Perth, Mill-street Chapel (Indept.)	2	6 1
Stepney	151	0 9	Poyle	8 1 0		Ratray, Free Church	2	15 0
Stockwell	35	1 0	J. Trumper, Esq.	10 10 0		Stirling Cong. Church	6	9 0
Surrey Chapel, on acco.—			18l. 11s.			Whitburn, Parish Church, per Rev. G. Mitchell	5	1 0
W. Flanders, Esq.	100	0 0	Monmouthshire.			Woodside, Aberdeen, Free Church, per Rev. R. Forbes	1	6 6
F. Smith, Esq.	50	0 0	Newport Tabernacle	5 0 0		Thurso, a Friend, per Rev. G. Robertson	1	1 0
Mrs. Stone	10	0 0	Norfolk.					
160l.			Norwich, a Friend, by Rev. J. Alexander	4 13 6		IRELAND.		
Union-street	12	1 0	Nottinghamshire.			Cook's Town, per Rev. T. Millar	4	0 0
Walthamstow	51	16 10	Nottingham, per R. Morley, Esq.—			Youghal	5	0 0
R. J. Hendrie, Esq.	20	0 0	Castle-gate meeting	70 0 0				
71l. 16s. 10d.			Friar-lane	112 6 2				
Wardour Chapel	21	8 0	St. James-street	7 2 0				
Sunday-school	2	12 0	Do. Public meeting	5 11 10				
24l.			Less expenses	1 10 0				
Weighhouse	69	6 6						
Miss Procter	20	0 0						
Mr. Piper	25	0 0						
114l. 6s. 6d.								
Wells-street	68	9 1						
Westminster Chapel	31	1 0						
Free Scotch Church, Broadway	2	2 0						
Berkshire.								
Newbury	30	8 8						
Buckinghamshire.								
High Wycombe—								
Rev. J. Hayden, (D.)	50	0 0						



## ORDINARY CONTRIBUTIONS.

From the 1st September to 31st October, 1844, inclusive.

£ s. d.		£ s. d.		£ s. d.
W. B. ....	1 1 0	Seaton .....	2 8 0	<i>Middlesex.</i>
W. C. H. ....	1 1 0	Plymouth, S. Derry, Esq.		Ealing on account ..... 14 0 0
A. H. ....	1 0 0	for Nat. Schoolmistress,		Chiswick, for N. Tea. Ed-
A Friend .....	2 0 0	Jane Derry, half-year ..	5 0 0	ward Miller ..... 10 0 0
Miss Whalley, Brother,		Exmouth, Glenorchy Ch.	4 6 0	<i>Monmouthshire.</i>
and Friends .....	3 3 0	Point in View .....	10 0 0	Newport, Hope Chapel,
After reading "Thank-		Honiton, Capt Gilchrist,		elder male class for
fulness," a Sermon, by		B.N.S. ....	1 0 0	China ..... 1 2 3
Rev. J. Hamilton .....	50 0 0	Plymouth, Devonport, &c.		<i>Northamptonshire.</i>
Mr. W. Mancell's Mis-		Aux. on account ..... 140 0 0		Byfield, col. by Mrs. Barnes
box. ....	0 6 9	<i>Dorsetshire.</i>		Missionary-box ..... 0 19 2
Mr. J. Walker, part pro-		Charmouth .....	10 0 0	5 <i>l.</i> 15 <i>s.</i> 2 <i>d.</i>
duce of a hive of bees..	0 10 0	Legacy of late W. Bur-	19 19 0	Blatherwycke Park, col.
Albion Chapel, on acco...	19 11 5	nard, Esq. ....		at Public Meeting ..... 28 3 0
Claremont Chapel, do. ...	25 0 0	<i>Durham.</i>		Stafford O'Brien, Esq.
Holywell Mount, do. ....	10 7 0	Houghton-le Spring .....	1 9 0	M.P. .... 5 0 0
Do. Ladies' Branch ....	20 18 4	Durham, Claypath Chapel	34 18 7	Noel Hoare, Esq. .... 5 0 0
Hoxton Aux. on account	30 0 0	Ladies' Working Society		3 <i>8<i>l.</i></i> 3 <i>s.</i>
Islington Chapel, do. ....	6 0 6	for Female Education		Woollaston ..... 9 7 8
Union Chapel, do. ....	14 12 0	in India. ....	10 0 0	<i>Northumberland.</i>
Surrey Chapel, do. ....	173 9 1	44 <i>l.</i> 18 <i>s.</i> 7 <i>d.</i>		Alnwick, Sion Chapel. .... 22 0 0
Union-st. Ladies' Branch,		<i>Essex.</i>		For Nat. Girls, M. Hind-
do. ....	18 18 8	Aux. Soc. per W. Ridley,		marsh, and M. Aln-
G. Waugh, Esq. for N. Tea.		Esq. on account ..... 700 0 0		wick ..... 4 0 0
Alex. Waugh, (2 years)	20 0 0	Mark's Gate, near Rom-		2 <i>6<i>l.</i></i>
Westminster Chapel, on		ford .....	7 0 0	Newcastle Aux. per J.
account .....	8 10 0	<i>Gloucestershire.</i>		Finlay, Esq. on acco. .... 48 0 0
Per Miss Howell, Vincent-		Gloucester, on account ... 18 15 0		North Middleton, Seces-
square—		Stroud, Old Chapel. .... 16 9 0		Chapel ..... 1 0 0
Juvenile Association...	1 13 6	Ebley ..... 10 10 0		Chester-le-street ..... 4 9 6
Mr. C. R. Howell ....	1 1 0	<i>Hertfordshire.</i>		Felling Chapel ..... 1 6 0
2 <i>l.</i> 14 <i>s.</i> 6 <i>d.</i>		Bishop's Stortford, Mr. J.		54 <i>l.</i> 15 <i>s.</i> 6 <i>d.</i>
Mr. M. L. for the Malaga-		Clarke .....	46 0 0	Collections by Rev. J. C.
shy Refugees .....	1 0 0	Weatherstead .....	3 0 0	Thompson—
Per Mr. Budden, for Mr.		<i>Kent.</i>		Branton ..... 13 8 7
Birt's Station, Umxelo	10 0 0	Sheerness, S. B. and J. B.	0 15 0	Glanton ..... 5 2 4
For the Nat. Girl, Rosa-		<i>Lancashire.</i>		Embleton ..... 0 18 0
linda Phipson, addi-		East Aux. Society, per S.		Rothbury ..... 3 0 0
tional. ....	1 0 0	Fletcher, Esq. on acco. 270 10 0		Wooler, Rev. J. Muir-
Collected by Mrs. W.		Salford, per Rev. J. L.		head's ..... 5 6 0
Hitchcock, for a boy at		Poore, for Mr. Gill's		Rev. Mr. Huie's ..... 5 3 0
Bangalore to be called		Chapel, South Africa... 23 10 0		Berwick, 1st Seces. Ch. 5 5 1
Ernee. ....	3 0 0	Rusholme-road Sun. Sch.		Rev. W. Ritchie's ..... 1 8 0
<i>Bedfordshire.</i>		for Nat. Girl, Mary At-		Tweedmouth ..... 1 16 8
Luton ..... 30 1 10		terbury ..... 3 0 0		Spittal ..... 3 5 0
<i>Berkshire.</i>		West Aux. Soc. per S.		44 <i>l.</i> 12 <i>s.</i> 8 <i>d.</i>
Newbury, Ladies' Branch	28 6 9	Job, Esq. .... 550 0 0		<i>Nottinghamshire.</i>
<i>Buckinghamshire.</i>		Wigan Aux. per T. Cook,		Nottingham, Castle gate,
Wingrave, Legacy of Mr.		Esq.—		Particulars of amount
J. Grace, less duty ..... 360 0 0		Ashton ..... 0 10 0		acknowledged in Oct.—
Chalfont St. Giles ..... 6 0 0		Golborne ..... 1 0 0		Association ..... 33 2 2
<i>Cambridgeshire.</i>		Hindley Bridge, Croft		Collections ..... 59 8 1
Royston District, on acco.	26 0 0	Chapel ..... 8 0 7		Juvenile Association... 2 16 5
<i>Cheshire.</i>		St. Paul's Chapel ..... 7 0 0		95 <i>l.</i> 6 <i>s.</i> 8 <i>d.</i>
Macclesfield, per Rev. S.		Horwich, Lee Chapel... 5 16 8		R. Marriott, Esq. of Lan-
Bowen, for Mrs. Johns		Orrell ..... 5 0 0		gar, per Rev. J. Wild,
and Family ..... 6 10 0		Tyldesley Chapel ..... 5 0 1		on the Baptism of his
<i>Cornwall.</i>		West Ough on ..... 5 7 0		child ..... 2 0 0
Aux. Soc. per J. Baynard,		Wigan, Chapel-lane ... 1 16 0		Grantham, on account ... 20 0 0
Esq. on account ..... 300 0 0		St. Paul's Chapel .... 34 0 10		<i>Shropshire.</i>
<i>Cumberland.</i>		73 11 2		Shrewsbury, C. P. by Mr.
Alston ..... 24 11 9		5 18 0		S. L. Lewin ..... 2 0 0
Aspatia ..... 8 14 6		Less expenses ..... 67 13 2		North Salop, Aux. per R.
Mennenhasset ..... 8 11 4				Gough, Esq. on account 92 6 0
Brampton ..... 4 4 0		<i>Leicestershire.</i>		<i>Somersetshire.</i>
Cockermouth ..... 20 0 0		Evington, a Friend per		Bath, Aux. Soc per W. T.
Maryport ..... 3 13 4		Rev. T. C. Dymock .... 50 0 0		Blair, Esq. .... 288 15 4
Penrith ..... 35 2 3		<i>Lincolnshire.</i>		For the Native Mission
Wigton ..... 7 7 5		Burton, per Mrs. Sewell,		College, at Bangalore 5 0 0
Workington ..... 11 10 6		for Schools at Bangalore 2 0 0		Frome Aux. per J. Siu-
<i>Devonshire.</i>		Long Sutton ..... 20 0 0		kins, Esq.—
Exeter, per Rev. J. Bris-				Zion Chapel ..... 78 3 6
tow, on account ..... 50 0 0				
Witheridge ..... 3 8 0				
Bideford, on account ..... 20 0 0				

	£	s.	d.		£	s.	d.		£	s.	d.
Rook-lane.....	5	10	0					Whitehill Young Men's Society .....	1	1	0
Chapmanslade.....	6	6	8	<i>Westmoreland.</i>				15 <i>l.</i> 1 <i>l.</i>			
Trudox-hill .....	4	4	11	Kendal District, per R. Benson, Esq. on acco. 120	0	0		Edinburgh, per Rev. W. L. Alexander—			
Horpingsham .....	2	17	9	Ambleside .....	8	2	3	Miss Finlay.....	2	0	0
	97	2	10					Do. for China .....	2	0	0
Less expenses.....	6	1	3	<i>Wiltshire.</i>				4 <i>l.</i>			
	91	1	7	Avebury .....	3	11	5	Juvenile Mis. Soc. Presbytery Hall—			
<i>Staffordshire.</i>				Bradford .....	39	14	0	For African Girls.....	0	10	0
Stone, on account .....	9	0	0	Codford .....	8	5	0	For South Sea Mis.....	0	10	0
<i>Suffolk.</i>				Melksham, per Rev. W. Jackson .....	15	5	10	For Madagascar Mis. ....	0	10	6
Bury St. Edmunds, Legacy of late Rev. T. Hickman 10	0	0	0	Per Mr. J. Woodman... 6	11	0		1 <i>l.</i> 1 <i>l.</i> 6 <i>d.</i>			
<i>Surrey.</i>				Mere .....	38	2	2	Elie, Fife, Sabbath-sch. children, per Rev. D. B. Mackenzie .....	1	10	0
Mitcham, on account.....	25	0	0	Tisbury.....	6	9	1	Falkirk, Miss Muirhead, for Nat. Boy, C. Buchanan (2 years) .....	6	0	0
<i>Sussex.</i>				<i>Worcestershire.</i>				Forfar, S. F. F.....	5	0	0
Brighton, Countess of Huntingdon's Chapel, per J. F. Ward, Esq. on account .....	50	0	0	Aux. Soc. per R. Evans, Esq.—				Forres, Legacy of late Dr. A. Barron.....	49	13	5
<i>Warwickshire.</i>				Bromsgrove .....	9	16	0	Glasgow, per J. Risk, Esq.			
Birmingham District, per W. Beaumont, Esq.—				Dudley .....	86	7	6	Mr. J. Rankin, Kilsyth	1	0	0
Carr's-lane .....	469	15	3	For N. Tea: J. Dawson, and J. Whitehouse... 20	0	0		A Friend, per Mrs. M'Gill, Helensburgh 10	0	0	
Rev. J. A. James, for N. Tea. R. Hill, for W. Elliott, for School at Benares.....	10	0	0	Kidderminster .....	75	4	0	1 <i>l.</i>			
For Nat. Girl, Mary Sarah.....	2	2	0	Redditch .....	12	17	6	Glasgow College Mis. Society, per Mr. J. V. Taylor .....	3	3	0
For Wid. & Or. Fund	1	1	6	Stourbridge .....	26	15	6	Kelso, per Rev. H. Bonar	1	12	0
Working Society, for Chinese Orphans ... 15	15	0	0	Worcester .....	80	14	2	Millseat, per Rev. J. Morrison .....	25	0	0
For Church at Mangaua .....	11	0	0	For Wid. and Or. Fund	6	15	5	New Deer Bible and Mis. Society .....	2	5	0
Ebenezer Chapel.....	148	7	6	For Native Schools ... 12	8	7		For China.....	2	5	0
For N. Tea. J. Roberts, C. Glover, G. S. Mansfield, J. Hill, J. Hardy, and J. Brewer .....	60	0	0	Birdport Chapel .....	19	17	4	4 <i>l.</i> 10 <i>s.</i>			
Miss Mansfield, for Native School.....	5	0	0	Malvern Link .....	2	11	0	Orkney Bible Soc. for Chinese and Bechuana Scriptures.....	20	0	0
Mrs. Glover and Miss Mansfield, for Female Education ... 20	0	0	0	Leigh Sinton .....	9	3	0	A Friend, for do. ....	1	0	0
For Ebenezer School, in Africa .....	10	0	0	Less expenses .....	13	4	6	Tarves and Craigdam, for N. Tea. half-year .....	6	0	0
Lady Huntingdon's Ch. 72	8	9		349	5	0		Thurso, per Rev. G. Robertson .....	2	10	0
For N. Tea. J. Dickenson, J. A. Salt, J. W. Percy, and J. Jones.....	40	0	0	<i>Yorkshire.</i>							
Livery-street .....	14	11	6	Beverly, Legacy of late Robert Levett, Esq. ... 50	0	0		<i>IRELAND.</i>			
For N. Tea. J. Austin	10	0	0	Huddersfield, a friend for N. Tea. Henry Venn, 24th payment .....	10	0	0	Dublin, Mrs. Courtney, per Rev. J. Hands, for Dr. Legge's Schools, Hong Kong .....	10	0	0
Legge-street.....	3	18	0	Leeds Branch, in addition to 40 <i>l.</i> 1 <i>l.</i> 5 <i>s.</i> for the Jubilee Fund .....	441	1	10	Belfast, J. and T. M. per Mr. Wells, Manchester	10	0	0
For N. Tea. J. B. Sibre .....	10	0	0	For Fem. Education... 72	10	0					
For South Sea Ship ..	0	12	0	513 <i>l.</i> 1 <i>l.</i> 10 <i>d.</i>				<i>CORFU.</i>			
Lozells .....	19	12	6	York Central Aux. Soc. on account .....	200	0	0	Mr. J. Taylor, per Rev. I. Lowndes, for South Sea Ship .....	0	10	0
Collection at Public Meeting .....	56	18	3	Guisborough .....	17	0	0				
Rev. Dr. Hoby.....	2	2	6	For Nat. Boy, Jackson Lamb.....	3	0	0	<i>QUEBEC.</i>			
Capt. C. R. Moorsom	1	1	0	20 <i>l.</i>				Rev. T. Atkinson, for the Chapel at Colesberg, South Africa .....	5	0	0
Mr. J. Collins .....	1	1	0	<i>WALES.</i>							
Erdington.....	10	5	3	Langattog, &c. per Rev. W. Hopkins.....	7	18	6	<i>SOUTH SEAS.</i>			
	1005	11	6	<i>SCOTLAND.</i>				Per Mr. J. C. Williams—			
Less expenses .....	6	12	7	Banff, per Rev. J. Murker 15	1	5		Aitutaki .....	42	19	7
	998	18	5	Macduff.....	7	17	7	Tutuila and Manua .....	52	17	6
				For Fem. Education ... 5	11	0		Hervey Islands .....	80	0	6
				28 <i>l.</i> 10 <i>s.</i>							
				Blackhills Soc. for religious purposes.....	2	0	0				
				Per Rev. A. Lind—							
				Buchan Female Soc.							
				For Nat. Tea. ....	10	0	0				
				For Nat. Girl, Mary Buchan .....	3	0	0				
				For Fem. Education	1	10	0				

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Smith, Bart, Treasurer, and Rev. John Arundel, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by G. Yule, Esq., Broughton Hall, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow; and by Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin.

# SUPPLEMENT

TO THE

## EVANGELICAL MAGAZINE,

FOR THE YEAR 1844.

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### MEMOIR

OF

THE LATE REV. DAVID EDWARDS,

*Of Elswick, Lancashire.*

As the living are directed to be followers or imitators of those who through faith and patience inherit the promises, memorials of departed saints must be valuable records, of high practical importance; and the value of these records must rise in proportion to the individual excellence of the pious dead, as displayed in their eminent holiness—their Christian temper and disposition—their ardent zeal for the glory of God—or their active devotedness to the service of their Divine Lord and Master. By the common consent of all who enjoyed the benefit of personal acquaintance with him, the subject of this brief memoir was a truly good man, and a most devoted minister of Jesus Christ. Few Christians have been so distinguished as he was for cordial, fervent piety; and, considering the comparatively retired and limited sphere of operation in which he was placed, few preachers of the gospel have laboured with greater diligence or more success. It would be injustice to the character of such a man to allow him to drop into the grave and be forgotten; and the holding forth of

his bright example as a pattern of good works, can scarcely fail to prove attractive and useful to others. May he be as carefully followed as he was sincerely esteemed—as generally imitated as he was extensively beloved.

David Edwards was a genuine son of Cambria,—a land which has yielded many choice spirits to the cause of evangelical religion,—and furnished many noble specimens of sanctified ardour in the ministry of the glorious gospel. He was born at Pen-anty, in the parish of Nevern, Pembrokeshire, on the 5th of February, 1774. His parents were respectable farmers, and for many years were members of the Independent church at Bryn-berian. In his very childhood, David was remarkable for sedateness of character and seriousness of disposition. His great delight was to read good books; and so intent was he upon enjoying this pious gratification, that when the family retired to rest at night, he contrived to take candles with him to his bed-room privately, where he continued till late hours feasting his ardent soul with religious publications. He

soon became the subject of experimental religion. At the early age of thirteen years he was united to the church at Bryn-berian; and so uprightly did he walk before them, that with one accord they deemed it proper to direct his attention to active employment in the gospel ministry. He first spake the word of exhortation to small companies of persons in private houses, but was soon sent forth to preach publicly. When about seventeen years old, he went to a preparatory school at Glyndwr, in Caermarthenshire; where he remained four years, studying Latin, &c., under the tuition of the Rev. Mr. Griffiths. On removing from thence, he was recommended to the Academic Institution at Wrexham, Denbighshire, then under the presidency of the Rev. Jenkyn Lewis. There he passed with credit through the usual course of biblical and theological studies; and there, also, his eminent personal religion attracted particular notice, for his worthy and amiable tutor was accustomed to speak of David's piety as being of the deepest character—even greater than that of any youth he ever had under his training.

In the north-western part of the county of Lancaster, there is a large flat agricultural district, called the Fylde. Near the centre of this district stands the quiet, rural village of Elswick. The only place of worship in Elswick is an ancient dissenting chapel, which was built in 1753. For upwards of a century previous to this date, however, the word of Divine truth was preached in the same locality by Nonconformist ministers; and the pulpit of the present chapel has been occupied by some, not unknown to fame, among dissenting preachers. There the celebrated Captain Scott has stood as a good soldier of Jesus Christ, and boldly proclaimed his glorious gospel;\* and there that

holy, spiritually-minded man, and profound theologian, Robert Simpson; afterwards D.D., and resident tutor at Hoxton Academy—laboured for a brief season on his way from Haslingden to Bolton. Early in the year 1800, Mr. Edwards, having finished his academical career at Wrexham, was invited to visit Elswick, on the recommendation of the Rev. William Morgan, then of Preston. At the end of twelve months he became the settled minister there; and soon afterwards he was ordained to the pastoral office by his tutor and other presbyters, with the solemnities observed on such occasions in Congregational churches. His ministerial settlement was soon followed by his entering into the marriage relationship. The lady of his choice was Miss Barton, of Elswick-lodge; and with this estimable person he lived on terms of endearing affection for about twenty years, when death, which separates chief friends, severed the connection, and she was taken to another and a better world, not leaving behind her any issue.

At the time when Mr. Edwards went to reside in Elswick, the state of religion was, from various causes, unsatisfactory. There was a mischievous leaven both in spirit and in doctrine, which the young pastor strove to eradicate by prudence and piety. And he had reason to rejoice that his endeavours were not unsuccessful. A better and brighter scene appeared. The ignorant were instructed, the careless were awakened, sinners were converted, and believers, in considerable numbers, were added to the fellowship of the faithful. The prominent features in the public life and character of the subject

His host at the White-hall, in Rawcliffe, a neighbouring village, invited Mr. W. B., a respectable young farmer, to join them at the dinner-table. This gentleman held Arian sentiments, and entered into controversy with the good captain on the subject. But he was so convinced of the erroneousness of his views, that he entirely renounced them, became decidedly orthodox, and lived for many years a zealous, active, devoted, eminently pious Christian, in connection with the church at Elswick.

\* The use of the chapel was refused by the minister, Mr. Tunstall; but the trustees interfered, the door was forcibly opened, Captain Scott preached, and much strong feeling was excited. Captain Scott's visit to Elswick was attended with one very gratifying circumstance.



of this memoir were, energy in the pulpit ; laborious diligence in visiting his people ; holding devotional meetings in their houses ; and preaching through all the region round about ; extraordinary spirituality of mind in social intercourse ; and kind, paternal solicitude for the welfare of the young ;—all these being sustained, and shown to be in perfect keeping with his general habits and feelings by the heartiness and even tenor of his personal religion. As might be expected, therefore, from such a minister, he was in the best sense of the term a Revivalist ; not so much by fits and starts, as by continuous efforts to kindle and fan the flame of vital godliness ; and he was permitted to witness four several periods when it might be said there was a manifest revival of religion among his people. Whilst labouring with unwearied perseverance in the midst of his own flock, the state of religion for many miles round excited his Christian sympathy. He made frequent visits to rather distant places to preach the gospel ; and so highly were his itinerating services appreciated, that individuals who heard him on these occasions would sometimes travel six, eight, or even ten miles to hear him in his own pulpit, at Elswick. At one period he preached at Hambleton, Stalmine, Rawcliffe, Preesal, Poulton, Marton, Kirkham, Clifton, Caris Green, Catforth, Sowerby, Myerscough, and Inglewhite, as well as Eccleston, and other places in his own immediate vicinity. Not content, however, with these occasional labours of love, he was very solicitous that the more important of the places he visited should have the benefit of regular preaching ; and through his representations, the district committee of the Lancashire Congregational Union were induced to take several of the stations mentioned under their benevolent and fostering patronage. Thus actively and usefully did this devoted minister of Christ live and labour in his retired sphere of operation—calling sinners to repentance—gathering souls into the fold of the Great Shep-

herd—and leading believers onward in the path to heaven. Year by year had he the satisfaction of adding to the church such as were beginning to walk in the way of salvation. And but few Christian communities in the present day have been privileged to enjoy as much religious happiness, or enabled to exhibit as much fervent piety, as the church at Elswick did under the zealous and holy pastorship of the excellent David Edwards.

His pulpit exercises were always characterized by a large measure of warmth and earnestness ; for in him the true Welsh fire glowed with all its peculiar ardour ; nor was it surprising that this should be the case, since his favourite themes were—the sinner and the Saviour ; the value of the soul and the danger of its perdition ; the love of God ; the cross of Christ ; the throne of grace ; the influence of the Spirit ; the invitations of the gospel ; justification by faith ; the Christian's journey to the celestial Canaan ; and the glories and felicities of the world above. His faithful dealing with his hearers, and his urgent appeals to the conscience were especially forcible and impressive ; and the holy fervour of his spirit could scarcely fail to produce its proper effect upon those whom he had the opportunity of addressing on behalf of his Divine Master. The youths in his flock had much of his attachments, his exertions, and his prayers ; and his mode of speaking to young persons in private conversation was so solemn, and yet so tender and affectionate, that many who heard him will long remember his pointed and appropriate sayings. His pastoral visits, carrying home as they did, to the bosom of individuals, the great business of personal religion, were deemed exceedingly valuable by those who enjoyed their benefit. And his general intercourse with his friends and with society was that of one who carries his religion with him wherever he goes, and is neither ashamed nor afraid to make manifest to all around him the sacredness of his character—the spirituality of his disposition. From all

these things it might naturally be inferred that Mr. Edwards would end his days in the scene of his successful exertions; that where he had borne the burden and heat of the day his sun would go down in peace and tranquillity; and that among those whom he had delighted to conduct as fellow-travellers toward Zion, his mortal remains would rest till "the resurrection of the just." This would have been most in accordance with his own desires, but the event proved otherwise. A noxious serpent showed itself even in the garden of Eden; and a root of bitterness sprung up in the church at Elswick, which troubled its venerable pastor most grievously; so that after *forty years* of faithful and devoted labour, accompanied by great personal sacrifices, and the expenditure of private resources, which should have maintained him in the decline of life, he was induced to relinquish his charge—an ill-requited, heart-broken man, and remove to another part of the country. Alas, alas! that such things should be in Congregational churches! Verily it requires the charity which covers a multitude of sins, to serve as a mantle of oblivion in such deplorable cases. Soon after he left Elswick, and whilst he was sojourning with his kind and faithful brother, in Herefordshire, Mr. Edwards received, from the people of his recent charge, an invitation to pay them a conciliatory visit. His reply to this invitation breathes such an excellent spirit, and affords such an apt specimen of his epistolary communications, that it is well worthy of being preserved:—

"To the Church at Elswick.

"BELOVED BRETHREN AND CHILDREN IN THE LORD,—I duly received your kind and very satisfactory letter. It cheered my heart and revived my spirit with joy almost too much for me to bear. Although I am so feeble that I can scarcely return an answer, yet I wish to write without delay. I intend, through grace, to bury all past difference so deep in the tomb of Jesus, that I hope it will never rise again. Lord help me! You and the cause at Elswick are so near and dear to my heart, I shall with great pleasure, if the Lord pleases, pay you a visit, and preach, and administer the ordinance of the Lord's Supper to you, according to your kind

invitation, as soon as my health will permit. I long to see you. Pray for me. I do, and hope I shall continue to pray for you. I can bear witness that God does hear and answer prayer. I hope to live and die at the throne of grace, as a poor sinner saved waiting at the feet of Jesus and knocking at the door of mercy. It is good to be there, and good to be among his people, with whom we hope to spend eternal ages in pleasure and praise before the throne of God and of the Lamb in glory. Let us press toward the mark, coming out of the wilderness, leaning on our Beloved. Onward! onward! Please to read, meditate, and pray over the following passages of the word of God:—Matt. v. 9, and vii. 7—11, xvii. 21; Cantic. iii. 1—5, and v. 1—10; Rom. xiv. 16, 17; Galat. v. 22, 23, and vi. 14—16; 1 Jno. ii. 1, 2; 2 John 3; 3 John 4; 1 Cor. xvi. 23, 24. My love be with you all, in Christ Jesus. Let us look unto the dear precious Redeemer, and pray much for his Holy Spirit. The Spirit will help our infirmities, guide us into all truth, bear witness with our spirits that we are the children of God, and seal us unto the day of redemption. The Lord the Spirit be with our spirits, and keep us all near unto God! May we all meet at the right hand! Grace is sufficient. From your well-wisher, and unworthy brother in the love of Jesus our Lord,

DAVID EDWARDS.

"I forgive all, and beg forgiveness from God and man."

This letter was written in January, 1841. In the month of April, its writer was in Lancashire, feeble and sore broken, both mentally and bodily. In June, the same year, he accepted an invitation from R. H——, Esq., his long-known and valued friend, whom he had been the means of bringing to the knowledge of himself, and of the truth as it is in Jesus, when he visited Preston, as he did occasionally, on first taking up his abode at Elswick. With the family of this hospitable gentleman, at S——, in Dorsetshire, Mr. Edwards resided as a visitor for nearly twelve months, much improved in health, and preaching with his usual animation, for the most part at Sturminster Marshall, about two miles distant. Almost every evening through the week he was engaged at meetings for prayer, &c. On the sabbath, he preached thrice; and sometimes attended a prayer-meeting at seven o'clock in the morning. A strong mutual attachment sprung up between minister and people; so that when Mr. Edwards paid a visit to his brother in

Herefordshire, at the close of May, 1842, the congregation at Sturminster sent him a unanimous invitation to return to them, signed by the principal part of the hearers. To this invitation, he gave an assenting reply, and in August went to reside among his beloved people. He laboured with great success in promoting a kind Christian feeling till near Christmas, when his growing infirmities gained such ascendancy over him, that he was compelled to quit the station he had begun to occupy so usefully, and return to the house of his benevolent host at S——, a drooping invalid. His public work, as a servant of Christ in the gospel, was now finished; for after being tenderly nursed in the family of his friend till the middle of May, that gentleman travelled with him to the home of his brother, Mr. Daniel Edwards, where he gradually sank under the combined influence of asthma and dropsy, till on the 4th of July, 1843, he gently fell asleep in Jesus; resting from all his labours on earth, and entering upon the glory and bliss of eternal life in heaven.

We frequently hear of "the ruling passion strong in death," and this was remarkably and happily exemplified in the case of David Edwards. The ruling passion with him, from early youth to the age of threescore years and nine, was the religion of the heart; genuine—ardent—vital godliness. This glistened through his eyes, spake in his language, gave sweet expression to his countenance, breathed in his letters, and infused its peculiar tone of sentiment and feeling into his intercourse with others. And this displayed itself in all its vigour and energy during the closing scenes of his mortal existence. As he had lived, so he died, in the genial atmosphere of fervent piety—quite on the verge of heaven. When confined to his room in Dorsetshire, he requested, as a special favour, that family worship might be performed by his bed-side every morning and evening; and, also, that he might be allowed to take his share of the duty;

and when he prayed on these occasions, he would sit up in bed, or lean a little to one side, and thus pour out his soul in supplications before the throne of mercy. The same delightful frame of mind predominated after his removal into Herefordshire. "Do not talk to me," said he, "about earthly things, but about the love of the precious Saviour. Do not divert my attention from Jesus Christ. He is all my salvation and all my desire!" A fortnight before he died, he thus wrote to his dear friends at S——:—

"I am sinking, to all appearance, very fast. Not one faculty or part, but altogether. I find it trying, but hope I am at the feet, and in the hand of the blessed, dear, lovely, faithful Jesus. I have thought more of living by faith. I find the world nothing. The good part shall not be taken from us. I trust we shall all meet at the right hand. Forward! onward! So near Christ crucified as to lean upon him. My love to you all. The love of God be with us all, and abundantly in us all.—Yours, &c., D. E.

"My love to all inquirers, who love the precious Redeemer."

And when the hour of his departure drew nigh, he exclaimed, "I see the gate of death open for me, and the gate of heaven not far from it, through which I hope soon to enter. God be merciful to me a sinner! O, precious Saviour! precious blood! save, or I perish! Come, Lord Jesus; come quickly!"

Having expressed a wish that he might be interred in the grave-yard connected with the Congregational chapel at Worcester, his mortal remains were conveyed and accompanied thither by his sorrowing brother, who had them deposited in the dust with suitable demonstrations of respect; the Rev. Dr. Redford, four deacons as pall-bearers, and four members of the church as under bearers, kindly assisting on the mournful occasion. And when intelligence of his decease reached the county of Lancaster, those of his ministerial brethren with whom he had been locally connected, and in whose pulpits he had frequently lifted up his voice as a herald of salvation, testified the high esteem in which they had held him by preaching funeral sermons.

In preparing this brief memoir of one



with whom he lived on terms of confidential intimacy as a near neighbour for almost twenty years, the writer considers that he is only doing an act of common justice to the memory of a man of God, who was characterized by distinguished excellence. To have enjoyed the personal friendship of such warm-hearted zealous Cambrians, as William Williams, of the Wern, and David Edwards, of Elswick, he deems no small privilege. And he is strongly of opinion, that biographical sketches of eminent saints, by diffusing abroad our

acquaintance with their Christian virtues, and thus widening the range of their attractive influence, are likely to secure very beneficial results. May all who read these statements catch something of the devout and benignant spirit of the individual to whom they refer, and become followers of him, as he also was a follower of Christ. Then will the memory of the just be blessed indeed; not merely in the commendation it deservedly receives, but still more so in the practical effects of which it is rendered productive.

## CHURCH DISCIPLINE AN ORDINANCE OF CHRIST,

AND ESSENTIAL TO THE PROSPERITY OF HIS KINGDOM.

(Concluded from page 620.)

### No. II.

IV. CONSIDER the *connection* between the faithful administration of *church discipline*, and the *prosperity* of the *kingdom of Christ*.

Every kingdom prospers as its laws are good and suited to promote the best interests of its subjects, and as these laws are well and wisely administered. If the laws of the kingdom of Christ are good, and fitted to promote the highest welfare of all his subjects—and of course we allow to them these qualities in perfection, then surely their faithful administration must be *essentially* connected with the prosperity of that holy empire. And if this inference be irrefragable, in regard to the administration of those laws in general, surely it becomes stronger, if possible, in reference to the law of discipline, whose sole object it is, as may have already become quite evident, to preserve the loyal in their allegiance, and to discover and exclude the traitor. It does appear, therefore, strange that any of the professedly faithful subjects of the King of Zion should ever have hesitated, much more that they should have refused, to maintain in all its scriptural simplicity and vigour the discipline of their Master's house. Various fair pretences, "having, indeed, a show of wis-

dom in will worship and humility," have been put forward to justify or palliate such procedure. But how to evade the force of our Lord's explicit commands by his own lips and those of his inspired ambassadors, on whose foundation\* he has built his church, or the inferential argument adduced in our first paper, we know not, nor can we conceive. However, it may serve to confirm those who may need to be more fully established in submission to this Divine ordinance, to encourage those who need not such confirmation in persevering attention to it; and may serve, we hope, to awaken the conscience of brethren who have hitherto slighted or overlooked it, to the duty and importance of including its faithful observance among the *all things* which the Saviour has commanded and enjoined to be taught to all his disciples,† if we point out in detail a few particulars which exhibit the essential connection between faithful discipline and the prosperity of his kingdom.

1. This is *Christ's* own appointed means for saving the soul of the offender.

"Deliver such an one unto Satan for the destruction of the flesh, that the

\* Eph. ii. 20. † Matt. xxviii. 20.



*spirit may be saved* in the day of the Lord Jesus." And, accordingly, when the punishment had been sufficient to effect that godly sorrow which worketh repentance unto salvation not to be repented of, his brethren were to forgive and to comfort, and to confirm their love towards him; lest such a man should be swallowed up of overmuch sorrow.\* The end was not to destroy, but to restore. Again, in 2 Thess. iii. 14, 15, we are commanded to note the man who obeys not the apostolic word, and to have no company with him, that he may be ashamed; yet not to count him as an enemy, one who is entirely and hopelessly separated from our communion, but to admonish him *as a brother*; and why? Surely, that he may be led to act as a brother, and be again recognised as such. And are not these views confirmed by Heb. xii. 15—17, where Christian brethren who assembled together (c. x. 25) are commanded to exercise diligent oversight of each other, "lest my man fail of the grace of God," lest any, like Esau, should reject the inheritance, and be refused it when, with tears, he might beg for its restoration. Titus is commanded to rebuke the sinners in the Cretan churches sharply, "that they may be sound in the faith;" † and James encourages‡ his brethren to this duty by assuring them that, "if one of you do err from the truth, and one convert him, he who converteth a sinner from the error of his way shall *save a soul from death*."

2. This is necessary for *preserving the purity of the church*, and the *fellowship of the saints*.

If the church is to exist as a church at all—a select assembly—a body called out of the world, then its character must be ascertained, and being ascertained, must be preserved. Now, both the word of God and some of the most generally received interpretations thereof, agree clearly in teaching, that a Christian church is composed of "them that are sanctified in Christ Jesus,§

called saints;" that it is "a congregation of faithful men." Now how is this character to be preserved pure, if those among its members who give undoubted or preponderating evidence that they do not possess its marks are, after presenting such evidence, still to be retained in its fellowship? "Know ye not that a little leaven leaveneth the whole lump? Purge out, therefore, the old leaven."\* So says our Master.

The fellowship of saints is also a cardinal doctrine of the New Testament and of our best Protestant creeds. But if those are suffered to remain in the communion of any visible church who are manifestly not of the saints, who have displayed another spirit and cherish it, who follow another conduct than that of Christ and persist therein; how can the fellowship of the saints be but marred in that church, and that, too, just in proportion to the number of such characters who are retained, until the Lord himself may see so little of his own among them as to be ready to say, "I will spue thee out of my mouth?" And how can other churches, which endeavour conscientiously to attend to the discipline of Christ, and thus to preserve the fellowship of saints within their own pale, maintain communion with any professing church which so directly undermines the foundation of that fellowship? or when it has gone so far, and still persists in thus corrupting or destroying the temple of God,† how can they even scripturally recognise it as a true church of Christ at all? "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" &c.‡ If we would avoid the offences by which the world is too often scandalized, if we would save the whole body of Christ from the infection of deadly disease, if we would preserve the hearts of the simple from being led away with the fair speeches and good words of plausible, but artful and factious, or unholy men; if we would have brotherly love continue, and hide or prevent manifold

\* 2 Cor. ii. 6—8.

† Titus i. 13.

\* 1 Cor. v. 7.

† 1 Cor. iii. 17.

‡ Jas. v. 19, 20.

§ 1 Cor. i. 2.

‡ 2 Cor. vi. 14—18.

and multiplied sins, then must we maintain with a vigorous and unsparing hand the exercise of scriptural discipline in the churches of Christ.\*

And herein may we see a beautiful harmony between the principles which regulate the providential discipline of the Saviour towards his disciples individually, and that which he requires them to exercise towards each other as brethren—"As many as I love, I rebuke and chasten; be zealous, therefore, and repent."†

3. This is *essential* to the *usefulness of churches*. This remark needs little either to illustrate or to prove it. If the church is to purify and to enlighten the world, how can she do either, if she herself be impure and walking in darkness? "Ye," said our Lord, "ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted?—it is thenceforth good for nothing," &c.‡ If the churches of Christ are to "shine as lights in the world, and to hold forth the word of life," they must be "blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation."§ If they are to strive together for the faith of the gospel, their conversation must be as becometh the gospel of Christ, and they must stand fast in one spirit, doing nothing through strife and vain glory, but cherishing in themselves the mind that was in Christ Jesus.|| If from them is to sound out the word of the Lord, then must they be eminent for faith, and love, and hope; for imitation of Christ and obedience to his will.¶ But such essential requisites for usefulness can only be maintained in a state where it must needs be that offences come, by purging out the old leaven, lest the whole body should be infected, and the name of Christ be blasphemed among the gentiles through the inconsistencies of his professed fol-

lowers, as of old was the name of Jehovah, through the sins of his favoured people.\* It was, be it remembered, when the churches of Judea, Galilee, and Samaria walked in the fear of the Lord and the comfort of the Holy Ghost, that they were multiplied as well as edified.†

4. This is indispensably *requisite for the glory of Christ and of God*.

If Christians are exhorted to walk worthy of God, and to adorn the doctrine of God their Saviour in all things;‡ if it was the earnest prayer of an apostle for such, that the name of our Lord Jesus Christ might be glorified in them,§ and if, in exercising the gifts, or using the talents intrusted to each for the welfare of the whole body, they were to do so, that God might in all things be glorified through Jesus Christ;|| then surely the faithful exercise of that discipline which (as we have seen) is the great means, in the hand of Christ, for securing the consistency of holy character in his followers, and whose exercise is one of the ministrations enjoined on his church, must be eminently conducive to the promotion of these high and holy ends—the glory of God and the honour of his Son.

If the salvation of souls by his grace and power be the glory of Christ, then that discipline which saves a soul from death, contributes essentially to his glory; if the Saviour be honoured in proportion as his image is faithfully and brightly reflected by his churches, then that discipline which promotes their purity and resemblance to their Head eminently glorifies him; if every man who purges himself from the vessels which are to *dishonour*, "shall be a vessel unto *honour*, sanctified and meet for the Master's use, prepared unto every good work,"¶ then those churches which strive to purify themselves by scriptural discipline from everything and every person that dishonour their

\* Matt. xviii. 7—9; Rom. xvi. 17, 18; Rev. ii. 1, 20; Lev. xix. 17; Heb. iii. 13; Jas. v. 20.

† Rev. iii. 19. ‡ Matt. v. 13—16.

§ Phil. ii. 15, 16. || Phil. i. 27; ii. 1—5.

¶ 1 Thess. i. 8, 3, 6, 9, 10.

\* Rom. ii. 24.

† Acts ix. 31.

‡ 1 Thess. ii. 12; Titus ii. 10—14.

§ 2 Thess. i. 11, 12. || 1 Pet. iv. 11.

¶ 2 Tim. ii. 20, 21.

Master's house, will be for his honour, and so much the more meet for his service; and if the Macedonian churches glorified God by their professed subjection to the gospel of Christ in the exercise of liberality to the saints,\* the Corinthians, also, afforded to the apostle abundant cause for grateful triumph in Christ, by their obedience in all things pertaining to the matter of discipline which he had enjoined on them in his former letter.† In this, as much as in the instance of the Macedonians, subjection to the crown rights of Immanuel was manifested in a manner and degree that redounded greatly to the glory of his name.

For many an age have the professing churches of Christ been troubled by attempts, some wise, but many unwise ones, to promote the visible union of the universal church, and all more or less under the profession of concern for the glory of her exalted Head. That his followers shall be yet made visibly one, and so that he may be thereby glorified before the world, and in the estimation of that world, we most firmly believe, because that every one of his mediatorial requests shall and must be granted.‡ But we as firmly believe

that this unity will be one primarily and mainly consisting in holiness of spirit and of outward character.\* When all that profess to be his shall walk in the light as he is in the light, they shall indeed have fellowship one with another, and the world will take knowledge of them that they have been with Jesus. Then shall the grateful incense of a renewed and contrite spirit, and the pure offering of a sanctified soul and body, be in every place presented to his name, and then, indeed, shall that name be great among the heathen from the rising of the sun unto the going down of the same. Had all the mighty struggles to promote a visible uniformity in mere external rites and ceremonies, in human symbols and confessions, been directed rather to promote, by sound teaching and faithful discipline, the purity and spirituality of Christian churches, may we not assert that the Saviour's sublime prayer,—“That they all may be one, as thou, Father, art in me, and I in thee,”—would this day have been much nearer its accomplishment? May this blessed consummation be speedily realized!

PHILADELPHOS.

\* 2 Cor. ix. 13. † 2 Cor. ii. 9, 14.

‡ John xvii. 20—23.

\* John xv. 5; Eph. iv. 4—6.

## THE SEASONS WITNESSING TO THE GOODNESS OF GOD.

NATURE is a witness for the goodness of God. This is a department on which we do not enter so frequently as perhaps we ought. The economy of redemption and the church of Christ, as a witness for his grace, is a subject more congenial to a renewed heart, and, in general, more suited to the engagements of the sanctuary. But the former is not excluded from the book of Scripture. To the almighty energy of Jehovah, in laying the foundation of the earth—to his wisdom in the arrangement of the material structure, and to his faithfulness in sustaining it—the Bible makes frequent and delightful

reference. “O Lord, how manifold are thy works; in wisdom hast thou made them all.” “Nevertheless, he left not himself without witness in that he did good.” Though nature is a witness to the omnipotence of God—to his infinite wisdom, it is simply of the testimony it bears to his goodness that we intend to speak.

Nature is a witness for the goodness of God in the provision of rain. “He left not himself without witness in that he did good, and gave us rain from heaven,” Acts xiv. 17. That the Divine goodness is manifest in the communication of this supply, is evident

from the consequences that would follow the want of it. Without it vegetation would languish, the springs would fail, and the rivers which are formed of the progressive accumulation of various torrents would become dry. Were these results to happen, it would be impossible to sustain the life of man or beast. The goodness of God is seen, therefore, in the production of rain. By the simple process of the evaporation of water from the sea, and by a certain law, which prevents a given mass of air from holding it in suspension, it falls in genial showers upon the earth. This simple arrangement in the economy of nature, prevents those evils to which we have alluded. Is it any wonder that Scripture so frequently refers to the goodness of God in the communication of rain? The ascending vapour, the descending showers, the well-supplied springs that burst forth and fertilise the earth, proclaim his beneficence as the thunder and tornado do his awful majesty.

In oriental climates, where the power of the sun is almost insufferably great, this illustration of the Divine goodness was strikingly conclusive. In our country, cooling and refreshing showers are not uncommon; but in the East, there is a fear of drought—of a burning and consuming heat—of the power of a vertical and cloudless sun. Nations in that quarter would be peculiarly susceptible of the goodness of God in giving that degree of moisture—that measure of rain, which the sun could not too rapidly absorb; that would prepare the ground for the reception of seed, and ensure germination to the plant and abundance to the harvest. This instance of Divine care was a frequent theme of devout thanksgiving. “Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God; who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains,” *Psa. cxlvii. 7.*

Nature is a witness for the goodness of God in the fruitfulness of the seasons. “He doeth good,” says the apos-

tle, in that he gave us not only rain from heaven, but “fruitful seasons.” That is manifest in their annual fruitfulness, and in each season being made, in succession, conducive to an abundant harvest. That spring and summer, autumn and winter, should each subserve a purpose, in preparing the ground to receive the seed, elaborate the plant, and ultimately ripen the grain, is a wonderful display of his goodness. That this should take place, not one year, but in succession—not for centuries, but for ages—without robbing the earth of its virtue, or subtracting the heat from the sun, or diminishing the quantity of rain, is a proof of the greatness and immutability of his care. Nor is this instance of it unnoticed by the inspired writers. “For ever, O Lord, thy word is settled in heaven. Thy faithfulness is unto all generations: thou hast established the earth, and it abideth. They continue this day according to thine ordinances: for all are thy servants,” *Psa. cxix. 89—91.*

It is necessary to see the goodness of God to reflect on what would be the consequence of any suspension or alteration of the laws of nature. Alter or suspend that on which the alternations of day and night depend: make the one longer and the other shorter, then there would be more activity and less repose than the body could bear; or if the night was longer and the day was shortened, more rest and less exertion than it would be pleasant to take. Alter or suspend the law of temperature, make it less warm, and the fruits would not ripen; make it more intense, and vegetation is scorched. Alter or suspend the law which regulates the annual revolution of the earth, let it be completed in six months, or extend to eighteen, and the time would in the former case, be too short for the development of the various plants, and, in the latter, it would inconveniently extend beyond it. The goodness of God is manifest in giving just that degree of heat, and that measure of rain and that period to the year which vegetation seems to require. So true it is,



"The heavens declare the glory of God, and the firmament showeth his handy work. Day unto day uttereth speech, and night unto night showeth forth knowledge," Psa. xix. 1, 2.

Nature is a witness for the goodness of God in the final purpose which her operations are intended to serve. Considered in relation to himself, the final cause of all things is the manifestation of his glory. "Thou hast created all things, and for thy pleasure they are and were created." We speak of their ultimate design in reference to his creatures, that is, sustentation and enjoyment. "He gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." The amplitude of his provision for the accomplishment of the former cannot be known. How many mouths there are to feed! What millions of creatures there are to be sustained! How various, as well as abundant, is the food provided to suit the organizations and taste of the various orders of created beings! With what ease does the benevolent Preserver effect this arrangement! "The eyes of all wait on thee, and thou givest them their meat in due season. Thou openest thine hand and satisfiest the desire of every living thing," Psa. cxlv. 15, 16.

There is gladness in the enjoyment of the bounties of nature. This springs from recruited energy, the invigoration of the body, and the pleasure connected

with the reception of food. Is not the goodness of God apparent in the production of these results? Had he been *malevolent*, the converse might have been the constitution of Providence. Food might have been necessary, but not pleasant. It might have been essential, but irksome to eat. The provisions of the earth, though nourishing, might have been unsavoury—unpalatable as the medicine we so reluctantly take. This, however, is not the arrangement of nature. The beneficent Creator reveals his goodness in the suitability of the fruits of the earth to the appetites of man—in making it as delightful as it is necessary to eat. The alteration of this simple law would abridge materially the pleasures of life.

The display of goodness on which we have dwelt should awaken "wonder, love, and praise." What a manifestation of it has the present season afforded! Reflect on the summer, how beautiful!—on the harvest, how abundant! The seasons have been refreshing to our spirits, conducive to our health, and fruitful for our support. Without his goodness, corn would have been scarce, prices high, the poor impoverished, and "complaining in our streets." But it is not so. He has crowned the year with his goodness "who giveth good to all flesh, for his mercy endureth for ever," Psa. cxxxvi. 25. "Praise ye the Lord."

RUSTICUS.

## JESUS CHRIST THE SON OF GOD.

"*These things saith the Son of God,*" Rev. ii. 18.

THERE are three passages in the book of Job in which *angels* are called the sons of God,—i. 6; ii. 1; xxxviii. 7. This name was probably given to them, not merely because God was their Father in the same sense as that in which he is the Father of all to whom he imparts life; but because he created them directly, without ancestors; for in this, as in many other things, angels are distinguished from men,—“they

neither marry nor are given in marriage.”

*Sincere Christians* are with great frequency in the Scripture called the sons of God. They are “begotten again” of his Spirit, and receive the “power to become the sons of God” directly from him, being “born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”

In our English rendering of a phrase

in the book of Daniel, iii. 25, the idolatrous King Nebuchadnezzar is made to say that the form of the fourth person whom he saw in the furnace with the three Hebrew youths, "was like the Son of God." It is quite possible that the person who came to the rescue of these noble confessors was the Son of God, as we have abundant reason to believe that He often visited our earth before his incarnation; but we cannot suppose that this heathen monarch had any knowledge of him, and that he meant to say he saw a person resembling "the only begotten of the Father." The phrase might be correctly rendered "*a Son of the Gods*;" and then, according to a Hebrew idiom, it would mean a divine or supernatural person, or, in other words, an angel. This was doubtless the king's meaning, for three verses below we hear him saying—"Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent *his angel* and delivered his servants that trusted in him."

In the genealogy given by Luke, he commences with the Lord Jesus Christ, who was supposed to be the Son of Joseph, and carries back his ancestry through all preceding generations till he comes to Adam, the first man, and then says of him, "who was the Son of God;" that is, he was created by God, without a natural father and mother, and therefore, in a sense different from that in which it could be affirmed of any of his posterity, he was the Son of God.

Our Lord Jesus Christ, in the passage placed at the head of this paper, claims this designation as his own; and from what we may learn from other passages of Scripture, in which it is claimed by him, or attributed to him by others, it is evident that it belongs to him in a sense different from, and superior to, that in which it belongs to any created being, human or angelic.

When Gabriel announced to Mary that she was to be the honoured mother of the Messiah, he said to her—"that holy thing which shall be born of thee shall be called the Son of God," Luke

i. 35. That was in consequence of his miraculous birth: and in order to distinguish him in this respect from all human beings, who, with one exception already referred to, were the sons of an earthly father.

When thirty years of his life had passed away, we find him on the banks of the Jordan, soliciting from John a participation in his baptism. John, without knowing who he was, administered to him the rite, as he did to all others who sought it at his hand, and immediately the heavens were opened, the Spirit descended like a dove and sat upon him, and an audible voice from heaven proclaimed him as "My beloved Son in whom I am well pleased," Matt. iii. 16, 17. Then, says the baptist, "I saw and bore record that this is the Son of God," John i. 34.

A few days afterwards "Philip," one of the apostles whom Jesus had previously called, "findeth Nathanael," a devout Jew, "and brought him to Jesus." Nathanael came to him as a sceptic, for he thought that the place of his residence was conclusive against his Messiahship. "Can any good thing come out of Nazareth?" Our Lord, however, soon gave him evidence that he was acquainted with the private events of his life; and so convincing were these proofs that he was something more than human, that the Israelite exclaimed, "Rabbi, thou art the Son of God, thou art the King of Israel," John i. 49.

About this time our Lord was driven of the Spirit into the wilderness of Judea. Here the devil assailed him with his temptations, and came to him, saying, "If thou be the Son of God, command this stone that it be made bread," Luke iv. 3. Here the language employed implies that the sense in which he had claimed this appellation, required that he should be able to work miracles; and that if he was not able to turn stones into bread by his word, he must consent to abandon it as having no right to it.

In the country of the Gergesenes he was met by two men possessed of

devils : "And behold they cried out, saying, What have we to do with thee, Jesus, thou Son of God, art thou come to torment us before the time?" Matt. viii. 29. From this language it appears that they knew that by virtue of his being the Son of God, he had power to command, control, and punish apostate spirits, though their power was so great that no man could tame them, and no chains could bind them.

When crossing the sea of Tiberias in a ship with his disciples, in a terrific storm, the disciples apprehended imminent danger; they were filled with alarm, and came to him, saying, "Lord, save us; we perish." He spoke: the tempest was instantly hushed into a calm, and the infuriated waves lay in silent repose before him. The extraordinary power displayed by this miracle, extorted from his disciples the exclamation, "Of a truth thou art the Son of God," Matt. xiv. 33; which language implies that the power to control the elements, and rule the ocean, was a befitting prerogative of him who had designated himself the Son of God.

After having inquired of the disciples the general opinion of men respecting himself, he proposes to them this question, "But whom say ye that I am?" Simon Peter answered, "Thou art the Christ the Son of the living God," Matt. xvi. 16. And Jesus answered and said, "Blessed art thou Simon, son of Jonas, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." The language here used by the Saviour, implies that Peter's perception of his being Christ the Son of God, was such a perception of his true nature and character as nothing but the special enlightening of God himself could have given him.

Conversing with Martha, four days after the death of her brother, we hear him saying, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?"

She saith unto him: *Yea, Lord, I believe that thou art the Christ, the Son of God, which should come into the world,* John xi. 25, 27. So that, in Martha's estimation, believing that he was Christ the Son of God, was the same as believing that he had the power to raise the dead and bestow on his followers everlasting life.

The Jews charged him with blasphemy, and took up stones to throw at him, "because he said, I am the Son of God," John x. 36. From which it is evident that they regarded his assumption of the title as equivalent to his saying that he was one with the Father—that he was God.

When Pilate had given his honest testimony, as the result of his examination, "I find no fault in him;" the Jews answered him, "We have a law, and by our law he ought to die, because he made himself the Son of God," John xix. 7. By making himself the Son of God, he had made himself equal with God, and so in their estimation stood chargeable with blasphemy, and ought to die for it.

When appearing before Caiaphas the high priest, he said unto him, "I adjure thee by the living God that thou tell us whether thou be the Christ the Son of God." Jesus saith unto him, "*Thou hast said*;" and went on to tell him that he should see him one day coming in the clouds of heaven. "And the high priest rent his clothes, saying, He hath spoken blasphemy," &c. Matt. xxvi. 63—65.

At the time of his crucifixion the veil of the temple was rent in two from the top to the bottom; the earth did quake; the rocks rent; the graves were opened, and many bodies of the saints who slept arose and came out of their graves. The centurion, and they that were with him, witnessed these convulsions of nature, were greatly afraid, and were compelled to exclaim, "Truly this was the Son of God," John xxvii. 54.

From all this we see that the title claimed by our Lord in introducing himself to the Thyatiran church, was

given to him by Satan, by demoniacs, by good men and bad ones, by his friends and by his enemies. When it was given to him by Satan, it was in a manner that implied that if he had a right to it he could work miracles. When it was given to him by demons, it was with a virtual admission that he had a right to it, and that his power was known and dreaded by apostate spirits. When it was given to him by his enemies, it was that they might sustain a charge of blasphemy and presumption against him; or else they were compelled to admit it, in spite of their prejudices, by the force of evi-

dence which they could neither gainsay nor resist. When it was given to him by his friends, it was in acknowledgment of his Messiahship, of his supremacy, of his divinity, and as the result of the teaching of his heavenly Father. It was no doubt in the highest possible sense—as distinguishing himself from all men and all angels, and as ascribing to himself a perfect equality with God the Father, and his Divine Spirit—that the Saviour adopted this descriptive title when he commanded the apostle to write—"These things saith the Son of God."

*Derby.*

J. C.

## ORIGIN OF THE NEW THEOLOGY IN SCOTLAND.

*To the Editor of the Evangelical Magazine.*

DEAR SIR,—On considering closely and impartially the very unscriptural nature, and dangerous tendency of these novelties, which have of late distracted the Congregational body in this country, and which have taken hold of some portion of the same denomination in England, a very natural question arises, and which is often in the mouths of observers, "Whence has all this had its rise?" In this connection I have often thought on the prophet's message to Israel of old, Jer. iv. 3, "Break up your fallow-ground, sow not among thorns." I hope you will allow a small space of your valuable Miscellany for a few hints on this topic, from one who has been a friendly observer of the body ever since its commencement in 1797, through all its evolutions, and that in circumstances and with opportunities particularly favourable to a candid and minute view of the whole matter in all its bearings. We have really, like Israel, been sowing among thorns; nor has the fallow-ground been broken up, and hence now the thorns are springing up, and to such an extent, as the Great Husbandman permits for wise ends, choking the word so as to cause it to be unfruitful, Matt. xiii. 22. It

is but fair to allow that great and laudable pains have been in general taken in selecting the young men that are to be trained for the ministry, and that, so far as can be known by pastors and their brethren, they are of approved piety, and of some standing in their profession. Truth also demands that we concede that they have enjoyed excellent means of tuition, and that the instructions they have had have been sound and scriptural, that biblical literature and theological science have been pressed upon the attention of the students with much industry, fidelity, and affection, by those who have had the superintendence of their studies. How, then, has this blight come over our hopes, and errors so fundamentally opposed to the doctrines of free grace, which have always been held dear among us, and errors so long confuted, and, as we hoped, laid for ever to rest? How have these taken possession of the minds of so many of those whom we fondly hoped were the hope of the churches in time to come? It will not do to shift the blame over on those who have lately been cut off from the United Secession, or from the more enlarged views of the extent of the atonement, or the free and un-



fettered warrant that every sinner has to come as he is, to the all-sufficient Saviour; for the very able advocate of these views in this country most pointedly guards against these extremes. Neither will it answer the question to assert, as some have done, that they have arisen from what has been familiarly termed the *revival mania*, for many of the warmest friends of this excitement have strenuously defended the doctrines of free grace and Divine sovereignty; and the special influence of the Holy Spirit they avow as the only source from whence they look for any saving effects to follow their most diligent exertions. No, the root of the evil I am persuaded lies much deeper, and is of an older date, than these things, however much they may have been *concurring* causes. These opinions and views we condemn are only the native offspring of causes long at work, and not so obvious among us. The soil has been prepared, though unperceived, generally, and, in many cases, unintentionally, and thus there was an aptitude for bringing forth, and nourishing these degenerate plants of a strange vine. In one word, we have been sowing among thorns, and the plough has not gone deep enough to break up the fallow-ground.

And here a brief historical detail may be necessary, and in giving this, while I would carefully study fidelity and accuracy, I would also avoid prolixity, and whatever would tend unnecessarily to wound the feelings or injure the memory of any one connected, either earlier or later, with the agency in the movements that have taken place. When the work began at the period above mentioned, the professing world in this part of the island, and, with a few honourable exceptions, both in the Establishment and among evangelical Dissenters, was sunk, in a great degree of spiritual apathy and lukewarmness. No exertions were making to arouse the careless and formal; the rising generation were in a great measure neglected, itinerating was unknown. Without

what they considered a call in providence, gospel ministers would not stir beyond their allotted sphere of labour to rescue perishing souls. The doctrines of the Westminster Confession of Faith were preached wherever evangelical truth was held, without the least deviation from them in any iota, even in phraseology, the whole was adopted without deriving any benefit from such eminent divines as Edwards and Belamy, in America, Owen and Doddridge, Fuller, Scott, and Ryland, in England, and such like. More scriptural views of Christ's kingdom as distinct from worldly establishments were beginning, and only just beginning, to attract attention. The separation of God's people from unconverted men in church fellowship had never been mooted, but by a very few, and these insignificant, and allied with serious blemishes, that obscured their light. The true nature of the sinner's inability had never met with the degree of attention which the subject deserves, being considered far more as his misfortune than his crime. Faith was generally spoken of among serious persons, not so much as the belief of the Divine testimony regarding all invisible things, as a persuasion that the subject of it is in a safe state, thus confounding it with the "assurance of hope." In this situation of religious profession, not to dwell longer on particulars, the new Reformers found matters among us when they took the field, and a glorious opportunity they had to do good on a large scale, had they possessed wisdom, discernment, and prudence, fully to have embraced it. Did space allow, I might here mention the influence the movements in England about the missionary work just begun there had on the operations in Scotland. But to proceed: the more active agents in the work were persons in general only lately brought to God. They were warm-hearted, full of zeal, and anxious to do good, but they began with a very slender knowledge, either of human nature, or of Divine truth in its scriptural harmony or bearing, and

along with this they were of a temperament rather given to overbearing and dogmatism. With the best intentions they set forward to benefit the country in its best interests while very immature in their knowledge of divinity, either as to matters of doctrine, or as to externals. Hence many crude ideas were brought forward, which, in a little time, they felt obliged to relinquish as untenable, and thus gave their enemies a great handle against them, and which many were not slow to wield, as being feeble and unsteady. Old, experienced Christians, who would have hailed with joy their honest endeavours to promote a revival of religion and the spread of the gospel among us, and who would have aided them in their efforts, had their prejudices shocked, and the leaders, rather than listen to their views with candour and deliberation, counsel was taken with parties very unfit to advise them judiciously.

A large number of young men were called together to get a little superficial training for the ministry, to answer the immediate urgent demand; some of these were men of excellent natural abilities, and who, considering their limited opportunities, have stood out well, and been very useful; but not a few were very unfit. All, however, were very ill-informed in the branches of knowledge chiefly wanted by a gospel ministry, such as casuistical and controversial divinity, biblical criticism, church history, and such like. In this state, the works of Robert Sandeman were indiscriminately put into the hands of these students, and they were encouraged to make themselves masters of his opinions, and to propagate them. Hence they came out full of these new superficial views, and broached them in their labours through the country with much assiduity, and with not a little of the virulence and arrogance of that writer, to the disgust of the truly godly. In place of encouraging the solid old professors among us to form the new *nucleus* of the new denomination, and gathering such around

them at their new stations, they frightened them by their rashness and imprudence. By a little patience, and gradually bearing with their prejudices, and undermining them with the light of truth, and which could have been done without conniving with their errors, they might have built up a very solid fabric of spiritual stones, to the glory of the Great Head of the church, and extensive benefit to the country. Instead of this, however, the peculiarities which they had learned in their new school of divinity were rashly obtruded on the public without judgment or caution, such as their notions about "the eternal Sonship," their loose notions about faith and experimental religion; along with these, some ritual observances were much magnified, and some went the length of denying it to be the sinner's duty to believe the gospel, or that he should be exhorted to it. In place of labouring to bring careless sinners to see and feel their deplorable state by nature, to feel their need of Christ, and to embrace him, and to walk in newness of life through faith in him, thus dwelling on the great Bible truths about which all God's people are agreed, their attention was turned to vain jangling. Thus I resume the prophet's message, with which I commenced, "Sow not among thorns, break up your fallow-ground," &c. That I may not be misunderstood, permit me shortly to trace the connection between these doctrines and the revival in the present day of those errors, which we must denominate *Pelagian* or *Arminian*, so far as they have assumed any distinctive form. The notions propagated among us early in this century, to which I have alluded, as laying the foundation for these later deviations from gospel truth, were correct in stating faith to be, when *strictly* defined, "the belief of the truth" or evidence, that believing God's testimony is the same act of the mind as believing the testimony of man; and which is true, whether we believe it or not; but it embraces *all* Divine truth, so far as we have the

means of knowing it, and, farther, it is believing with the heart, Rom, x. 9, 10. Man's ignorance, wilful blindness, and utter aversion to Divine truth is such, that the powerful operation of the Divine Spirit to bow the pride, and subdue the enmity of the heart, are absolutely necessary before it will credit and cordially believe the Divine testimony, as to the holy and humbling revelation given us of things unseen and eternal. The views which I am opposing leave out of view this new creation, this spiritual change previous and in order to believing, which, although there is no difference in point of time, is necessary as cause and effect ; and hence the special influence of the Holy Spirit is dispensed with, and *moral suasion* takes its place, and the effect is ascribed to the word, or the truth believed, but no account is made of the impediments to faith being removed. This is the radical error that attaches to the scheme at its outset, and cleaves to it throughout in its views of the divine life in the soul. Then the scriptural doctrine of man's inability is perverted to favour this scheme. It is true, man's inability is wilful, he could believe, if he would, if inclined, and hence he is justly condemned ; but so strong is his want of will, his disinclination—so strong his repugnance, that it can only be overcome by omnipotent sovereign grace, so that all the glory redounds to God, and the guilt, and blame, and condemnation to the creature. It is freely admitted that Divine truth, when truly believed, will produce all the holy fruits and effects ascribed to it in the Divine record, by the continual influence of the Holy Spirit, but the question deserving attention, as has often been said, is, How came this truth to be believed, to have a lodgement in the soul ? And it deserves, as formerly, to be matter of serious consideration with the promoters of these views, whether they have ever yet been made alive to the "plague of their own hearts," and if they have truly had the experience of a genuine work of grace in their own souls.

It is easy to see, from this brief statement of matters, how the special work of the Spirit has been denied, and in their place the outward means which God usually employs, either instituted or providential, are extolled ; how these, I say, and the other novelities among us have had their rise. By a spirit of vain speculation, some more gross views have been grafted on the original stock. Distinguishing grace and the doctrines of election have been discarded. Indeed, these cannot stand while the others are maintained. In preaching, the intellectual faculty has been chiefly addressed, the pride of human reason nourished, and experimental religion in the inward conflict, and the fruits of the Spirit, as mentioned in my former letters, have been thrown overboard. These things also have begotten an unlovely spirit, very unlike the gospel—a great degree of arrogance and self-conceit, bitter and divisive, in place of the peaceful, gentle, and easy to be entreated, the lovely and self-abased frame. Such things have been long working among us, and, as I have already stated, have been preparing the soil, and their native production now appears. Should any one be disposed to demand proof or illustration of these charges, it is quite unnecessary to repeat what has been stated in former communications, as all go to illustrate this subject. I would only just state another fact. How often have we been teased with the reiteration of this idea, even to satiety, that the great question to be considered by the hearers of the gospel is not, *how* they believe, but *what* they believe ! To such allow me briefly to say, without lessening the importance of what is received as truth, that it should be the true testimony of God, how came you by your faith ? Is it the "work of God ?" John vi. 20. Paul's "faith of the operation of God ?" Col. ii. 12. Is it the Father's *revealing* to babes what in his inscrutable wisdom he hides from the wise and prudent ? Matt. xi. Is it Paul's faith unfeigned ? and James's *living* faith, and not that which is *dead* ? In short, has it any

resemblance to that of the noble army in Heb. xi.? These queries, though quite out of place to the inquirer on his entrance, are most needful in his after course, and may well put to silence all such unscriptural reasonings. Such persons would correct the great apostle of the Gentiles, when he wrote to the church at Corinth, "Examine yourselves, whether ye be in the faith." Nay, Paul, rather say, "Examine the articles of your creed." This is a doctrine admirably suited to the people of this country, the generality of whom profess a strong regard for evangelical truth. I would only further observe, in illustration and corroboration of my position, is there not some ground to believe the rumour to be true, that Scotland has lost the services of some able agents in the ministry from their dislike to the Sandemanian leaven which has been working among us as above alluded to?

To draw to a conclusion: if we would see better days for the cause of Christ among us, "let us repent, and do our first works," retrace our steps, "remembering whence we have fallen," purging out the old leaven, "breaking up our fallow ground," by faithful dealing with the consciences of men; bringing home their guilt by application of the holy and spiritual law of God; pleading (as Mr. Scott, the commentator, very properly expresses it) the cause of God faithfully but affectionately with men, and their cause with him in humble confession and supplications; laying the foundation in "repentance towards God and faith in our Lord Jesus Christ;" labouring to bring the sinner out of all his lying refuges, and probing his wounds to the bottom. While giving every scriptural encouragement to him to return immediately to God, yet not dealing in indiscriminate comfort; pointing out that faith

alone unites to the living Head, but while it does so, it is never *alone*, and though to be distinguished from love, desire, brokenness of heart, and such like, yet these all go along with it; and that there is just as much holy affections in the essence of faith in the gospel, as there is aversion and unholy affections in unbelief, for these are evident opposites. In short, we may rest assured that no scheme of doctrine or mode of instruction will have the blessing of God, or profit the soul, but such as, while it lays the sinner in the dust, giving him his proper place, exalts the work of Christ in his atoning sacrifice, and honours the Holy Spirit as the sole Author and Promoter of spiritual life and universal holiness. These two leading truths are always to be kept fully in view, viz., the full warrant which the sinner, every sinner, without distinction, has to come at once and without delay, to receive the waters of life freely, a full supply commensurate to all his wants; and then, that his thus coming is the work of God the Holy Ghost,—he begins the work, he is first in hand, Acts xvi. 12, and xi. 21. Nor let it be forgotten that, while it is a precious truth, that while the sinner is warranted to apply immediately to the Saviour, and not foolishly to attempt to make himself better; yet there is a wide difference between this *self-preparation*, and that *spiritual preparation* by the Holy Ghost, wherein by his gradual, secret, but effectual operation, he brings the soul to embrace the Divine Redeemer, levelling all his high thoughts, and giving a holy taste and relish for the pure and holy salvation of the glorious gospel of the blessed God.

Yours, very cordially,

A NORTH BRITON.

Scotland, September, 1844.



## P O E T R Y.

## VIA CRUCIS, VIA LUCIS.

*In imitation of the German of Kosegarten.*

THROUGH night to light! Thou Christian child of sorrow,  
 Though shades of darkness shroud thy pathway here;—  
 Be comforted. For thee there 's blest to-morrow—  
 When midnight 's past, the dawn will soon appear.

Through storms to calm! Though threatening clouds of heaven,  
 And whirlwind,-storms, and thunders now assail;—  
 Be comforted. For thee, sweet hope is given,  
 The softest, stillest hours succeed the gale.

Through cold to warmth! Though Eurus' blasts be blowing,  
 Which stiffen every limb and freeze the earth;—  
 Be comforted. Thy prospects still are glowing;  
 Spring will succeed the winter's dreary death.

Through war to conquest! Though the dreadful scuffle  
 Now threaten thousand fiery deaths to thee;—  
 Be comforted. Let nought thy firm faith ruffle,  
 Thy Captain Saviour leads to victory.

Through toil to rest! Though spirits now be wasting,  
 And sultry rays of mid-day melt thy strength;—  
 Be comforted. The cool of eve is hasting—  
 Soft, peaceful slumbers shall be thine at length.

Through crosses to salvation! Art thou groaning,  
 Oppress'd by grievous loads of misery?  
 Be comforted: from hell's more bitter moaning  
 The grace and peace of Christ have set thee free.

Through sorrow to delight! Amidst thy weeping,  
 Thou troubled, trembling, tearful child of God;—  
 Be comforted. Thy Father's careful keeping  
 Attends thy progress to his blest abode.

Through death to life! The grave is sad and dreary,  
 A thorny pathway to the realms of bliss;  
 Yet, oh, cheer up! They who, like thee, are weary,  
 Shall rest, for ever rest, where Jesus is.

Cowes, Nov. 9, 1844.

THOMAS MANN.

## JUBILEE HYMNS.

EBENEZER.

SOLDIERS of the cross, arise!  
 'T is the year of jubilee.  
 Blow the trumpet, rend the skies,  
 With the shouts of victory.  
 Heaven shall catch the glorious lays,  
 Echo nobler songs of praise.

On the bloodless battle-field,  
 Where your victories were won,  
 Where you wielded sword and shield,  
 Led by Heaven's all-conquering One,  
 There your Ebenezer raise,  
 To the mighty Leader's praise.

Bring your trophies from afar;  
 At his footstool cast them down;  
 Each shall shine like gem or star,  
 In his glittering, royal crown;  
 Each with bright, yet borrowed rays,  
 Shall reflect the Conqueror's praise.

Let them come from Ganges' banks;  
 From the torrid Libyan sands;  
 Let the islands swell their ranks;  
 Hail them from the western strands;  
 Men of every land and race,  
 His triumphal chariot grace.

Christian warriors, courage take;  
 See the wonders God hath wrought!

At his frown the mighty shake;  
 All the proud are crushed to nought.  
 Hallelujah! let his reign  
 Wax and never—never wane!

“Speak unto the children of Israel, that they go forward.”

SOLDIERS of the cross, march on;  
 Let your banners be unfurled;  
 Go; for your great Captain's gone  
 To the conquest of the world;  
 Struggle, manfully endure,  
 And the glorious prize is sure.

Sword in hand, your brethren fell;  
 At his post your Leader sighed;  
 Vanquished all the powers of hell,  
 When he bled and groaned and died.  
 And will you turn back and flee?  
 God forbid: it must not be.

Though repulsed, the fight renew;  
 Fear not to confront the foe;  
 Though oppressed and faint, pursue;  
 To the mortal conflict go.  
 Forward must your motto be—  
 Forward to the victory.

Soon the teeming earth shall yield  
 To the Sovereign of the sky;  
 Cast away its spear and shield,  
 And in prostrate homage lie.  
 Heaven shall soon its right regain,  
 Ever and for ever reign.

Bath.

MEDICUS.

#### STANZAS.

JESUS, my weary soul would turn  
 Away from earth and self, to rest  
 In thee, and thus in peace to learn  
 Thy love, like John, upon thy breast.

My thoughtless soul oft leaves that place,  
 And, like a silly, wandering sheep,  
 In rank and weedy fields would graze,  
 By poisonous streams of death would sleep.

But, Lord, thy love still follows me,  
 Still cares for my poor erring soul,  
 And brings me back to find in thee  
 My rest, my joy, my strength, my all.

My soul, O Lord, would further know  
 The secrets of thine inmost heart,  
 And in that portion live and grow;  
 Like Mary, choose the better part.

Islington.

W. H.

#### THE HOUR OF PRAYER.

THE hour of prayer! It comes like dew  
 To cheer and raise the drooping soul;  
 And faith, and hope, and love renew,  
 Dimmed by a world where passions roll.

The hour of prayer! It sends a ray  
 Of heavenly comfort through the heart,  
 Like the soft glimpse of breaking day  
 When the deep shades of night depart.

The hour of prayer! It quells the storms  
 Of life amid a restless world,  
 And guides us onward free from harms  
 In steady course with sails unfurled.

The hour of prayer! Oh, sweet repose  
 From bustling care and hated sin;  
 With strife and all those daring foes  
 Which ever seek to reign within.

The hour of prayer! Oh, welcome, blest!  
 The Christians quickening vital air;  
 Sweet earnest of eternal rest;  
 Thrice hail, returning hour of prayer!

Homerton.

MARGARET EDMESTON.

## REVIEW OF RELIGIOUS PUBLICATIONS.

*THE MISSIONARY'S REWARD; or, The Success of the Gospel in the Pacific.* By GEORGE PRITCHARD, Esq., Her Britannic Majesty's Consul in the Islands of the Pacific. *With an Introduction, by the Rev. JOHN ANGELL JAMES.* 12mo. pp. 250.

John Snow.

THE appearance of this interesting volume is mainly owing to the request of friends, who listened to Mr. Pritchard's animating statements during his former visit to his native country. It appears that it was written on board ship, as the author was proceeding to Tahiti, where he had to en-

counter scenes of trial most distressing to the heart of a missionary. As the work was finished before he landed at Tahiti, this will account for the omission of all details respecting the late melancholy aggressions of the French army and navy in that island. In Mr. James's introduction, however, there will be found ample details in reference to those most disgraceful proceedings, which have thrilled the civilized world with feelings of horror and disgust, and which will fix a stain upon French diplomacy and Catholicism never to be obliterated. Mr. James has eloquently presented the case to the religious public as it deserves to be contemplated;

and has employed all his powers of persuasion to rouse the Christian church to the exercise of united prayer, as the only course fully adapted to meet the calamity which now presses upon the mission field in the South Pacific. A more fervent call to the mercy-seat has never, perhaps, been addressed to the people of God. May it produce the desired effect! "Let us," says he, "have united prayer—individual prayer; let every one in whom the spirit of prayer dwelleth cry mightily to God: and then 'shall not God avenge his own elect, which cry day and night unto him, though he bear long with them.'"

Mr. Pritchard has exercised, we think, a wise discretion in restricting his narrative to such moderate limits. Such works have, in general, been too large and expensive, and prepared with too little reference to the circumstances of the great mass of persons interested in missionary details. The volume before us is just the size and the price suited to the subject; and is, at the same time, printed in a style of neatness and elegance which will make it a welcome visitor in the circles of the most genteel and aristocratic.

Our readers have doubtless read the beautiful little work entitled "The Night of Toil." "The Missionary's Reward" is an appropriate sequel to that popular narrative; and, as the production of an eye-witness, will be read with more than equal interest. Our author makes no attempt at fine writing; but his details have all the charm of transparent Christian simplicity, connected with a pervading discretion, and a most grateful display of common sense. In the absence of artificial arrangement, and poetic embellishment, we have a volume that the most fastidious will read without being offended; which will find a warm response in the cottages of the poor, and in the palaces of the great; and which will amply supply to the friends of missions the information they require as to the effects produced by the gospel of Christ in the islands of the Pacific. Many of the facts recorded are of the most delightful character; and cannot be read without awakening most painful emotions while the present state of Tahiti and other islands is taken into account.

We are thankful to find that Mr. Pritchard's late trials have quenched none of his missionary ardour; and that he has come forth from the ordeal of French misrepresentation and falsehood perfectly unscathed. He will yet return to the South Seas, if God shall spare his valuable life, in his consular character, the devoted friend of the great cause to which he has consecrated more than twenty of the best years of his life. The prayers and warm sympathies

of thousands of British, American, and Continental Christians will follow him to the scene of his consular duties; and will hope yet to find that the things which have befallen him have turned out rather to the furtherance of the gospel. Meanwhile, we rejoice to express our firm conviction that in his conduct at Tahiti he did equal honour to his piety as a Christian, his integrity as a man, and his manly frankness and generosity as a Briton.

**TRUTH and ERROR; or, *The Union of Truth the Destruction of Error.* 12mo.**

Snow, Paternoster-row.

This is a posthumous volume of one who was evidently a faithful minister of Christ; and who was a workman that understood how to handle the word of truth. He revised it before his death and bequeathed it as a legacy to the church and to the world. The title-page does not convey an adequate idea of the nature of the work. "The Union of Truth the Destruction of Error" is too vague to afford us anything like a correct notion of the author's meaning and design. But in the Introduction, he sufficiently explains himself. The volume is divided into four parts, and the arrangement is as follows:—

The first part answers three questions—

First. Is there such a thing as truth in the world, and where may it be found?

Secondly. Is it possible to distinguish truth from error?

Thirdly. Is not truth the most important of all things?

The second part is divided into three sections:—

The first section shows that truth, though originally one, has been divided by the various sects of professing Christians.

The second section establishes the remark, by presenting a sketch of the opinions entertained by each denomination.

The third section assigns the probable reasons for this division of truth.

The third part consists of twelve sections, illustrative of the union of truth as revealed in the Scriptures, showing

The union of truth among the inspired writers; the union of Divine operations in the accomplishment of salvation; the union of the prophetic, priestly, and kingly offices of Christ in redemption; the union of spiritual agency and Christian endeavours; the union of Divine decrees and man's responsibility; the union of an evangelical ministry and the Spirit's influences; the union of the testimony of a believer's spirit and the Spirit of God; the union of knowledge, practice, and felicity; the union of criminality and the infliction of punish-

ment; the union of scriptural faith and final perseverance; the union of believers and the conversion of the world; the union of angels and the redeemed in the heavenly state.

The fourth part is comprised in three sections, and suggests the most likely means to accomplish an entire union of Christians in one society. The first section suggests that all the ministers of Christ's holy gospel review the whole of their ministry and compare it with revealed truth; the second, that Christians of all denominations carefully examine the sentiments they have embraced, make themselves better acquainted with those of others, and bring all to the test of Scripture; the third, that all Christians and ministers cultivate a spirit of charity towards each other, and fervently implore the influences of the Holy Spirit to be poured out on the members individually, and on the church universally and collectively.

These numerous and important topics are discussed with commendable ability. The author affects no learned and refined distinctions. The enticing words of man's wisdom he has laid aside for plain unvarnished statements of truth, and which are enforced by arguments derived from Scripture, and in a truly Catholic spirit. In his opinion, "nothing will stand the manifesting nature of light but what is purely scriptural." To the Scriptures of the Old and New Testament he has invariably directed his readers as well as himself. It is not what the church—what any church upon earth may dictate; not what any sect or party may believe; not what philosophers may think; not what a pope or an archbishop may authorize; not what Calvin, Luther, or other reputable names may sanction; not what a Churchman or a Dissenter may think is truth; but what the Bible reveals, that he has accepted as truth. Some standard is necessary, and he can conceive of none equal to, or comparable with the "revealed will of God." He also sensibly remarks: "If we reason or argue, let us only do so on facts, and never attempt to explain or defend by argument what is beyond our reach. The aid of metaphysics is never required for the illustration of Divine truth." Simplicity is this writer's characteristic in everything. The profoundest theologian may read his work and learn something; but the unlettered and humble Christian will relish it the most. His sketch of the opinions entertained by each of the various denominations which divide truth among them, is evidently the result of close observation as well as diligent reading.

Speaking of the fundamental doctrines of evangelical truth, the author exhibits his power of discrimination. An adherence or a departure from these, he tells us, is at

once perceived in the spirit which each respectively manifest. The influence of the latter he thus describes:—"If you see men desert these principles, or hold them in a corrupted sense, you may commonly see a change in their spirit. They may retain what is called character in the eyes of the world, but the savour of godliness is departed. They may retain their zeal, but it will be confined to some little peculiarities, to the neglect of the common faith. There will be a want of that lovely proportion which constitutes the true beauty of holiness. A man who indulges in the use of opium or tobacco may prefer it to the most wholesome food, and may derive from it pleasure and even vigour for a time; but his pale countenance and debilitated constitution will soon bear witness to the folly of spending his money for that which is not bread."

The work increases in interest as the author advances, and warms with his subject. We have read it with pleasure and profit, and cordially recommend it, especially to those who are but just beginning to lispen. "Grace be with *all* them that love our Lord Jesus Christ in sincerity and truth."

#### TRACTARIANISM *not of God.* *Sermons.*

By CHARLES B. TAYLER, M.A., Rector of St. Peter's, and Evening Lecturer of St. Mary's, Chester. 12mo. pp. 320.

Longman, Brown, Green, and Longmans.

The amiable and truly Christian author of these sermons has shown a commendable boldness and decision in the title he has seen fit to select for them. Not that it is more bold than truth demands. These are times when bold men, and bold measures are required. Tractarianism is Popery; Popery is a doomed thing; it therefore cannot be of God. It has been treated in high quarters with too much leniency, and hence the awful extent to which it prevails, rendering it difficult, in some parishes, for a cursory observer to distinguish between the services of the English Church and those of Romanism. We are glad to find a clergyman like Mr. Tayler, who has so powerful a hold of the public sympathies, and more especially those of the young, thoroughly enlisted against Tractarianism. There is an attraction about his style of writing which will render it very effective in the onset with popular error; for, popular, alas! or, at least, prevalent, Tractarianism has become. We commend Mr. T., also, for making his attack upon the foe in the form of sermons. They will be read extensively in private families, and will become the means of detecting the virus of Puseyism in the clergy, where otherwise from ignorance it might



pass unnoticed. The spirit of the volume is very catholic (not Anglo-Catholic); but the tone and bearing against dangerous heresy firm and unbending. We do not by any means bind ourselves to every individual sentiment or expression in these discourses. We cannot agree with our author in his views of the nature of the duty which parents, or sponsors, perform in the baptism of children. That the faith or repentance of the child is pre-supposed, and stipulated for, on their part, we cannot believe. As to the doctrine of sponsors altogether, we must reject it as a mere human invention; nor can we believe that parents, in the baptism of their children, engage anything more for them than a faithful discharge of *their own duty*, to "bring them up in the nurture and admonition of the Lord." Baptism is the mere badge of a Christian household, which must always exist where the heads of the family fear God, maintain his worship, dispense Christian instruction, and exercise wholesome discipline. The children in such a house may reasonably wear the Christian badge, as distinguished from a house without God and without hope; and to the young in such a family the apostle Paul would have said, "Children, obey your parents IN THE LORD,"—language which could not have been employed, if the children so circumstanced had not stood in some recognized relation to the church. We are truly happy to find, at the same time, that Mr. Tayler's protest against baptismal regeneration is earnest and distinct, and that the tone of his instructions throughout is fervently evangelical. We would cordially thank our reverend friend for the important service he has rendered in this and in his other writings to the cause of Bible truth.

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*TRACTS for the PEOPLE, on the Principal Subjects of Controversy between the Roman Catholics and Protestants. By the Rev. MARK BUTLER.*

Richard Baynes, 28, Paternoster-row.

While these tracts furnish a correct view of the peculiar tenets of the Romish church, chiefly from the writings of her modern advocates, they also show that her distinguishing doctrines are unscriptural, and her assumptions unfounded. They are ten in number, each of which may be had separately, price fourpence, and treat, with much ability, on the Rule of Faith; Private Judgment; the Supremacy of the Pope; the Invocation of Saints; Use of Images, and Relics; Purgatory, and Prayer for the Dead; the Sacraments, their number and efficacy; Penance, Indulgences, and Merit; Transubstantiation, and the Sacrifice of the

Mass; the Characteristics of the Christian Church; and the Rise, Progress, and Present State of Roman Catholicism. They are written in a truly Christian spirit, so that the reader meets with nothing but what is fair and candid, combining a wise discrimination of persons, times, and circumstances, with an ardent love of truth, and a deep concern for the eternal welfare of the souls of men.

We know not of any work on the subject more adapted for popular use, or more likely to arrest the progress of error. Although written by a Dissenting minister, these tracts are so truly catholic, in the proper and legitimate sense of the word, that our brethren of the Church of England may circulate them, in their respective localities, with the greatest confidence, and with more effect than those of the Christian Knowledge Society, some of which, we fear, have done more harm than good to the Protestant cause. Alarmed at the increase of Popery, as our brethren of the Establishment profess to be, we recommend these tracts to their especial notice, as they will find nothing sectarian in them, and as they may be safely employed in counteracting the evil which they deplore. It is not the indolent expression of our fears, nor the utterance of uncharitable and indiscriminate censure, that the present times require; but active, prudent, and prayerful exertions in the cause of truth. Let Churchmen and Dissenters unite, then, against the common enemy, and engage in those works of faith, and labours of love, which God may be expected to bless for the furtherance of the gospel, and the establishment of his own cause in the earth. Instead of standing aloof from one another, and giving way to mutual jealousies, let it be remembered, that he who is not against the master of the house is for him, although he may not occupy the same room with others of his fellow-servants, or walk abroad in their company.

Aware that the esteemed author of these tracts now resides in Staffordshire, where Roman Catholics abound, we venture to express our hope, that his ministerial brethren, and others of his own denomination, will consider how far it may be in their power to render this effort of his pen successful. Those who have believed must be "careful to maintain good works;" and "a word to the wise is sufficient," as they know what may be "good and profitable unto men" who "err from the truth," and whom they should endeavour to "guide into the way of peace." Our wish is, that generous and charitable efforts may be made; and that those who make them may find themselves to be the honoured instruments of saving souls from death, and hiding the sins of men,

by bringing them to the only Saviour of those who are ready to perish.

*The PILGRIM'S PROGRESS.* By JOHN BUNYAN. *With a Memoir of the Author's Life, by the Rev. THOMAS SCOTT, Rector of Aston Sandford, Bucks; and Illustrative Notes by the Editor. With a Portrait of Bunyan, an Engraving of his House at Elstow, and other Embellishments.* Royal 4to. pp. 208.

Thomas Arnold, Paternoster-row.

We have seen no edition of Bunyan that can vie with this in beauty of paper and elegance of letter-press. Sure we are good John Bunyan never dreamt of being attired in so gorgeous a dress. The portrait, too, is exquisitely fine, and realizes all our conceptions of Bunyan's genius. Indeed, the edition will be quite a treasure to the lovers of the Pilgrim; and expensively as the work has been got up, we doubt not it will have a remunerative sale.

*LUTHER and CALVIN; or, The True Spirit of the Reformed Church.* By J. H. MERLE D'AUBIGNE, D.D., Author of the "Reformation in the Sixteenth Century," "Geneva and Oxford," &c. 12mo, pp. 60.

Blackie and Son.

This is a vivid and brilliant argument for the union of the living members of the Reformed Church. It displays all the characteristic qualities of the author's mind; and while it does ample justice to the great German Reformer, it sketches, with a master's hand, the extraordinary features of the immortal Calvin, than whom, perhaps, no abler expounder of the word of God has yet arisen in the Christian Church. The pamphlet is deserving of wide circulation, and general perusal.

1. *FISHER'S DRAWING-ROOM SCRAP BOOK.* 1845. By the author of "The Women of England." 4to.

2. *FISHER'S JUVENILE SCRAP BOOK.* 1845. By the author of "The Women of England."

Fisher, Son, and Co., Newgate-street.

As a volume of taste and amusement the Drawing-room Scrap Book has maintained a justly high reputation among works of the class to which it belongs. Many literary articles of sterling value have appeared in it from year to year; and as a repository of artistical embellishment it has literally been "a book of beauty." In our humble

judgment, it has suffered nothing from a change of Editors; as, under the superintendence of Mrs. Ellis, it has in all respects maintained its standing, and in some respects has been considerably improved. We can assure our readers that there is no falling off in the forthcoming numbers of this favourite annual. The binding is in pure white morocco; the engravings are all above par; and the poetry, original and selected, is of the first class. Some portraits, scripture pieces, and landscapes, are exquisitely beautiful. The speaking likeness of O'Connell, which appears in the volume, will be acceptable to the public at the present moment.

"The Juvenile Scrap Book" is well adapted to the amusement and moral improvement of the young. Some of the tales are rather too long; but they are excellent in quality; while the pictorial illustrations are more than equal to those of former years.

*CHINA, in a series of views, displaying the Scenery, Architecture, and Social Habits, of that ancient Empire. Drawn from original and authentic Sketches.* By THOMAS ALLOM, Esq. *With Historical and Descriptive Notices, by the Rev. G. N. WRIGHT, M.A.* Vol. III. 4to.

Fisher, Son, and Co., Newgate-street.

We have noticed with approbation the two preceding volumes of this work on China. It will be found as valuable for its information, as for the richness and variety of its pictorial illustrations. It is quite a literary gem; and just when the public are thirsting after further information about this singular country and people, the work will be peculiarly acceptable. The Editors have performed their task with extraordinary talent, and deserve well of the public for the skill and energy which they have devoted to their undertaking.

*MESMERISM; or, The New School of Arts.* *With Cases in Point.* Royal 18mo. pp. 106.

Hugh Cunningham, Strand.

This sprightly little volume is evidently from the pen of one thoroughly acquainted with the mesmeric mania of the day, who has studied its real facts, and seen not a little of the petty deception practised by some of its less scrupulous disciples. The writer does not attempt to throw discredit on any of the well ascertained inductions of this curious science; but he has, very justly we think, subjected its false pretensions to the test of a bitter and burning satire. We beg to apprise all the mesmeric doctors,

clerical and others, that "Punch" is now in the midst of them, and that they may expect to have their pious frauds honestly canvassed. It is really quite disgusting to find how every little circle of friends is now pestered with these mesmeric operators.

# IMPRESSIONS of IRELAND and the IRISH.

By the author of "Random Recollections of the Lords and Commons," "The Great Metropolis," &c., &c. In 2 vols. 12mo.

Hugh Cunningham, Strand.

Mr. Grant is, to say the least, a very industrious writer; gifted with considerable versatility, and possessing no mean powers of description of the persons and scenes which pass in review before him. At times he is a little careless of the evidence upon which he announces certain facts; but he is a very diligent collector, and a watchful observer of men and things. His "Impressions of Ireland and the Irish" will be very variously judged of, according to the bias of those who look into his pages; but all will admit that he has written an entertaining and instructive book; and that he has furnished some vivid descriptions of manners and local scenery. Mr. Grant is more enamoured of Mr. O'Connell than we are; and speaks of Irish Romanism in a tone which we could not adopt.

## WORKS RECENTLY PUBLISHED.

1. *The Scripture Text Book*, being the Second Edition of Scripture Texts arranged for the Use of Ministers, Teachers, Visitors, &c., &c. Adapted for binding with Pocket Bibles. Compiled by the

Religious Tract and Book Society for Ireland. With Three Maps—one of Palestine; one of the Ancient World, as referred to in the Scriptures; and one of the Travels of Paul. Stereotype Edition. Entered at Stationers' Hall. 12mo. pp. 112. 32, Sackville-street, Piccadilly.

This is quite a treasure for the class for which it has been prepared; as it will aid most materially in the study of God's holy word.

2. *The Desk and the Counter*. Young men engaged in trade urged to self-exertion for advancement in true dignity and excellence. By a Fellow-Labourer. With an Introductory Notice. By WILLIAM ANDERSON, Esq., Author of the "Popular Scottish Biography," &c., &c. 18mo. pp. 36. Hamilton and Nisbet.

We know of no work which, in so small a space, presents so many admirable hints to young men engaged in mercantile pursuits.

3. *The Careful Nursemaid*. With Hints on the Management of Children. 18mo. pp. 136. Tract Society.

4. *The Almost Christian Discovered*. By the Right Rev. EZEKIEL HOPKINS, Bishop of Londonderry. 32mo. pp. 172. Tract Society.

5. *Learning to Feel*. 18mo. pp. 172. Tract Society.

6. *The Christian Almanack* for the year 1845, being the first year after Bissextile, or Leap Year. 12mo. pp. 84. Tract Society.

7. *The Pocket-Book Almanack* for 1845, being the first year after Bissextile, or Leap Year. 32mo.

8. *The Tract Society's Penny Almanack* for 1845, being the first year after Bissextile, or Leap Year.

9. *An Address* delivered at a United Meeting of the Sunday-school Teachers of Hastings, August the 12th, 1844. By the Rev. W. DAVIS, Minister of the Croft Chapel, Hastings. Published by request. 12mo. pp. 32. J. Snow.

10. *Memoir of Mrs. Martha Innes, Edinburgh*; with Extracts from her Diary and Letters. Compiled and edited by her Husband. 12mo. pp. 226. Hamilton, Adams, and Co.

## OBITUARY.

J. H. ROBERTS, ESQ.

Died, on the 7th of August, 1844, at Thornyholme, in the 52nd year of his age, Mr. James Hargreaves Roberts, long identified with the benevolent and religious interests of Bethesda Chapel, Burnley.

His name, and the remembrances connected with it, live in the hearts of those who knew him best; his virtuous example, and the pursuits, experiences, and aspirations of his Christian life, must be claimed for our common nature, as presenting points of sympathy and imitation for all.

"All must to their cold graves;  
But the religious actions of the just  
Smell sweet in death, and blossom in the dust,"

James Hargreaves Roberts was born on

the 4th of September, 1791, at Thornyholme, one of the little villages in the romantic district known as the Forest of Pendle, in Lancashire. Here those of his name and kindred had been settled for several generations. Little need be said of his earliest years, spent for the most part under the eye and care of his excellent mother. There was noticed in him from a boy a shy, retiring disposition, and quiet reserve, not allowing him to be entirely open to the familiarity even of the domestic circle. In maturer years, the diffidence of his nature underwent considerable modification, and was in a great measure overcome.

After receiving such advantages of learning and other education as were thought suitable to his station in life, he was placed



in a position of trust in the direction of his father's business. He had, however, young as he was, the faculty to work, and was possessed of that acuteness and practical insight into men and things, which well fitted him for the discharge of the duties required of him.

At the time to which we look back the poorer classes in these localities were almost destitute of the means of religious instruction. Ignorant and uncared for, they provided for their few wants in the close and monotonous labour of the town, and exhibited a roughness of manners not calculated to impress a stranger with a favourable idea of their moral or social condition. And yet in this unlikely soil the good seed of the word manifests its vital energy, and bears fruit to the praise and glory of God. One of the first thoughts of the committee of the Lancashire Congregational Union was to provide a sower who should go forth to sow in these remote places. They sent a man of the right sort, every way qualified for the work. The Rev. George Partington, who received his training in the ministry from the excellent William Roby, was the individual honoured of God to scatter the first elements of fertility in spiritual things in this and many villages around. Few, indeed, of the Union's first itinerants were more worthy the name. Integrity, simplicity of spirit and aim, an energy adequate to severity of toil, a capacity of physical endurance, and an unwearied diligence in proclaiming the glad tidings of life, were the qualities which distinguished this primitive man. His work on the sabbath-day was for some time alternately at Burnley and Colne, at which latter place he finally settled, as the people there were the first to build him a chapel. During the week he preached stately in many of the neighbouring places, and among other places he visited was the retired village of Thornyholme. To many there who heard the gospel from his lips it proved a savour of life.

Mr. Roberts, whose reverence for religion had been infused with the lessons of childhood and was associated with the kindness of motherly love, was induced to attend the humble meeting, and soon began to feel a lively interest in the truth so simply and faithfully preached. Under the influence of deep convictions, he betook himself to self-examination and to prayer, and by light and aid from above, saw his need of the saving power of Christ's love, and was enabled to say, in the simple language of Scripture, from a consciousness of the grace imparted, "One thing I know, that whereas I was blind, now I see."

The desire of his heart was to be a humble follower of the Lord Jesus, all and ever consecrated to his service; and it was his

Master's pleasure to keep him steadfast in it to the last. He became now one of the regular hearers at the village meeting, mingled kindly with the people, and, when the spirit of ecclesiastical jealousy was roused against them, he opened and licensed a room in his factory, and from that time came forward fully and influentially on the side of evangelical dissent. With a young friend, like minded, it was his custom, on the Lord's day, to walk to Colne, a few miles distant, to enjoy the ministry of the good man whose name, in after life, he always mentioned with veneration. While worshipping with the congregation there, he applied himself with assiduity and energy to the work of a Sunday-school teacher, and manifested that the spiritual interests of the young were then, as they continued to be near his heart to the last day of his life.

In 1815, Providence led the family of our beloved friend to fix their abode in Burnley. Here he became associated in church fellowship with the congregation meeting in Bethesda Chapel, under the pastoral care of the Rev. Thomas Greenall. A few more years ran on, and his mother, a lady of real worth and the tenderest piety, his three sisters, and she who has performed towards the family the duties and offices of a faithful and affectionate servant for forty years, were united in the bonds of a visible profession, "walking in all the commandments and ordinances of the Lord blameless," and in the quiet scenes of domestic life presenting the beautiful example of a household, the home of Christian love and unobtrusive kindness. Soon after Mr. Roberts was received into the fellowship of the church, he was chosen to the office of deacon. With what zeal he co-operated in plans of usefulness; with what a tender delicacy he ministered to the necessities of the poorer members of the flock, not merely as the almoner of the church, but in the more unobserved modes of private beneficence; and with what fidelity and scrupulous conscientiousness he discharged the duties of the office, let the confidence reposed in him, and the high esteem in which he was held, be his fairest testimony. "He used the office of a deacon well, and purchased for himself a good degree." With what tenderness and thoughtful concern he consulted the happiness of his beloved pastor, the following significant words declare:—"Through a long and endeared friendship of nearly thirty years, never have I received anything from James Hargreaves Roberts but unvarying Christian kindness."

But his chief monument is to be sought in the sabbath-schools. He was a great means, in connection with others, still living, of their erection. His heart was bound up in them, and he was permitted to



see them so flourish and increase as to be exceeded by none. His labour there from day to day, as one of the superintendents, was truly a labour of love, rendered for the sake of the love wherewith his Master loved him. It was not the forced or alien zeal that expends itself in separate efforts or on set occasions, but the characteristic operation of a heart enlivened by the truths and influences of the gospel. His attachment to them proved its constancy by a duration of twenty-nine years.

About four years ago, the occupations and pursuits of business made it necessary for him to reside once more in the small locality of his birth. His connection with the interest at Burnley remained, however, unbroken even in its minutest links. He was at home in the domestic circle at the close of the week, and on the sabbath engaged in his usual exercises. The day following he returned to Thornyholme. Perhaps these, his closing years, were the brightest and least chequered of his life. In the congenial retirement of this romantic place, he devoted a portion of his leisure hours to the care of his garden, a sweet enclosed spot, which he had planted and cultivated with his own hand, and enriched, from time to time, with the choicest floral treasures. In truth and delicacy of taste Mr. Roberts was not wanting. He possessed, as much as any man, a deep feeling and sense of the beautiful in nature and natural objects, and never looked on the brown heights of Pendle, and the running streams and verdurous green of the valleys, consecrated as the favourite haunts of his early youth, without a fresh influx of pleasure. His friends will not forget his cordial welcome, elastic step, and cheerful countenance, when, as their guide, he would set out with his telescope for the ascent of his heath-clad Pendle, noting the objects visible from the highest point, as familiar to him as if they were invested with a domestic feeling of delight. This recollection of him is the more interesting, as it was in anticipation of the visit of a party of friends for whose day's recreation he had made particular arrangements, that his fatal sickness seized him. His friends came, and one saw him; but the hand that was held out to welcome him was cold and clammy, and the hues of death were overspreading the countenance that was just now flushed with health. His mind retained its composure in the trying extremity; he simply acquiesced in the will of his heavenly Father; he had no anxiety about the result. If spared, he said to his eldest sister, who was with him, he hoped this would be a blessing to them all; we need something to arouse us; and soon after he breathed his last. So sudden had been the seizure, that to his relatives and friends the tidings of his death came with a most distress-

ing abruptness, and produced sensations almost overwhelming. Wherever the tidings spread the deepest sympathy was felt; men of all parties in the town and neighbourhood, both rich and poor, bore testimony to the greatness of their loss. A long train of relatives, personal friends, and teachers in the school, followed his remains to the grave; and on the sabbath morning a crowded congregation assembled within the walls of the sanctuary where he had worshipped in full health the week before, and heard the solemn and affecting event improved by his pastor, the Rev. Thomas Greenall, in a discourse from 2 Cor. v. 6—8.

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#### SKETCH OF THE CHARACTER OF MRS. WALLY, OF HACKNEY.

*From the address at her funeral, by the Rev.  
H. F. Burder, D. D.*

INCLOSED in that coffin lies all that could die of that revered and beloved friend, in whom the principle of life seemed to exist with greater energy and animation, than in any human being I ever knew. Everything she did, and everything she said, seemed to have a character of life and buoyancy and benignity, quite her own. She seemed to carry the vivacity and sprightliness of youth, with its many capabilities of enjoyment, even into those days and years, of which most of our race are constrained to say—"I have no pleasure in them."

Her most lively and exquisite gratifications, indeed, she sought and found in promoting the happiness, increasing the enjoyments, and relieving the wants of others. Untiring were her efforts, in personal exertion, as well as in pecuniary bestowments, to do good to the deserving and the necessitous; to the poor and the destitute; to the widow and the orphan; to the anxious and the care-worn, and that to an extent of which very few of her friends had any adequate conception.

Yet, these doings of benevolence and kindness were not the basis on which she built her hopes of a blessed futurity. Well she knew, and deeply she felt, that the only ground of hope towards God, on which we can build for eternity, without awful delusion, is the meritorious righteousness and the atoning sacrifice of our Lord Jesus Christ.

Warm and constant was her attachment to the sanctuary and its ordinances. Greatly did she value its devotional services in the week, as well as on the sabbath; and even at a protracted age, until the latter months of her life, seldom was she absent.

In the support of the worship of God in this place, and of the charitable institutions connected with it, her liberality was cheerful and exemplary.

She deemed it also her duty and delight to contribute largely to a great proportion of the noble institutions which aim at the circulation of the Bible, at the propagation of the gospel in heathen lands, at the education of the children of the poor, and many other benevolent objects of a kindred character.

Her style of giving, when applications were made to her for aid, seemed to me almost peculiar to herself. She gave in the spirit of one who was receiving a favour, rather than conferring a kindness. Even when her contributions far exceeded the expectations of the applicants, she often expressed herself as obliged, as well as gratified, by the opportunity afforded her. Never, in any instance, on laying before her the claims of public or private benevolence, had I to encounter repulse, or denial, or unwillingness, or delay.

The extent of her beneficence and charity I have not the means of ascertaining. She must have given away, I should suppose, more than twice as much as she expended on herself and her establishment.

And what shall I say of her friendships? What would many of her attached friends wish me to say, and sustain me in saying? Had they ever a friend they loved or valued more? As to myself, beyond the circle of my nearest and dearest relatives, such a friend I never had and never expect to have again! During more than thirty years, her kind, and maternal, and Christian, and faithful friendship, was quite unvarying. It was all sunshine, without one passing cloud.

Never, in all my intercourse with her, did she, by any act, or word, or look, inflict on my spirit the slightest pain.

Very gradual was her progress towards the feebleness and infirmities of age. Within the last year, and especially during the last few months, her bodily strength was failing by almost imperceptible degrees. Her memory, especially of recent occurrences, betrayed similar indications of failure. But to the very last, she was able (with the exception of occasional intervals) to take a deeply devotional interest in those passages of the word of God which were read to her, and in the prayers which were offered on her behalf. A few of the expressions which fell from her lips, during the last week of her life, may serve to indicate the serenity of her mind, and the character of her hope.

When reference was made, on one occasion, to the Saviour, she said—"I love him dearly." At different intervals, even when the power of distinct articulation had become impaired, she was heard to say—"Wash in the fountain—Jesus Christ." "It is all well," "Grace! grace!—the grace of our Lord Jesus Christ."—"I am going—I am going." "It is all light."

During the following days, she was frequently engaged in prayer, but her articulation became very imperfect and indistinct. Consciousness, however, seemed unimpaired. Within the last half-hour, she looked on a friend who was near her, and said—"Death!" Her last words were—"Come! Ready!"

Who can doubt that, in answer to her dying prayer, the Lord Jesus received her spirit? Thus closed her happy and her useful life, in her serene departure, to enter the rest which remaineth for the people of God!

The following bequests have been made by Mrs. Walley, to religious and benevolent institutions:—

	£	s.	d.
British and Foreign Bible Society .....	500	0	0
London Missionary Society .....	500	0	0
Friendly Female Society .....	100	0	0
National Benevolent Institution .....	100	0	0
Associate Fund for Poor Ministers .....	200	0	0
Orphan Working School.....	200	0	0
London City Mission .....	200	0	0
Colonial Missionary Society .....	100	0	0
Home Missionary Society .....	200	0	0
Irish Evangelical Society .....	100	0	0
Congregational Union .....	100	0	0
Congregational School.....	200	0	0
For Poor Ministers .....	500	0	0
Widows' Fund .....	200	0	0
Indigent Blind .....	100	0	0
Deaf and Dumb Asylum.....	100	0	0
Christian Instruction Society .....	100	0	0
Religious Tract Society .....	100	0	0
Girls' Day School at St. Thomas's-square, Hackney .....	100	0	0
Infant School, ditto .....	100	0	0
Benevolent Society, ditto .....	100	0	0
Poor of the Church, ditto .....	100	0	0
British Boys' School, Homerton .....	100	0	0
Poor at Wickham Brook.....	100	0	0

#### SUSANNA VALE FORSTER

Was the last surviving child of the late Rev. Luke Forster. She was born at Blackburn, on the 4th of September, 1826. When she was six years old her father removed to Saffron Walden, where she resided till after his lamented death, in June, 1840. She was called to her rest on the 21st of July, 1844. She possessed a most amiable and affectionate disposition. Before retiring to rest she was accustomed, when a child, to relate to her mother anything which she thought she had done wrong in the course of the day, thus maintaining a tender conscience. She also, when very young, began to show a great love for religion, much attachment to the house of God, and a delight in singing the praises of her Saviour. When she was about twelve years old her father commenced a regular course of religious instruction with her, which was seldom interrupted till the day of his death. Soon after that melancholy event, Miss Bass, of Bishop's Stortford, (now Mrs. Stallybrass,) kindly took her into her establishment to finish her studies, and she had the privilege of attending the ministry of the late Rev. Mr. Chaplin, who received her into the fellowship of his church

when she was in her fifteenth year. A sermon preached at Saffron Walden during the illness of her father, by the Rev. R. E. Forsaith, of Royston, was the principal instrument in leading her to the knowledge of Christ. In the beginning of 1843 she obtained a situation in a school in Cardiff. Towards the close of the year she took cold; but as her general health appeared to be good, her medical adviser thought the slight cough with which she was troubled of no consequence. In April it increased so much that he advised an immediate removal to a more genial climate. She went first to Clifton, then to London, and afterwards to Tonbridge Wells, her strength gradually decreasing. In June last, she was removed to Gravesend, where she died. Both before and during her illness she gave many most delightful evidences of her being spiritually minded, and of having set her affections on things above. In December, 1843, she thus expressed herself in a letter to her paternal grandfather, who was then dangerously ill, and who has since entered into his rest: "Not five minutes before your kind note arrived, I had been thinking that if we were both spared to the summer I would come and see you; but by that time, in all human probability, you will be enjoying an eternal summer. In your dying hours pray for me, that I may not murmur at this affliction, but patiently say, 'The will of the Lord be done.' The time will be short till I am called away; I cannot tell how short. I trust that when that event comes to me, I may feel as resigned in the prospect of it as you do." To a young female friend she thus wrote soon after (referring to the prevalence of fever at Cardiff): "Thus are those snatched from the midst of us who appeared much stronger than ourselves. Oh, how ought we to improve our time, that whenever our Lord calls us we may be ready, with our lamps trimmed and our lights burning." "She then," adds her correspondent, "most affectionately entreated me to come forward and declare myself on the Lord's side." It was, however, in her last illness that she evinced most fully the power of religion. At first she had a great desire to live, for the sake of her mother, hoping to be able to watch over her in the decline of her life. This desire soon subsided, and she was led to rejoice in the prospect of leaving all, that she might be with Jesus. Having had a very restless night soon after reaching Gravesend, she said to her mother in the morning, "I am afraid I have disturbed you; I tried to lie as still as I could, but I know you were awake." Her mother replied, "Yes, dear, I was awake with anxiety; but I am afraid you suffered pain?" "Oh, no," the dear invalid quickly replied, "I do not suffer, God is very, very good; but I have been thinking I shall not

be long on earth. Will you tell me what the doctor thinks of my case?" As well as her lacerated feelings would allow, her mother told her that all her medical attendants feared she was in a very critical state. With entire composure she then said, "Dear mother, do not fret; you would like me to be happy, and you know when I die I shall be with dear papa, and Mr. Williams, (the missionary,) and Mr. Chaplin, and you will soon follow us. Promise me that I shall die in your arms, and then I shall go from one beloved parent to the other." She then gave directions about her funeral with as much composure as if she was preparing for a journey. Frequently after this period she would say to her mother, "Come, let us talk about heaven; I love to hear you talk;" and then, referring to her circumstances, she would say, "What a mercy it is not to suffer! I have no pain, and have all I want. Satan is not permitted to harass me. I know whom I have believed. He is able, and willing too, to keep me to the end."

In this happy state of mind she continued with little interruption during the last month she was on earth. Often she endeavoured to cheer and comfort her mother in the prospect of a speedy separation. "Have you not," she would say, "told me many a time that you could bear anything to promote my welfare? Now you know, my dear mother, nothing could make me as happy on earth as I shall soon be in heaven." At other times she would say, "You would not mind parting with me, if I were going to see a friend, and you were coming to me. Now, I am going to Jesus, the best of friends, a little before you." On the Thursday before she died, she was taken worse early in the morning, and expressed her conviction that she was about to die. The inmates of the house being gathered around her bed, she addressed them in a most faithful, affectionate manner, charging them all to meet her in heaven, and urging them to go to the Saviour while they had health. A lady who was present having said, "Oh you patient lamb! I wish I was as fit to die as you are," she quickly replied, "Oh, do not flatter me; I have been a most unfaithful servant, but God has pardoned all my sins." She then addressed her weeping mother, telling her that God would take care of her. After having thus talked, she appeared much exhausted, but she lay the greater part of the morning, exclaiming, "Come, Lord Jesus; come quickly. Oh take me, take me to heaven, thou precious Saviour; send thy chariot, and take me now, if it be thy will." Having been seized in the course of the night with violent pain, she cried out, "Oh this pain! but it will soon be over; and there is no pain in heaven; oh no!"

She continued in this state till the after-



noon of sabbath, the 21st of July, when her happy spirit took its flight, leaving her widowed mother to mourn her loss, till the day of re-union, when every tear shall be dried, and every mystery explained.

Her mortal remains were consigned to the dust with those of her beloved father's at

Saffron Walden, on Thursday, the 25th, when a suitable address was delivered by the Rev. Mr. Madgin, of Duxford. May the young, who read this brief sketch of the departed, be numbered, like her, among the disciples of the Saviour.

S. F.

## Home Chronicle.

### INSTITUTION FOR EDUCATING THE SONS OF MISSIONARIES, WALTHAMSTOW.

The annual meeting of the friends and supporters of the above institution was held at Falcon-square chapel, on Tuesday, October 15. The Rev. James Hamilton, of the Scotch Free Church, delivered a highly interesting discourse on the occasion. The Rev. Dr. Bennett then took the chair for business. The report and treasurer's accounts were read, and various resolutions passed, which were moved and seconded by Messrs. H. Dunn and George Pritchard (Consul), and the Rev. Messrs. J. Hamilton, George Gogerly, W. Groser, and W. Brake. The collection amounted to nearly 18*l*.

#### *Appeal on behalf of the above Institution.*

There are at present in the school upwards of thirty youths, sons of Christian missionaries, now labouring in India, Africa, West Indies, and South Seas, and who have been sent forth by the London and Baptist Missionary Societies. The institution is not wholly of a charitable nature, inasmuch as the parents pay about one half of the expenses incurred. The other half requires to be raised by the voluntary contributions of the friends of missions and of missionaries. It is a matter of great anxiety at the present moment with the committee that such contributions are by no means adequate to the necessities of the case, and hence (including a large but indispensable outlay in furnishing the house when the school was commenced three years ago) a considerable debt was due to the treasurer for advances made in carrying on the institution.

The value of such a school seems so obvious to every reflecting mind as to render unnecessary detailed proofs and illustrations; yet there may be mentioned the facts: first, that provision is thereby made not only for the religious and intellectual instruction of the youths, but a home for the children throughout the year, instead of requiring them to leave during vacations; second, the relief felt and often expressed by the absent and anxious parents as to the care taken of their offspring under the guarantee and

superintendence of a large and respectable committee whose names are before the public; third, the opportunities afforded for occasional intercourse between brothers and sisters in the two kindred schools formed at Walthamstow, (the one for the sons, the other for the daughters of missionaries;) and fourth, the sympathy created in the minds of the youths themselves, and of the parents and friends, visitors and contributors, in the pleasing circumstance of so many of the offspring of missionaries associating together, and being trained up amidst constant reference to the great objects of the missionary enterprise.

There are surely many, many friends who, besides contributing to the general funds of missionary societies, can, without inconvenience, spare a little as an annual subscription to the mission school. If one or two kind friends in a congregation would, once a year, engage to collect such amount as might be convenient, there would be no difficulty in sustaining the operations of such an institution. Several appeals have been made lately on behalf of the school for which this paper pleads, and many friends have kindly responded. If others will "do likewise," all embarrassment will soon terminate.

Remittances of donations and subscriptions, by a post-office order on London, may be made either to Rev. J. J. Freeman, Walthamstow, near London, or Rev. J. Angus, A.M., Baptist Mission-house, Moor-gate-street, London.

The following donations have been lately received:—

	£	s.	d.
J. Burd, Esq., Manchester .....	20	0	0
Rev. J. Angus (life sub.) .....	10	10	0
Messrs. Spicer and Sons.....	5	0	0
W. Curling, Esq. ....	5	5	0
Friends at Kendal, by Miss Wilson.....	9	5	0
Bath, by Misses Lemon .....	6	6	0
J. Copland, Esq., Chelmsford .....	5	0	0
E. Dawson, Esq., Lancaster .....	5	0	0
James Smith, Esq., Watford .....	2	2	0
Mrs. Kennaway .....	2	2	0
Mrs. Priestly .....	5	0	0
Ebenezer Smith, Esq. ....	2	0	0
Miss Gibson .....	2	10	0
Miss Wills .....	2	0	0
Miss Turner .....	2	0	0



The following are the names of the committee :—

W. D. Alexander, Esq., <i>Treasurer.</i>	
Rev. J. J. Freeman, <i>Honorary Secretary.</i>	
Rev. J. Adey.	Rev. Geo. Smith.
— J. Angus.	— Wm. Smith, LL.D.
— T. Archer.	— J. M. Soule, Bat-
— C. Brake.	— tersea.
— J. Campbell, D.D.	— J. Stoughton.
— J. Edwards.	— A. Tidman.
— Jos Ford.	— Geo. Wilkins.
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*Ladies' Committee.*

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Mrs. W. Capper.	Mrs. Lyon.
Mrs. Cox.	Mrs. Reed.
Miss Eisdell.	Mrs. Searle.
Mrs. Freeman.	Mrs. Sherman.
Mrs. Kershaw.	Mrs. Wright.

THE PROJECTED QUARTERLY REVIEW.

WE have heard with high satisfaction of Dr. Vaughan's energetic efforts to realize this *desideratum* in our Nonconforming literature. For the last twenty-five years, the subject of a Quarterly Review has been talked of, at intervals, in various respectable circles, both in town and country. Serious difficulties, however, have always presented themselves when the undertaking has been fully or more partially discussed. The vital question,—“Do the Dissenters require such an organ, and will they support it?”—has called forth different replies, according to the views of individuals to whom it has been proposed. Some have thought that a Dissenting Quarterly would be superfluous, and others have predicted that Dissenters would not sustain it. We cannot agree with those who think it no evil that Nonconformity should be without its quarterly organ, knowing, as we do, the powerful influence which this species of literature exerts on the public mind. The latter difficulty, or rather suspicion, we consider to be more grave. It is a fact, that neither the “Eclectic Review,” nor the “Congregational Magazine,” publications deserving eminently well of Dissenters, have ever been supported as they ought to have been. But is the past to be the standard of the future? May not a better era be created in the history of Nonconformity? Are not Dissenters placed, in many respects, in a new position? And must they not be prepared to meet the crisis which has come upon them?

Our American friends know well the

advantage of a vigorously conducted quarterly press; and have far surpassed the mother country, in this respect, in all that pertains to the interests of biblical literature. We must say, we long to see a first-rate Quarterly Review among Dissenters: and we are sanguine enough to believe that the time has arrived when the object may be realized. Our friend, Dr. Vaughan, has created a strong feeling on behalf of such an undertaking; and we have no hesitation in saying that he will meet with a very cordial and general support. Let the first number of the Review be a fair sample of what will follow; and let that sample be committed fully to liberal politics; calm scriptural views of ecclesiastical polity; able defences of Christian doctrine; bold advocacy of the great principles of Protestantism; searching essays on general science and matters of taste and criticism; and, above all, well-digested articles on biblical criticism; and we fear not for the result of the experiment. Let the pastors and churches of our denomination determine to make fair trial of the work, and we venture to predict they will not be disappointed.

Perhaps some one will ask, Have you not heard of the controversy which has arisen about the new Review? We have heard of it; but we have no sympathy with it. We wish well to the “Eclectic,” and the new Quarterly too; we shall encourage both. Free trade, we say, and no monopoly. Let this principle be fully adopted, and room enough will be found for the “Eclectic” and the “British Quarterly,” and half-a-dozen more reviews beside.

SURREY MISSION.

The autumnal meeting of this society was held at Epsom, on Thursday, Oct. 16th. The Rev. Dr. Archer preached in the morning; and in the evening, a public meeting was held, when Thos. Kinsbury, Esq., presided. The assembly was addressed by the Rev. Messrs. Archer, Adey, Connebee, Mirams, Dubourg, Kennerley, and Richards. The devotional parts of the services were conducted by the Rev. Messrs. Hunt, Lee, and Soule. A deep interest was awakened on behalf of this catholic and valuable institution, which has been engaged for nearly half a century in diffusing the gospel of Christ through the rural districts of the county. The society employs four agents wholly, and six partially, who preach in between thirty and forty villages; 220 persons are united in Christian fellowship, and 550 children in sabbath-schools, with 50 teachers.

## ORDINATIONS.

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*Rev. John Raven.*

Designation services, in connection with the settlement of the Rev. John Raven, as pastor of the Independent church at Dudley, were held on the 22nd of Oct., 1844. The Rev. John Hill, A.M., of Gornall, commenced the solemn services of the day, by reading suitable portions of the Scriptures, and by prayer. The Rev. J. Ashwell, of Bromsgrove, gave a lucid statement of the nature of a Christian church. In answer to questions by the Rev. John Hammond, of Handsworth, a most satisfactory account was given of the steps which had led to the union of pastor and people. The Rev. John Fernie offered the designation prayer, after which the afternoon service closed, and the friends adjourned to the school-room where, between two and three hundred sat down to tea.

The Rev. S. Jackson, of Walsall, commenced the evening service, by reading the Scriptures and prayer. The Rev. J. A. James, of Birmingham, addressed the pastor, from Matt. xxv. 21; after which the Rev. J. G. Pigg, of Wolverhampton, offered prayer. Dr. Redford, of Worcester, preached to the people, from 2 Cor. ii. 2.

The Rev. Messrs. Dyer and Cooper, of West Bromwich; Parsons, of Brierly Hill; Sibree, of Birmingham; the Wesleyan and New Connection ministers of Dudley, took part in the devotional exercises of the day.

May the labours of our beloved and honoured brother be crowned with even more success than they were either at Birmingham or Hadleigh.

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*Rev. George Wilkins.*

The public recognition of the Rev. Geo. Wilkins, late of Rendham, over the Independent church assembling in New Broadstreet, London, took place on Monday, the 30th September last. The Rev. Mr. Adey commenced the service by reading some suitable portions of Scripture, and by prayer; the Rev. Dr. Bennett delivered the introductory address, on the principles of Dissent and the constitution of a Congregational church; the Rev. Mr. Binney proposed the usual questions to the church and pastor, and made some very kind and suitable remarks on the replies which were given; the Rev. Caleb Morris offered up the intercessory prayer with great solemnity and fervour; the Rev. Dr. Jenkyn addressed the pastor with much affection, ability, and faithfulness; and the Rev. Joseph Berry,

who, some years ago, was the pastor of the church, concluded the interesting service with prayer. Appropriate hymns were read by the following ministers, viz.:—Revs. H. Townley, R. Philip, W. Richardson, John Davies, and W. Lyon. The meeting-house was filled. Great interest and solemnity appeared to pervade the whole assembly, and it is hoped that an impression was made which will not easily be effaced.

The sermon to the people, which was intended to have been delivered by the Rev. Edw. Mannering, was, for want of time, necessarily postponed to the following sabbath morning, when that gentleman addressed the church and congregation, from 1 Thes. iii. 8, "For now we live, if ye stand fast in the Lord." The sermon was well calculated for such an occasion, being full of judicious and wise counsel, which, if carried into operation, cannot fail to produce the happiest results.

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*Rev. Anthony Bateson.*

On Wednesday, Sept. 25th, the Rev. Anthony Bateson, of Blackburn Academy, was ordained over the Independent church at Lee Chapel, Horwich; on which occasion, the Rev. W. Robinson, of Westhaughton, read the Scriptures and prayed; the Rev. R. Fletcher, of Manchester, delivered the introductory discourse; the Rev. R. Brown, of Bolton, asked the usual questions; the Rev. R. Slate, of Preston, Mr. Bateson's pastor, offered the ordination prayer; the Rev. E. Jukes, of Blackburn, gave the charge to the newly-ordained minister; and the Rev. S. T. Porter, of Darwen, preached a sermon to the people. Notwithstanding the great length of time the service occupied, and the crowded state of the chapel, several being unable to get admittance, the congregation manifested their interest in the service by the greatest stillness and fixed attention.

The first pastor at Lee Chapel was the late Rev. Leonard Redmayne, who continued his ministry in the place forty-five years; he was succeeded by the Rev. Robert Harris, whose ministry among a people beloved (who still hold his name in veneration) was terminated by death, after eighteen years' labour. The newly-ordained minister is labouring with cheering prospects of usefulness. Subscriptions have been commenced towards building a new chapel; and it is hoped, that before long a building more in accordance with the character and prospects of the surrounding population will be erected.

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*Rev. J. Barfett, F.A.S.*

On Wednesday, October 30th, the Rev. J. Barfett, F.A.S., was recognized as pastor of the Independent church and congregation, Grantham, Lincolnshire. The services were opened with reading and prayer, by the Rev. S. M'All, of Nottingham; the Rev. G. Legge, M.A., of Leicester, in a discourse of great power and eloquence, defended the principles and polity of Congregational non-conformity; the questions to the church and the pastor were proposed by the Rev. H. L. Adams, of Newark; the designation prayer was offered up by the Rev. R. Soper, Mr. Barfett's predecessor; and the charge was delivered by the Rev. R. W. Hamilton, D.D., LL.D., of Leeds.

In the evening, the Rev. T. Adkins, of Southampton, addressed the church and congregation, in a strain peculiarly affectionate and impressive, from Heb. xiii. 17; and the pastor himself concluded.

Other parts of the service were conducted by the Rev. Messrs. Strutt, of Spalding; Robinson, of Carlton; Metcalfe, of Lincoln, and others.

It was a day of deep interest and delightful harmony, and will long be gratefully remembered. Our esteemed brother's prospects in his new and important sphere of labour are of a very cheering character. May the dew of heaven richly distil both on pastor and people!

*Mr. S. Hubbard.*

Mr. S. Hubbard was ordained over the Independent church at Wivenhoe, Essex, on the 17th July, 1844. Mr. C. Riggs, of Tiptree, commenced the services; Mr. T. W. Davids, of Colchester, delivered the introductory discourse; Mr. R. Langford, Baptist minister, of Colchester, asked the questions, and received the confession of faith; W. Merchant, of Layn Briton, offered the ordination prayer; and T. Craig, of Bocking, gave the charge.

In the evening, Mr. R. Skinner, of Hadleigh, Suffolk, preached to the people.

The services of the day were most delightful and interesting, the congregations large, and the prospects very encouraging.

*Rev. S. Chancellor.*

On Wednesday, 30th October, the Rev. S. Chancellor was solemnly set apart to the pastoral office over the Independent church in Hayes, Middlesex. The Rev. J. George, the Baptist minister of Harlington, commenced the service, by reading the Scriptures and prayer; the Rev. J. Stoughton, of Kensington, delivered the introductory discourse, and embodied an appeal to the

people; the Rev. L. Hall, of Poyle, asked the usual questions, and offered up the ordination prayer, with imposition of hands; and the Rev. J. Leifchild, D.D., gave an impressive charge to the minister, who was formerly a member of his church. The Rev. Messrs. Adeney, of Ealing; Yonge, of Brentford; and Gannel, of London, took part in the devotional services of the day. The congregation was large, and highly respectable.

## REMOVALS.

The Rev. C. Howell, having relinquished the pastorate at Alton, which he sustained for upwards of thirty-two years, has received and accepted an unanimous call from the church at Sidbury, Devon, to become their pastor, and entered on his stated labours on the first sabbath in November.

## CHAPELS.

*Milborne Port.*

On Tuesday, the 1st of October, the Independent chapel at Milborne Port was reopened, after having been rebuilt and enlarged. In the morning of the day, the Rev. E. H. Perkins, formerly of Newport Pagnell Academy, and afterwards of Glasgow University, was ordained pastor of the church, when the Rev. R. Elliott, of Devizes, (Mr. Perkins's pastor,) delivered the charge to the minister, and the Rev. R. Keymes, of Blandford, addressed the congregation. The Rev. W. Skinner, of Bruton; T. Evans, of Shaftesbury; J. Hoxley, of Sherborne; E. James, of Yeovil, and other ministers, took part in the service.

The Rev. W. Jay, of Bath, preached in the evening, to an overflowing congregation, from John i. 16.

After the services, liberal collections were made towards the discharge of the expenses incurred by the erection.

From an interesting paper, which was read in the course of the day, it appeared that Milborne Port has enjoyed the advantage of a Dissenting interest ever since the ejection in 1662. At that memorable period, the Rev. W. Hopkins was the officiating clergyman of the parish; but for conscience' sake he left the Establishment, and preached to a few of the people in his own house. He was succeeded by the Rev. John Sprint, another of the ejected worthies, who formerly held the living of Portland. Since then, as many as ten pastors have exercised the ministerial functions in connection with the church and congregation; and the cause, though old, is still prosperous and progressing.

STROUD.

The Rev. W. Gates gratefully acknowledges the receipt of 5*l.* from some unknown friend, for the relief of aged and infirm ministers, which he will transmit to the treasurer of the society, and his prayer is, that every blessing may descend upon him who is evidencing his sympathy with the sorrows and trials of the servants of Christ.

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### THE WELSH CORNER.

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#### THE ARMORIC MISSION.

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#### *To Welshmen in London.*

MY COUNTRYMEN,—In the last number of this Magazine, I called the attention of the Congregational Ministers of the Principality to the subject of a Christian mission to the Bretons of France. Since the appearance of that article I have received many letters from Wales, animating me to keep the subject before the eyes of the public.

I have already had some offers of service from men who are willing to give themselves as missionaries to the Bretons. Most of these offers are worthy of the greatest encouragement, and it would pain me much to reply to them in the negative.

Thus, then, my countrymen in London, our God has given us an open door to Bretagne, and has disposed some of his servants to offer their services for this mission. But the question is, how are these beloved brethren to be supported for a few years after the commencement of their mission? This cannot be done without funds.

God has signally prospered many of you as merchants and tradesmen. He has disposed the hearts of many of you to support liberally the benevolent institutions of our country. Accordingly I feel assured that you will not allow this door of access to your kindred in Bretagne to be closed, without making some effort to contribute means for supplying them with the gospel of Christ, and the doctrines of the Reformation.

I understand that a man who could speak their language, who could write it, and especially write tracts or books in it, would receive, among the Bretons, the honours almost of a prophet. From a trial which I have made myself, I find that the differences in the orthography and sounds, between the Breton dialect and our present Welsh, would be easily mastered in a week or fortnight. As far, therefore, as the language is concerned, "every valley is exalted, every mountain and

hill is made low," and the way of the Lord is prepared.

Now, metropolitan Welshmen, ye sons of the ancient Britons, I appeal, in behalf of the Bretons, to all your national feelings. It is not wrong to appeal to these, and to sanctify them to religious purposes; for remember him who had "great heaviness and continual sorrow in his heart—for his brethren, his kinsmen according to the flesh." Let your noble nationality melt into sympathy with your Celtic brethren in Llydaw.

God has already provoked us to jealousy, and has rebuked our unconcern about our Breton kindred, by the fact that the first offer of contribution toward this object has come from an English patriarch. This week a generous Cambrian, near Hye Paih, has handsomely presented me with five pounds for this mission. Surely some of the seventy or eighty thousand Welshmen in London will imitate his noble example.

THOS. W. JENKYN,

Coward College, Torrington-square.

P.S. Every contribution forwarded to me will be thankfully acknowledged.

London, Nov. 15, 1844.

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### AMERICA.

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#### MILLENARIAN ENTHUSIASM IN SOME PARTS OF NEW ENGLAND AND AMERICA.

An eminent minister, well known to us, who has long laboured with great success in America gives the following account to a ministerial friend of ours in this country. The letter which contains the account bears date the 14th Oct. :—"Among the strange things which continually take place in this country, the strangest of all is—the idea which now prevails among many respecting the end of the world. It is confidently expected the next week, the 22nd instant; hundreds, and I believe I might say thousands, have assembled in Boston, to witness the termination of all things. Many have their ascension robes prepared, in which they expect 'to meet the Lord in the air.' My nearest neighbours are so infatuated as to neglect their daily callings; five or six of my church have withdrawn from our communion, and are waiting the coming of the Lord *next week*. Is it not truly astonishing and humiliating that such an infatuation should exist in the nineteenth century, and in a country where the means of education and sound religious teaching are so extensively enjoyed?"



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